

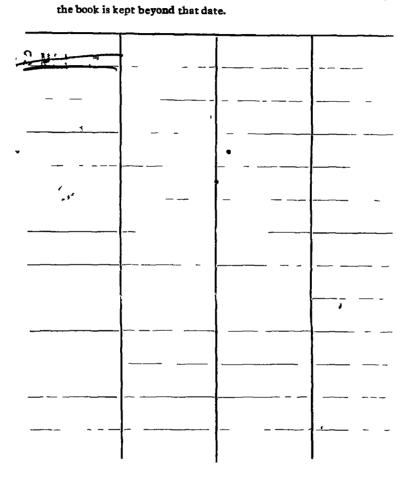
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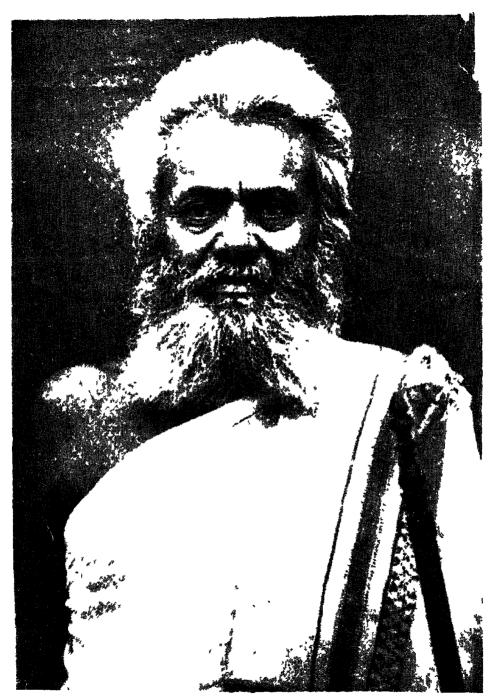
MUNI RATNA-PRABHA VIJAYA.

## Commemoration Volume No. 3

# Śramana Bhagavān Mahāvîra VOLUME II. PART I.

Muni Ratna-Prabha Vijaya





HIS HOLINESS ĀCĀRYA MAHĀRĀJA ŠRĪ VIJAYA NEMISŪRISVARAJI

## DEDICATED

**%\_%\_%\_%\_%\_%\_%** 

INTO

THE LOTUS-LIKE HANDS

OF.

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU
ŚĀSANA SAMRĀT, SŪRICAĶRA CAĶRAVARTI
TAPĀGACCHĀDHIPATI, TÎRTHODDHĀRAĶA
BHATTĀRAĶA
HIS HOLINESS ĀCĀRYA MAHĀRĀJA

SRÎ VIJAYA NEMISŪRÎSVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

## Śramana Bhagavān Mahāvira

VOLUME II. PART I.

Muni Ratna Prabha Vijaya
M. D. (N. Y.) U. S. A.

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## Late Seth Jamnābhāl Bhagubhāl.

Born on Posa sud 2 nd of Vikrama Samvat 1915, Seth Jamnabhai was educated at a Vernacular School at Ahmedabad. After leaving the school, he studied at home.

Both the parents of Séth Jamnabhai-his father Séth Bhagubhai Prémchand, and his mother Séthani Pradhanabai-were highly religious; and it was through their imbibing him from his very infancy, with the Teachings of the Tirthankaras that he formed the habit of daily-worshipping with due ceremony, the images of the Jinésvaras early in the morning, of performing at least one Samayika daily, of observing fasting and vows of penance on auspicious days of the Tirthankaras, and a strong desire of alleviating the miseries of human beings and of lower animals, and of doing many benevolent works

Like his elder brother Late Séth Mansukhbhai Bhagubhai, he was very fond of horses and elegant carriages. His horses were strong and attractive They had moderate work and highly nourishing diet. Séth Jamnabhai was very careful that his horses were well taken care of, and he would often like to supervise their feeding. Séth Jamnabhai was fond of horses-riding and self-driving He very often used to drive a pair of beautiful horses in his open wagonette carriage. He was a very careful fast-driver. He had separate pairs of horses for different hours of the day. A pair of horses once used, will not be used again for the day. In the latter part of his life, he had left off self-driving.

Gujarat Spinning and Weaving Co. Ltd. popularly known as Juni (old) mill, was the first cotton mill started by Late Seth Mansukhbhai. When the Gujarat Ginning and Manufacturing Mill Ltd. popularly known as Navi (New) mill was

built and when it commenced working four years later, the management of the old mill was entrusted into the hands of Séth Jamnabhai. The cotton-goods prepared by the mill found market in various parts of India and Africa, and the mill very soon became well-known. Séth Jamnabhai used to attend it daily in the morning and in the afternoon Séth Jamnabhai had a very competent, hard-working Manager, Mr. Shivabhai Harilal Satyavadi who worked under him for more than thirty years. Séth Jamnabhai's mill was considered as a very lucky mill, and it was unusually free from serious fires and grave accidents. Later on, Séth Jamnabhai had Purshottam Spinning and Mannfacturing Mill added to his share. After the death of Séth Mansukhbhai, the management of Motilal Hirabhai Mills popularly known as Telia Mill was entrusted into the hands of Séth Jamnabhai.

It generally happens that with the acquisition of wealth, and expansion of an affluent and ever-increasing prosperous condition, desires for the enjoyment of sensual pleasures and the formation of vicious habits become prominent, and ideas about leading a virtuous life for the betterment of one's condition during the next life, and for the attainment of Mokṣa Mārga,—the Path of Final Emancipation-become far and far remote. But it was quite different with Séth Jamnābhāi.

Born and carefully bred up in a rich family with highly religious proclivities, Séth Jamnābhāi was very polite, God-fearing and benevolent. Anger or any other prenicious passion was never seen on his innocent face. Séth Jamnābhāi used to perform Pratikramaņa ceremony daily. He used to observe a vow either of Navakāraśi (taking of food and drink materials at least 48 minutes after sun-rise) or Paurisi (taking of such articles at least 3 hours after sun-rise). He would always take his food and drink, after worshipping the images of Jineśvaras. Although he may be very busy in other matters, he would never dispose off his daily Pūjā hastily. He would always do it patiently, and with perfect equanimity of mind. He would

never entrust the work of bathing the images and making them dry with clean cloths to the Pujari, but he would do everything himself.

It was his daily habit to have Snätra Pūjā in the temple. During the Snätra Pūjā, one rupee was daily placed under the image of the Tîrthankara and a quarter rupee under the Siddha-cakra. After the ceremony was over, the amount was daily put into the Bhandāra in the temple. At the time of phala-pūjā, two cocoanuts and excellent sweetmeats were daily placed on two svastikas of rice-grains. During the last forty years, all the articles of food prepared in his kitchen were placed before the image of the Tîrthankara. The dish of food sufficient for two or three persons was then daily given away to the gardener.

Whenever Séth Jamnābhāi was not able to do Pratikramaņa or Sāmāyika even on account of illness, he would daily have one rupee put into the temple—bhanḍāra. The income of his family-temple amounting to seven or eight hundred rupees, was sent every year for the maintenance of the temple at Haripurā.

Séth Jamnābhāi used to observe four separate fasts during the Paryuṣṇṇa Holidays. Besides these, he used to observe a fast on Jñāna Pañcami, Mauna Ekādaṣi, Kārtika sud 15, Caitra sud 15, and on Āṣāda sud 15. He did not take food after Sun-set. He was using boiled water for drinking. He had stopped taking green vegetables and fruits on twelve days during the month, and he did not take even plantains or mangoes on those days.

Séth Jamnābhāi had a large garden to his bungalow in which rose-flower plants and other plants yielding flowers suitable for worship in Jaina temples, were grown in abundance. These flowers were daily sent to several temples in the city and to the temples at Kalol and Broyani. Out of 2000 flowers which was the usual daily out-put, 600 flowers were sent

through his mali (gardener) for the temple at Kalol and for Bhoyani-400 for his own temple, and the remaining 1000 flowers were distributed to various temples in the city. In case of greater or lesser out-put of flowers, the number of flowers sent to each temple was correspondingly increased or decreased.

Séth Jamnābhāi had 35 servants in his bangalow who can do any piece of service at the slightest hint, but when one daily sees Séth Jamnābhāi getting down, from his Brougham Carriage yoked to white horses, either at Séth Hathising Késarising's Bāhārni Wādi outside Delhi Gate or at the temple of Mahāvīra Swāmi Bhagavān on Richey Road (which it was his daily habit of visiting), himself carrying a number of flowers in a clean cloth for the worship of Jinesvara Bhagavān in those temples, one cannot withold the impression that he was the true devotee of Jinesvara Bhagavāns

Séth Jamnābhāi was very fond of hearing various Pūjās composed by different Ācāryas of former times. He was a member of Séth Joitārām's Toli-an assembly formed by Shéth Joitārāmabhāi-a highly religious man,-with the object of teaching others the recitation of the various Pūjās composed by different Ācāryas, with the accompaniment of cymbals and other musical instruments. The members used to go voluntarily in a body, to different parts of the city wherever they were requested to go for Pūjā. Being a member of the said Toll-Séth Jamnābhāi knew the correct tunes of various Pūjās and he would very often recite them quite correctly with the accompaniment of musical instruments. Even during the latter portion of his life, Séth Jamnābhāi will not miss an opportunity of going to these Pūjās, however busy he may be in other matters.

Séth Jamnabhāi was rendering much service to Sādhus and Sādhvis by supplying them medical aid and the materials useful in their illness. Every year, Séth Jamnābhāi was giving clothes, utensils, and other materials worth about three to five thousand rupees to all the Sādhūs and Sādhvis in the town.

Séth Jamnābhāi entertained very high respect for his ancestral Guru, Pannyās Dayāvimalaji and his disciples, Pannyās Saubhāgyavimalaji and Muni Mahārāja Muktivimalaji. During their illnesses. Séth Jamnābhāi had obtained excellent medical help and spent hundreds of rupees on each occasion. Even after their deaths, he spent thousands of rupees in Pūjās and Mahotsavas.

Séth Jamnābhāi, spent thousands of rupees in having Jaina Sacred Works written and in having them printed.

During his leisure hours, Séth Jamnābhāi used to read stavanas (eulogical compositions of the virtues of Tîrthankaras). dharma-kathā (religious stories), and biographies of religious persons or have them read out.

Séth Jamnabhai would very often give financial help privately to people who were in affluent condition before, and who had been reduced to penury. In the same way, he would help distressed, miserable, and needy persons. He would always look to the requests of deserving persons with extreme kindness and would invariably respect them.

One of the noblest traits of Seth Jamnabhai's character was that he did not like to displease anybody. Any one coming to him for help was sure to get it He would not disappoint any one His house was not a place of disappointment. It was an abode of hope, consolation, and mercy. In case of co-religionists, the help will come so secretly that none else but his confidential man will know it.

During the latter part of his life, Séth Jamnābhāi was not able to attend on the occasion of marriage or dinner-parties of his friends and acquaintances owing to old age, but he did not fail to attend their funeral or such-like functions. Processions and religious ceremonies in connection with Jala yātrā, Sānti-Snātra, kalyāṇakas (auspicious days of Tîrthankaras) will be invariably attended by him, even with some personal inconvenience.

It generally happens that during Divali Holidays, people

like to come home and enjoy the happiness of worldly pleasures along with their family-members. The fact is, the Divali day is the Nirvana-day of Tîrthankara Bhagavan Mahavîra Swāmi, and the day of Kévala Ināna of Ganadhara Mahārāja Gautama Swāmî; and as such instead of wasting time, money, and energy, in so-called worldly pleasures in sinful talks, and in wicked actions, persons desirous of the Happiness of Final Emancipation, should always pass such auspicious days, in meditations for the Elevation of Soul. During the last thirtyfive years of his life, Séth Jamnabhai used to pass the Divali -day, in Pūjā of Jinesvaras, Pratikramana and meditation at any one of the sacred places. In this way, Séth Jamnābhāi Bhadreśvara, Kulapākaji, Bhāndaka, Girnāra, Tārangāji, Abuji, Kumbhāriāji, Samét Sikhara, Phalodhi, Rānakapur, Késariāji, Idar, laghadia, Sérisā, Pansara, Bhoyani, Sankhesvaraji, Matar, and many other places of worship. Seth Jamnabhai used to go on pilgrimage to Shatrunjaya Hill near Pālitānā, almost every year. Whenever he went on pligrimage, he used to invite his friends, relatives and acquaintances to accompany him. There Séth Jamnābhāi always inquired into the financial condition of the various Institutions, and he would invariably help them handsomely.

Ever since the Bhoyanî Tîrtha of Tîrthankara Mallınāth Bhagavān came into existence in Vikrama Samvāt 1938, a Navakārasi (a dinner to all Jains) is given every year by Séth Jamnābhāl on Māhā Sud 10-the day of the installation of the pratimā of the Jineśvara Bhagavān in the temple The management of the Bhoyani and Sankheśvara Kārakhānā (religious firm) is in the hands of Séth Jamnābhāi.

Before the establishment of Bhoyanî Tîrtha, Mātar near Kaira, was considered as a very prominent place of pilgrimage to Sācā Déva (True God) in Gujarāt. Séth Jamnābhāi spent a very large amount of money in repairing a portion of the temple.

There was no Jaina temple at Kalol. At the request of the Jaina Sangha, a beautiful temple was built by Séth Jamnābhāi.

The Temple, its surrounding buildings, and pratistha (installation of a Tirthankara's image in the temple) cost him one to two lacs of rupees. The pratistha of the temple was done by Sasana Samiat Acaiya Maharaja Vijaya Némisürisvaraji. The entire gentry of Ahmedabad including Sir Chinubhai Madhavlal Baronet, was present on the occasion.

Séth Jamnābhāi had a spacious Dharmasāla built at Kumbhāriyāji. He also donated a substantial sum for the repair of temples in Mārwār.

Two years previous to his death, Séth Jamnābhāi had a large Dharmaśālā built in his wandā known as Séth Bhagubhai's Wandā with a small temple Brass utensils and bedding are kept for the use of pilgrims. Śāsana Samrāt Ācārya Mahārāja Vijaya Némisūrisvaraji did the pratisthā of the temple.

For the last forty years Séth Jamnābhāi has been maintaining a charitable dispensary known as Séth Jamnābhāi Homoeopathic Dispensary, with a daily average of 700 to 800 patients, at an annual cost of Res 7000 to 8000.

While providing facilities for alleviating the sufferings of human beings, Séth Jamnābhāi did not forget to alleviate the miseries of dumb creatures-lower animals-cows, buflaloes, bulls, sheep, goats, and other animals He built resting-houses for them at Rānchardā, spent thousands of rupees for their fodder, and helped the local Khoḍā-Dhora Pānjrāpole (Restinghouse for cattle and maimed animals) several times with thousands of rupees.

During the famine of Vikram Samvat 1956, Seth Jamna bhai's charities were very liberal. Besides, he had a cattle-camp near Kankaria Tank, outside Jamalpur Gate, with an accomodation for 10000 animals. Thousands of animals were saved from the jaws of death by his timely help. Whenever there was scarcity of fodder, Seth Jamnabhai used to help the Panjra Pole.

There was a sinful blemish on Ahmedabad. Ever since the building of the temple of Bhadra Kāli Dévi, near Bhadra Gate,

in Ahmedabad, a goat was sacrificed before the Devi on Durgastami day every year. Some persons thought of preventing the him:ā killing of the animal). A few of them volunteered to save the life of the animal. They remained quite near the place where the goat was to be killed. As soon as the time for the slaughter of the animal arrived, one of them-a very active and desparate man-sprang out of the crowd and ran away with the goat from amidst a crowd of four to five thousand Brahmanas and non-Brāhamanas. None had the courage to follow him. Great distur bance arose, and the peace of the town was at stake. The Pūjāri, then appreached the District Collector Mr. Hartshorne. At the Collector's suggestion Séth Jamnābhāi Bhagubhāi, Séth Mangaldas Girdhardas and Séth Sarabhai Dahyabhai, were called to his bunglow. An agreement was settled to stop the killing of any animal in the temple, and a sum of ten thousand rupees was deposited on the name of the Pūjāri, out of the interest of which sum, an excellent Pūiā with abundant materials was to be made for the Dévi and a dinner-party was to be given to Brahmanas, on the Dürgastami day, every year. Half the amount was given by Seth Jamnabhai and the remaining half by Séth Mangaldas. Both the welknown Sathias were thus chiefly instrumental in putting a stop for ever to the killing of an innocent animal every year which was in existence for more than five hundred years.

During the last two years of his life, Séth Jamnābhāi had a slight increase of blood-pressare. But on account of regular habits and careful dieting, there was no serious illness

During the last twenty-five years of his life, Séth Jamnābhāi used to go, every year, to Dumas (8 miles from Surat) and pass the three months of summer there. He would return to Ahmedābād when the rainy season had set in.

In the summer of Vikrama Samvat 1981, Séth Jamnābhāl as usual, was living at Dumas On Jaista Vad 14 he had Pūjā of Antarāya Karma by Pandit Śrîmān Vîra Vijayaji Mahārāj in the beautiful Jaina temple at Dumas, in the afternoon, with the accompaniment of songsters and musical

instruments from Sūrat. He himself was in the temple for two hours reciting several Pūjās The next day i.e. on Vad 15, he ordered out excellent fruits, flowers, sweet-meats etc, from Sūrat for a Pūjā on a grand scale on Āṣāda Sud I (it being the first day of the month), and had requested a number of persons from Sūrat to be present at the Pūjā on that day.

In the afternoon, His Highness the Mahārāj Sāhéb of Dhrāngadhrā, who was leaving Dumas, and going away to Dhrāngadhrā, gave have him a visit at his (Sèth's) bunglow. Séth Jamnābhāi himself treated him hospitably with tea, sweetmeats, pān-supāri, garlands etc and walking as far as the footsteps of the verandah under the portico of which, his motor-car was waiting, he wished him a happy journey.

His family-physician Dr. Trikambhāi was always with him during the season. In the evening Séth Jamnābhāi did not like to go out for a walk, but he kept sitting in a comfortable arm -chair on the verandah, talking merrily with his family-members who were always with him.

Feeling sleepy, at about ten o'clock, Séth Sāhéb went to bed in an adjoining hall. Other members of the family including Shethāņi Māņek Bèn, Babābhāi, Dr. Trikambhāi, Vimalashā, Kikābhāi, Chimanlālbhāl, etc, kept sitting on the verandah gossiping till late at night. At about one o'clock, all of them dispersed and went to their individual places for sleeping.

A few minutes later, Séth Jamnābhāi who was always lying on sides, had a violent jerk in his body, and he at once turned lying flat, with eyes wide awake. The attendant who was gently shampooing his body, fearing danger, at once called out Séthāṇi Sāhéb from the adjoining room. She tried to talk with him but her efforts proved futile. She at once shouted out to Dr. Trikam-

bhāi who had just gone to the upper floor. He hurriedly ran down-stairs and found that there was no pulsation in the radial artery, and that his heart had stopped beating. He was dead.

The news of his death was telephoned from Sūrat. Many of his relatives, friends and acquaintances including. Sèth Manecklälbhäi, Sèth Jivanlal Girdharläl, Séth Sārābhai Hatthising, Marsden Brothers, etc. came to Dumas by the morning train. Many of his friends and acquaintances came from Sūrat. About a thousand persons were present at his cremation which took place on an open ground near sea-face.

'Man proposes and God disposes' Who knows what will happen the next moment? Death is inevitable in this world. Persons who have done good benevolent actions during this life, have no fear fron Death. Only the wicked have to fear it. One should, consequently follow the noble example of Sèth Jamnābhāi in doing benevolent deeds according to his means.

After the death of Seth Jamnabhai, his widow Sethani Manek Ben, took the entire management into her own hands, and she managed all the affairs ably.

The management of the Bhoyani and Sankhésvara Kārkhānā which was in the hands of Séth Jamnābhāi is till now in her hands. The Institution has profited much by her sound advice.

Séth Jamnābhāi was an active and very benevolent member of Ahmedabad Khodā Dhor Pānjrā Pole. After his death, although Sèthāni Mānèk Bèn is not a member, she takes keen interest in the welfare of the Pānjrā Pole. Majority of the meetings of Pānjrā Pole committee are held at her bunglow, and she helps the institution handsomely.

At the death-bed of Seth Jamnabhai, Sethani Manek Ben declared to give one lac of rupees in charity after him. The amount was decided to be given away in six months' time. Applications from various religious institutions were invited. About 400 applications came in with various requests. The sum was found to be insufficient. She increased the amount by one lac and a half Two lacs and fifty thousand rupees were thus distributed

About two years after the death of Seth Jamnabhai, in 'accordance with his express desire Séthāni Mānék celebrated an Udyapana Mahotsava on a grand scale, in her bunglow, in which in addition to the Udyapana Pandal, there was an exact representation of Satrunjaya Hill with the various The pilgrimage to Satrunjaya Hill had at that time been temporarily closed by the Jaina Community. Thousands of persons used to come for Darsana every day, and even after the temple was closed at 8-30 P. M. thousands of Jains and non-Jains were listening to melodious tunes of the Masak Band of Dhrāngadhrā State, till late at night. Religious ceremonies were performed by Śāsana Samrāţ Ācārya Mahārāja Vijaya Némisūriśvaraji The Upādhyāya Padvi and Ācārya Padvi of Ācārya Mahārāja Śrî Nandana Sūriji Mahārāja was done during the Mahotsava at an additional expenditure of twenty thousand rupees. A sum of fifty thousand rupees was donated to the Ahmedabad Khodā Dhor Pānirā Pole

The supervision of decorative work and of the construction of Satrunjaya Hill to a scale, was placed in the able hands of Nagarshéth Kastoorbhāl Manibhāi The arrangement of electric lights and their management was entrusted to the care of her clever and experienced engineer Mr Burjorji. The Mahotsava seems to have cost her at least two lac and a half rupees. Although there have been numerous religious ceremonles and Mahotsavas in Ahmedabad in former years, a Mahotsava of such an elegance and grandeur has, not till now, been celebra ted by anybody.

After a year and a half, (V. S. 1884) the reconstruction with excellent makrānā marble of a portion of the temple of "Sāchā Déva" at Mātar, which was going on for five years at her expense, was now completed and ready for pratisthā. The pratisthā ceremony was performed by Śāsan Samrāt Ācārya Mahārāj Vijaya Némîsūriśvaraji The Mahotsava with the attendant dinner-parties, was enjoyed by thousands of devout persons of both the sexes from the neighbouring town and villages.

Shéṭhāṇi Māṇék Bén is kind-hearted, philanthropic, and wise. Walking on the foot-steps of Seṭh Jamnābhāi, she has done many charities. Her kitchen is very free No one approaching her for help will ever return disappointedly. Only recently, she has got an excellent Dharma-śālā built at turngt (Rāṇakpura) at a cost of nearly Rs. 50000/-

It seems that the charities of Seth Jamnābhāi shine out brilliantly by the extensive and more liberal charities of Shéthāni Mānék Bén.

#### INTRODUCTION.

#### ANTIQUITY OF JAINISM.

A few years ago, erroneous notions were held about the origin and history of the Jaina Religion. Some said that Jainism was an offshoot of Buddhism or of Brāhmanism. Lord Mahāvira was looked upon as the first founder of this religion and that his doctrines were held to propagate atheism.

Recent studies and discoveries, however, have clearly proved that all these were wrong conclusious based upon an imperfect acquaintance with Jaina literature and Philosophy. Brāhmanism and Buddhism first attracted the notice of European scholars, who, enqrossed in studying these religions, utterly lost sight of Jainism, and therefore, confounded it with Buddhism, Colour was lent to this wrong view by the accidental similarity between some of the incidents in the lives of Buddha and Lord Mahavira and between a few points of their teachings, and confusion was worse confounded.

Fortunately, however, these misconceptions are now being gradually removed, and Jainism is being acknowledged as a religion that can very well command superiority to Buddhism and Brāhmanism. Jainism has its message to teach the world-a mission which has been steadily kept in view by the Jaina saints and propagated by an almost uninterrupted succession of Jaina teachers from the earliest times to the present day.

Jainism is a religion distinct from Buddhism and Brāhmanism. It studies the relation of man to the Universe in a way peculiar to itself, and the solution it arrives at, is quite different from those of its two rivals.

In the sphere of Logic, it has developed the mode of reasoning called Syād-vāda which stands in a class by itself.

In the sphere of Metaphysics, it gives an ultimate analysis of the Universe, which is its own, and has no counterpart in the other systems.

In the sphere of Practical Religion it lays down the rules of conduct with a minuteness and comprehensiveness which are unsurpassable.

Thus looking at it from whatever point of view we like, we have to admit that Jainism has a very valuable contribution to make to the uplift of humanity which is the only one object of all religions.

2

#### IS JAINISM AN OFF-SHOOT OF BUDDHISM?

That Jainism was not an offshoot of Buddhism is now acknowledged by all This can be proved by adducing historical, and therefore, reliable evidence. It is stated in the Buddhist works that, of the six heresies that Buddha encountered, that of Jnāta-putra was one, and this refers to Mahāvîra who is so designated in Kalpa Sūtra, Uttarādhyayana, and other works.

Jnātaka was a subdivision of the Kṣatriya caste to which Lord Mahāvîra belonged. Jainism is referred to in the Buddhist works like Mahāvagga and Mahāparinivāņa sūtra In one work, a meeting of these two great teachers is described.

Certain doctrines, peculiar to Jainism like its Karma-vāda, are also referred to by the Buddhist works as already in vogue in the days of Buddha.

On the other hand, it is interesting to note that in some Jaina works (for instance the Darshana-Sāra writsen by Déva Nandi Āchārya) Buddha is said to have been originally a disciple of Pihitāshrava-the sixth saint in succession from Pārśvanātha—i e a Jain Monk.

Whatever the historical value of the tradition may be, it is sufficient to note that as a result of such references in Buddhist works, we must look upon Jainism, as existing from times prior to Buddhism. Therefore, it was not an offshoot of Buddhism but a religion propounded independently of Buddhism.

Jainism is even more ancient than Buddhism. We have already seen that certain Jaina tenets had already been current in the time of Buddha.

The Mahābhārata refers to the Jaina doctrine in several places. Comparatively speaking, the references to Buddhism are much rarer. The reason of this is obvious. Jainism had been prevalent from remoter times than Buddhism, which, therefore, was naturally less often mentioned in the Mahābhārata.

In the Adi-parva, Uttanka is said to have seen a Kṣapaṇaka on his return-journey to the preceptor, and Kṣapaṇaka means a Jaina saint.

In the Shānti-parva-Chapter 239, the Sapta Bhangi Naya is referred to.

In the Rāmāyaņa, the word अमण Śramaņa occurs in I. 14-22 where the commentator takes it to mean a Digambara saint.

These references are enough to show that Jainism has been current in India from times anterior to Buddhism.

Some more historical proof can be brought forward in support of this statement.

Some Mathura inscriptions bear testimony to the fect that even then. Rishabha-déva was lookéd upon as the 23rd. predecessor of Mahāvîra in the Tîrthankara-hood. The inscriptions are inscribed about 900 years after Lord Mahāvîra Had Lord Mahāvîra been the founder of Jainism we should have expected that the Jains of Mathura would have dedicated their inscriptions to Mahāvîra and not to Rishabha-déva. The underlying idea, however is that Jainism prevailed in India from the times of Rishabha-déva, at least i. e. long before Mahāvîra. Secondly, Pārśva-nātha is now admitted to have been a historical personage. He flourical in the times of Brahmadatta who is so often referred to in the Buddha lataka stories. Bramadatta was a predecessor of Buddha by a long time. Therefore, Pārśva-nātha who was contemporary of Brahmadatta must also have flourished before Buddha This, then, clearly means that Jainism is of greater antiquity than Buddhism. Modern scholars have now fixed about 800 B. C. as the date of Pärsva-nātha.

3

#### HINDU SCRIPTURES AND PURANAS

The Hindu Scriptures and Purāņas also point to the same conclusion.

According to Bhāgvata Purāna, the origin of Jainism is attributed to Rishabha-déva who flourished just in the beginning of the present period of Manu i-e many many croses of years ago.

Still older is the reference to the Jaina Tîrthankaras in the \* Vedas:-

# नैन्द्रं तद्वर्धमानं स्वस्ति न इन्द्रो दृद्धश्रवाः स्वस्ति नः ।। पुरुषा विश्वदेवाः स्वस्ति नस्ताक्ष्याँरिष्टनेमिः स्वस्ति नः ।। (यजवेंदे वैश्वदेवंक्रचौ )

1 Naindram tad-Vardhamānam Svasti na Indro Vriddhassavāh svasti nah:

Puruṣā viśva-dévāh svasti nastākṣyo - r - Riṣṭa - Némih svasti naḥ

(Yajur-Védé Vaisva-dévarcau)

२ दधातु दीर्घायुस्त्रायवस्राय वर्चसे सुप्रजास्त्राय रक्ष रक्ष-अरिष्ठनेमिः स्वाहा ॥

( बृहद्वारण्यके )

 Dadhātu ofrghāyuya-balāya varcasé su-prajāstvāya rakṣa rakṣa Ariṣṭa Némi svāhā.

Brihad Aranyaké

३ ऋषभ एव मगवानन्त्रह्मा तेन भगवता ब्रह्मणा स्वयमेवाचीर्णानि राप्ता चै पाप्तः परंपदम् ॥

(आरण्यके)

 Risabha eva Bhagavān Brahmā téna Bhagavatā Brahmanā svaya-mévācimāni Brahmāni tapasā ca praptah Param Padam

(Āraņyaké)

४ वाजस्य जु मभव आवभूवेमा च विश्वा भूवनानि सर्वतः। स नेमिराजा परियाति विद्वान्प्रजां पुष्टि वर्धमानो अस्मै स्वाहा॥

(यजुर्वेदसंहिता अध्याय ९ श्रुति २५)

 Vājasya nu prabhava ābabhūvémā ca viśvā bhuvanāni sarvatah i

Sa Némirājā pariyāti vidvānprajān puştim Vardhamāno asmai svāhā 11

(Yajur-Véda Samhita Adhyaya 9 Śruti 25)

५ अईन्विभर्षि सायकानि धन्व अईन्निष्कं यजतं विश्वरूपम् । अईनिषं दयसे विश्वमञ्ज्ञवं न वा ओजीयो रुद्र त्वदस्ति ।।

( तैंत्तिरीयारण्यकं. प्र. ४ अ. ५ मं. १७)

Bhagavata Purana (Sec. V. 6-9)

Ali these references from the Védas are taken from Tattva Nirņaya Prāsāda Grantha of Srimān Vijayānanda Sūriji alias Ātmāramji Mahārāja.

### अईन्विमर्षि सायकानि धन्वेत्याह स्तोत्येवैममैतत् ।

( तैत्तिरीयारण्यकं. प्र. ६ अ. ४: )

- 5. Arhan-bibharşi sayakani dhanvétyaha stotyevainamétat Arhan-bibharşi sayakanidhanva Arhannişkam yajatam vişva-rupam 1 Arhannidam dayasé visva mabbhuvam na va ojîyo Rudra tvadasti
- ६. कन्थाकीपीनोत्तरासङ्घादीनां त्यागिनो यथाजातरूपधरा निग्रन्था निष्परिग्रहाः ॥

( संबर्त्तभ्रति . ) [ तत्त्वनिर्णयप्रासाद पृ. ५०६—५२३ ]

6. Kanthā Kaupînotarāsāngādinām tyāgino yatoā-jātarūpadharā nirgranthā nisparigrahāh

(Samvartta Śrutih)

[Tattva Nirņaya Prāsāda pp. 506-523]

#### Comparative Antiquity of Jainism. 1934.

I propose in this article to place before the world, the result of investigation in comparative religion, in so far as it tends to fix the comparative ages of the two of the world's oldest religions, namely, Jainism and Hinduism. I am aware that my views are not very likely to be acceptable to the generality of the readers at present, but I am confident that they shall ultimately prevail. Such is always the case with all new things.

If I were not a Jaina it would be easier for me to say what I have to say, for in that case, I should not be expessed to attacks, vicious and otherwise, on the count of bias and bigotry inasmuch as the result of the investigations made by me, is the establishment of the greater antiquity of Jainism. Never the less, I give my reasons for this conclusion, and leave the reader to say what he likes about me and my method.

It is now established as the result of recent research, especially of the finds of Mohenjo-Dara that Jainism flourished actually long-long before the time of the twenty-third Tirthankara Pārśva Nāth. The age of the finds at Mohenjo-Dara is probably 5000-7000 years ago in the past. Hinduism also flourished them, side by side, with Jainism. The question is which of them is prior in time?

Of the scriptures of Hinduism, it is now recognized on all hands that the Rig Véda is the oldest, so that if we were to understand its origin we can only do so with the aid of the Rig Véda which appears to be the oldest written scripture extant.

From an essay on Comparative Antiquity of Jainism in Jainism and World Problems by C. R. Jain. 1934.

The language of the Rig Veda is certainly older than the language of any of the Jaina Books, but this may be due to its expression being fixed up by poetry before that of any of the Jaina works, which are known to have existed in memory alone at one time. The test of language is, there-fore, unreliable, in this case, though if there was nothing to contradict it, it would carry the point a long way in favour of Hinduism.

But we shall turn to the intrinsic evidence of the oldest Véda. The question is, what was the religion of the people who possessed only the Rig Véda and none of the subsequent accumulations and accretions of scriptural lore now possessed by the Hindus!

The Rig Véda has been subjected to a great deal of criticism by friend and foe in recent times, but no one has found in its four corners, aught but the worship of such things as Sun, clouds, fire and the like. There is no trace of the essentials of the Hindu Religion, as they are known today, in the hymns of the great Véda. Transmigration and Karma, Renunciation and Asceticism, and Yoga are not to be found in the Rig Véda or at least have to be spelt out with great care from the text. The summum bonum—Nirvāna—itself is not present to the mind in the medley of what appears to be pure Nature worship.

European scholars have, in reality not found anything but superstition and idolatry in the poetry of the Rig Véda. If this view be taken to be true, then the purport of the Véda, would hardly be termed religion by any thoughtful person seeking to know what salvation implied and how was transmigration to be brought to an end, Karmas broken through, and Nirvāņa attained. As such, it would not be worth the while of a Jaina to seek to establish the greater anciency of his own religion, which, from the earliest times known, has consistently taught the Path to Bliss and Blessedness in Nirvāņa by the destruction of Karmas. For, it is frankly admitted in Jainism that Superstition and Enlightenment are coeval Indeed the light may disappear from time to time and re-appear again, but superstition in one form or

another is more or less continuous. The position would, then, simply be this, that among religions, Jainism would be the oldest, but among the creeds that fostered nature-worship, that of the Rig Véda would be taken to be the most ancient.

But this view has been falsified by a scientific study of Comparative Religion. What this study has clearly revealed to me is that underlying this very seeming nature-worship, lies hidden a scientific teaching and a doctrine which is identical in all respects with the Teachings of the Jinas. The Sun for instance, is emblematic of the Fulness of Knowledge, and not a gigantic moving star: Indra is the Soul embodied in Matter; Agnl is Tapascarana which leads to release from the bondage of Karma and transmigration

Those scholars who took the gods of the Rig Véda to stand for nature-powers, did not have the attention drawn to the possibility of a secret religious or spiritual interpretation, and, therefore, merely put down the creed of the Védas as a form of a idolatry and superstition. I shall not attempt in this article to demonstrate the truth of my interpretation, but am content to refer the reader to my books\* in which the subject has been dealt with at great length, and the legends and myths of different countries and creeds have been interpreted in a scientific way. Here it is sufficient to state that my interpretations are in full accord with the true spirit of Hinduism and the elucidation of the Hindu Scriptures themselves.

I take it, then, that instead of being a mere ancient form of nature cult, the religion of the Rig Véda is revealed to be a scientific, and systematic one, the most remarkable feature of which, is its complete agreement with Jainism. In different lan-

- \*1. The Key to Knowledge
  - 2 The Confluence of Opposites
  - 3. Jainism, Christainity, and Science.
  - 4. The Lifting of the Veil or the Gems of Islam Parts I&II.
  - 5. Risabha Deva—the Founder of Jainism.

guage, Jainism, and Hinduism are found to be teaching the same thing, though one uses plain language, and the other is concealed in disguise, and mystifying thought.

When did any of them really originate, we do not know; we leave out of consideration the evidence to the contrary furnished by the Jaina Books. The only material form which a deduction for the greater anciency in favour of any one of them, can be drawn, thus, is the fact that they teach the same thing, and that the language of the Véda is allegorical, while that of Jainism is plain

But I think that this fact is quite sufficient to determine the comparative ages of the two Faiths. For, it is quite clear that allegory must have bad a basis of prior fact to fix itself upon. If the Teaching was not known before, how could it be allegorized? In other words, whoseover allegorized the doctrines of the Science of Salvation, must have known them, so that allegory is easily posterior to science or fact.

Shall we, now, try to seek a scientific basis for the allegories of the Rig Véda outside of Jainism? But such an attempt is fore-doomed to fail, for we have not the faintest trace of any such religion if Jainism is to be rejected. The best thing is to recognize that such a rejection will be simply the outcome of prejudice, and not an act prompted by good reason. There has been no other scientific, and scientifically expressed religion in the world, and certainly there was none beyond 7000 years ago in the past.

It is not necessary for the purposes of this article to insist upon the absolute accuracy of the Teaching of Religion though I am fully convinced of it. The historian has not studied the subject, and cannot be readily expected to accept any ipsie dixit on the point It is sufficient for my present purpose if it is understood that the teachings of Rig Véda when properly interpreted and understood, reveal the same ground-work of scientifically expressed thought as is found in Jainism. If it is once accepted, it would follow that both these religions namely Jainism.

and Védicism are merely the work of the one and the same body of men, some of whom allegorized the Teaching of their Religion, while some did not. We can say, if we like, that there was a scientific religion of the ancient Aryans which is expressed in allegorical garb in the Rig Véda but which was handed down in plain language as Jainism to those who did not allegorize. Sharp differences would naturally arise between the followers of the two faiths, after the lapse of a sufficient time, when the purport and meaning of the allegories was obscured and lost, so that there is nothing surprising if the Hindus and the Jains, have not been the best of friends in the world for centuries

The above conclusion is amply supported by the testimony of the Jaina Books; but even Hinduism acknowledges the great antiquity of Jainism naming its Founder Risabha Déva who lived, according to the testimony of certain of the Hindu Puranas millions of years ago. That religion flourished so far back in the past, might be questioned by those who have not studied it as a science; but there is nothing surprising in the antiquity if humanity itself was present—and modern science tells us that man has peopled the Earth for hundreds of millions of years—then.

It should be stated that the Jainas cannot be Hindu-dissenters by any possibility. Whenever there is a division in a community, the bulk of the creed remains the same, and common, to the parts or branches thus formed. The differences arise in respect of a few matters only. But if we regard Hinduism as non-allegorical, and then compare it with Jainism, the differences are very great. Their agreement is in respect of a few particulars only, excepting those matters which concern the ordinary mode of living (civilization) Even the ceremonies which appear to be similar are, in reality, different in respect of their purport, if carefully studied.

The Jainas regard the world as eternal; the Hindus hold it to have been created by a Creator. Worship in Jainism is offered only to men who have attained the Perfection of Godhood, but to no one else; in Hinduism its object is supposed to

be a god who is the creator, and ruler of the world. Hinduism believes in a large number of additional gods; in Jainism there is no room for any one in the class of gods except Perfect Men.

The significance of worship itself is different in the religions In Jainism, the idea is only that of walking in the footsteps of a Model, to become like him; there is no prayer, and no offering of food, and unguents to please the Deity. In Hinduism it is the propitiation of gods for which worship is performed.

In respect of their Scriptures also, great differences prevail between Jainism, and Hinduism, not one of the Books of the Hindus is acceptable to the Jains, nor do the Hindus acknowledge a single composition of the latter. The contents of these scriptures also differ very materially. Not one part of the four Vedas, and the 18 Puranas of the Hindus is included in the Jaina Scriptures. Nor is any part of the Jaina Sacred Literature included in the Hindu Books. The matters in respect of which there seems to be an agreement between the two communities are purely social; their significance wherever they have a religious bearing is divergent. Ordinary agreement in respect of such matters is naturally to be expected wherever two communities are found living together for thousands of years especially intermarriages take place among them, as between the Hindus, and the Jains. Thus there is not an iota of evidence to support the notion that Jains are Hindu dissenters.

# From an Essay on Jainism by M. Guerinot. 1906.

When the Masters light went out at Pāwā in 527 B-C the date most commonly accepted, one only of his eleven principal disciples was left surviving. It was Sudharman.\*

But the work had been accomplished Jainism had been provided with such a discipline, and organisation, that it had nothing to fear in the centuries to come. In fact, it had been developing in an unbroken link and to-day it is the only religion on Indian soil which preserves those monastic orders that, in the sixth century B-C were so many heresies, from the point of view of the orthodox religion-Brāhmanism.

What then, was the significance of these religious communities, most of which had only a very brief existence?

The philosophical speculations which prevailed in India in the days of Mahāvîra and whose origin could be traced back far far into even the hoary Védic age, showed an antithesis of a peculiar strength.

On the one hand there was Being, one and universal-Whether it was called Atman or Brahma, according to the opinion of the moment, it possessed the plentitude of attributes and perfections. It was the Being one and simple, eternal and infinite, universal and immutable ineffiable and incomprehensible cause of every change. In a word, the Being impersonal, supreme, and happy.

<sup>\*</sup>M. Guerinot is wrong in making this statement as Śramaņa Bhagavān Mahāvīra left two surviving principal disciples viz Indrabhuti Gautama and Sudharman.

On the other hand was the world many-sided and changing in a ceaseless round of change, domain of sorrows and misery.

It was in such a miserable world that the human soulthe individual Atman is imprisoned. By Karma or deeds it is subjected to an interminable transmigration, a hotch-potch of existences—Samsāra-right upto the day when, freeing itself at last, it assimilates or identifies itself with the Soul Supreme, with Brahma. Then, it reaches Deliverance.

Deliverance! This is the word which brings to a head the antithesis between Brahma and the Universe.

Under the influence of these ideas, people naturally exerted themselves to sever themselves from every tie, from every bond. The means to bring about such a disengagement from worldly things, were various; some of them were very fantastic. But the one mos simple and most realizable consisted in being like a mendicant monk.

According to the teachings of Brahmanic religion, the state of an anchorite was counted among the four-Ashramas-i-e the successive stages of human existence. In the early days, these wandering ascetics-the sannyāsins as they were called, were recruited from the most cultivated caste-the Brāhmans.

Whatever, however, may have been the superiority which this social class arrogated itself, it could not claim as its sole monopoly, the Search after Deliverance. In virtue of the same rights as the Brāhmans, members of other castes had the right to become anchorites, ascetics or mendicants. One by one appeared on the scene, the great masters who were not Brāhmans bringing the good news and showing the way to salvahonor Deliverance. Thus were constituted the orders like those of the Jains or of the Buddhists which recommended themselves preferably to the Kṣatriyas and which were recruited from this warlike and princely caste. And what was more, they show no signs of any exclusiveness whatever and willingly received among them representatives of lower (other) castes.

It is easy to imagine that these non-Brāhmanic communities were regarded with disdain and held at arm's length by the sects belonging to the proud caste of the Brāhmans. It was not long, before these schisms became emphasized, and non-Brāhmanic communities posed as independent sects side by side with the Brāhmanic orders. This is why, according to the keen and judicious remark of Dr Jacobi, Jainism and Buddhism must not be regarded as the manifestations of sudden revolution, but rather as the result of a religious movement slow and continuous.

Brāmanism, but against the exclusiveness of the Brāmans that these new monastic orders came into existence. To emancpate itself completely from the Brāmanic religion, was to expose itself to a positive failure. During this period of intense activity religion was to expose itself to a positive failure. During this period of intense religious activity in central and Eastern India, during the sixth century before the christian era, many communities came into existence. Buddhist records, in particular, make out their lists sometimes very considerable. Most of them succumbed Buddism itself was obliged to leave India, and to plant itself in the adjoining countries. Jainism alone succeeded in assuring to itself a solid destiny, prosperous, more and more every day. It was because Jainism alone was clever enough to take into account precisely the conditions of existence, that were offered to it.

India has always had but one religion-Brāhmanism. The truth of this proposition is obvious as regards the period we are now considering, more so than in any other period. Jainism makes no mistakes about it.

From the prevailing philosophical speculations it borrowed its two fundamental doamas-those of Transmigration, and of Salvation. Thus it offered to the crowd the doctrines already familiar to it since so many centuries. But it rendered this doctrine more acceptable by cleansing it of all narrowness, and formalism that Brāh nans had introduced there-in In essence, noth-

ing else characterised the reaction of Jainism against Brāhmanism except the absence of the slightest regard for the authority of the Véda, and the flat denial as to distinctions of caste. And, even in the matter of caste, its rejiction by Jainism was much more a question of "theory" than of actual practice. The Jain Monks reserved to themselves doctrinal instruction; they played the role of spiritual directors; but they left it to the Brāhmanic priests the duty to carry out the customary ceremonies as to birth, marriage or death. And even in their temples by the side of the Tirthankaras-their prophets-the most venerated,-they accorded a place larger, and larger every day to Brāhmanic divinities.

By such methods, they procured for themselves a two-fold advantage. On the one hand, they lived almost always in peace with the Brāhmanas. The latter except in a few critical questions did not make up their minds relentlessly to persecute the Jains as they did in the case of the Buddhists For in the Jaina temples they found their own gods, as well as, their customary functions. On the other hand they conciliated, and attracted the masses.

#### H

These reasons explain the success of Mahāvira, and the progress of his doctrines. Let us now estimate the historical importance of his own personal share.

In more than one place, the Buddhist writings speak of the Nirgrantha sect as one of the most important at the time when that religion was struggling into existence From many points of view, the creed of the Nirgranthas presents the most complete analogy with that of the Buddhists. Both these schools accord to (1) asceticism the highest place in the list of means to destroy Karmas, and to attain to Salvation (2) The theory of Kriyavad according to which the soul is affected directly by the actions, and the passions, is also common to both. (.) Just like is the doctrine of sin, and its Punishment. (4) Lastly, some pra-

ctices like fasting for instance, or the respect to the life of any living being, however low in the scale of existence are found in an identical from in both these sects. As a rule, therefore, whenever mention is made of these beliefs in Buddhistic works, they are attributed to the Nirgrantha Nabtaputta i-e to Mahavîra But it stands to Dr. Jacobi's credit to have shown that the sect of the Nirgranthas existed before Mahāvīra. In all probability it must have been founded by Parsva, the twenty-third, and one of the most venerated among the prophets of Jainism. There can no longer be any doubt that Pārśva was a historical person age. According to the Jain tradition he must have lived a hundred years, and died 250 years before Mahāvîra His period of activity corresponds thus to the VIII century B. C. His school could not be insignificant at the time when Mahāvīra commenced his preaching in the sixth century B. C. The parents of the latter, were followers of the religion of Parsva; and having attained a very old age they suffered themselves to expire through inanition-the only death for holy men according to this religion Mahāyīra himself must, therefore have been instructed in the doctrines of Pārśva, and it is thus not surprising that he retained a great portion of the dogmas of Parsva.

Does this mean that he contents himself with appropriating to himself the teaching of Pārśva? Not at all, for the two schools however similar to each other by their numerous agreement, still display some capital differences. We shall refer in this connection to Chapter XXIII of the Uttarādhyayana Satra, so curious and so instructive

One day Kesin, a disciple of Pārśva, and Gautama, a disciple of Mahāvîra come across each other in a para near Śrāvasti. Their followers asked each to his side. Is our law the right one, or that of these others? Are our doctrines and conduct, the right one or those of these others? Divining the doubts which troubled their followers both Kesin, and Gautama proposed to put an end to it by a free, and frank, explanation. They approached each other, and Kesin thus interrogated Gautama "The

Law laid down by the Great Sage Pārśva admits only four great vows, while that of Vardhamāna prescribes five (23). "The law taught by Vardhamāna forbids clothing, while that of Great Sage Pārśva permits an upper as well as a lower garment" (29) Both doctrines being meant for the same goal, why this difference?

The reply of Gautama is perhaps not so clear as might be desired but it does, not the less, satisfy Kesin, and dissipate his uncertainties. In itself the reply is of little importance. The questions put by the disciples of Pārśva evidence the two leading differences which separated these doctrines; Pārśva permitted clothing, Mahāvira prescribed nakedness; Pārśva admitted only four great vows, Mahāvira added a fifth, that of chastity.

The part of Mahāvîra is thus clearly marked. It was that of a Reformer. Initiated from his youth in the Doctrines of Pār-śva, the observances of this order soon appeared to him insufficient. Imbued with the idea of a rigorous penance, he preached nudity, and chastity, and it was no doubt on these two heads that the Jains-his followers differentiated themselves from the older school of the Nirgranthas.

Besides the Nirgranthas, there is still another sect which presents more than, one point of resemblance with the Jains. It is that of the Ajivikas, whose chief was Gośāla This one according to Dr. Jacobi, had exercised the most considerable influence upon Mahāvîra. But the problem does not cease to be obscure According to the Bhagavatī Sūtra, Gośāla seems to have lived at first six years in the company of Mahāvīra Later on, he separated, started a new discipline, and established a new sect-that of the Ajivikas. Thus, he seems to have been an apostlate disciple of Mahāvīra; prescribing like Mahāvīra, nudity, and the other observances common to both the schools.

This hypotheses is quite a legitimate one, and Mr. Hoernle accepts it On the other hand, Dr, Jacobi considers Mahāvîra, and Gosāla to have been chiefs of two sects originally indepedent of each other. After living together for six year, with

the intention to combine their orders, they might have fallen out very likely on the question as to who should lead the community thus combined. According to the second theory, the Ajivikas would be at least as ancient as the followers of Mahāvira. According to Buddhist-records on which Dr. Jacobi bases his argument, they could trace themselves back to very ancient time and would be identical with the Acélakas, and Gośāla would be the successor of Nandi Vackha, and of Kisa Sānkīcca

It it easy to see how these two hypotheses are nutually antagonistic. It is possible that the Jain tradition has flattered Mahāvīra in making of Gośāla a disciple of Mahāvīra But may it not be that the Buddhist tradition is erroneons when it confounds the Ajivikas with the Acelakas It is difficult to pronounce definitely The contemporary sects of Buddha and Mahāvīra were, as numerous as they were, as their names were different. Or, may it not be that they are all one and the same, under these varying designations? The research which would solve this question, has hardly yet commenced.

#### H

The Jaina doctrine like that of the Buddhists, comprises three Gems—the Tri-ratnas—1 the True Faith, 2 the True Knowledge and 3 the True Conduct.

Faith—Jainism is an atheistic religion. A Jain does not believe in a personal and supreme God. He accords his faith to a Jina. The Jina alone has discovered and realized the way to Salvation and so it is in him that one must seek one's refuge and one's safety

Who, then, in a Jina? Originally, he was a man, exposed like others to the miseries and sorrows of this world. But through his personal exertions and by dint of a stead-fast volition, he emancipates himself from the bonds of Karma. He thus discovers and can afterwards explain the way to Salvation.

Such was Mahāvîra, But he was not the sole Jina. Each

region of the world has 72 of which 24 belonged to the age that is over, 24 to the age to come.

In the regions, we inhabit-the Bhārata Varsha-in the age we live in there have appeared twenty-four prophets of Jainism. They are ordinarily called Tīrthankaras They have their legends which the Jains recite piously every year at the period of their long fasting.

The first was Vrasabha (deva) or Adinath as he was also named He was born in the country of Śrāvasti and lived 81,00000 million years. He attained Perfect Knowledge i-e Bodhi or Enlightenment under a Banyan tree. His distinctive mark is Bull Next after him came Ajitanātha Sambhay-nātha Abhinandana, and Sumati-natha, all except Sambhava-natha, born at Avodha. Their term of existence diminishes gradually till Sumati Nātha lived only 4 million million years The sixth Tîrthankara was Padma-prabha with a Lotus-button as distinctive mark, followed by Su-parsva who hailed from Benares with a svastika as his distinctive mark and attaining to Omniscience and Perfection under an Acacia. Candra-prabha the next has the Moon as his distinctive mark, whose name he bears. His successors Suvidhi Nath or Puspadanta, Sitala Nath, Shreyansa Nāth, Vāsupujya Swāmî Vimala Nāth, Ananta Nāth and Dharma Nath are all of a secondary importance The existence of the last mentioned did not pass one million years.

Shanti Nāth, the 16th lived for 100000 years, bearing the distinctive mark of an antilope It is a figure, the most venerated among the Jains. The three next ones Kunthu Nāth, Ara Nāth

Translator's Note. If any discrepancy should suggest itself to a Jain reader in this proposition, the translator begs him to remember that he is only reproducing M. Guerinot's statements. It would seem as if there was some confusion in M. Guerinot's mind when he penned this passange. The ideas in the sentence are also mutually conflicting as Region suggests space, while 'age' shows time.

and Malli Nāth need only be mentioned. The animal charecterising the twentieth Tîrthankara—Muni Suvrata—is a tortoise. The blue lotus is the symbol of Nami Nath, born, they say, at Mathurā, while Némi-nātha almost his homonym was born at Dwārkā—(Kathiawar). All these Tīrthankaras belong to the region of myth. With the twenty—third, Pārśva Nāth we enter into the region of history and of reality. Still the greater part of the data are also legendary. He was born either at Benares or Shrāvasti?\* He is represented as having a blue colour with a serpent for his symbol. Mahāvîra has yeliow colour and the Lion is his distinctive mark. It would seem to have been under a Teak tree that he attaired to Illumination.

### The True knowledge.

The True Knowledge- To give one's faith to the Jina is one of the conditions for Salvation. But to strive for this Soul's emancipation one must know with a fault, the truths taught; in other words, to have the True Knowledge.

There are five degress of True Knowledge.

- 1. \*The direct perception or Mati- It is the knowledge that we obtain through the sid of our senses, and it tells us the property of things, colours, odours, sounds.
- 2. From the data of the senses, we can obtain the other elements of knowledge. It is the clear knowledge or Shruti-(Or better called Education).
  - \* He was born at Benares.
- \*Translator's Note—The elaborate technical terminology to describe properly these ideas in English has yet to be formed. It is a misfortune inseparable from scholarly exposition, that technical terms of one language would be renderd into another by expositions, outrivalling the original terms as regards in comprehensibility by ordinary minds, and yet missing that definitenes which the original terms have acquired through centuries of use, and association, M. Guerinot appears to the translator, exposed to this criticism in the present instances but in the absence of a recognized terminology, it is difficult to im-

- 3. The Avadhi or the knowledge determinative is the next. Superior Senses have no share in it. Soul alone, through its own powers, and without any intermediary, knows the objects which occupy a given space with reference to Time, and Space. Thanks to the Avadhi for example, that the adepts know what takes place in distant regions or in the future.
- 4. The next is of an analogous character. Manah paryaya. Aids the knower in knowing the thoughts of others. (Or Spiritual Clairevoyance).
- 5. Lastly, the supreme degree of Knowledge is Omniscience-Kévala. It is Knowledge Absolute, and Perfect, and Unlimited to which neither the present nor the past nor the future is hidden. This is the Knowledge of the Jinas.

As regards the metaphysical aspect of knowledge, the Jains have elaborated a most original system, which far surpasses the more celebrated or better known method of the sceptics. It is the doctrine of "May Be" Syādvāda, which is opposed to the dogmatic assertion of the Brāhmans-the Astivāda-just like theory of the Void and Emptiness-the Shunyavāda of the Buddhas

According to this system, every predication is nothing more than an expression of a simple possibility. It is possible, then, at one and the same time to affirm, as well as, deny the predicate by reference to the subject. Hence, there are seven legitimate modes—the Saptabhangi Naya.

prove upon him. Though he does not use quite incomprehensible terms still he seems to have missed the meaning of these various kinds of knowledge as they appear to a born-Jain It seems more appropriate for instance, to describe what he calls Direct Perception as Intelligence which is to be found even among the lowest animal whether it has one sense or more. The second kind, again, will receive a fitter description if it be termed Education. Its traditional basis does not entitle it to be called, "Clear Knowledge," but still it is superior to the last preceding or Intelligence, Simple. The third might be styled with justice Logical Inference-and the fourth as Spiritual Claire-voyance.

#### In fact we can.

- (1) Affirm the existence of a thing from one point of view
- (2) Deny that thing from another point of view
- (3) Affirm and deny simultaneously, the existence of a thing with reference to different period
- (4) If it was a question of affirming at the same time the existence of a thing under the same conditions at the same moment one would be able to say nothing about this thing

In the same way, one can predicate nothing about a thing under certain circumstances.

5. That it exists.

or,

(6) That it does not exist

or,

V

(7) That it exists or does not exist at the same moment.

What now is the teaching of the Jinas? What truths must one have to know the Road to Salvation?

The Universe i-e the totality of the worlds, and what they contain is uncreated, and eternal. It is constituted by two sorts, of substances -On the one hand, Jiva or the Living Being or the Soul; on the other, the A-Jiva which is subdivided into five substances viz (A) Dharma or Religious law or Righteousness. (B) A-dharma the antagonist of the preceding one, call it sin or unrighteous conduct (C) Kāla or Time which operates in two ways! The Utsarpini or the period of continuous progressive development, and the Avasarpini or the period of progressive decadence (D) Ākāsha or Space, and (E) Matter or Pudgala. The material atoms by their combination form the four elements, earth, fire air, and water.

From the combination of these elements result the beings and bodies which are classed as follows: (1) The elementary

particles of earth, fire, air, and water. (2) Plants or the Vegeta ble world. (3) The inhabitants of the Nether Regions (4) Lower animals. (5) Higher animals. (6) Men and gods.

The differentiating attribute of a living being is Know ledge or Jñāna which pervades the whole universe. Each being each object, each particle, however low, it might be, has a soul. These souls are mutually independent. In the lowest beings they are without intelligence, with knowledge Their distinctive mark is as though veiled. It has only a potential existence. With the superior beings, it rises, on the centrary, to the level of consciousness.

As a consequence of its union with matter, Being is sub jected to Karma i-e to acts, and their consequences. In a manner of speaking, Karma regulates the transmigration of souls. The cycle of existences (tient Samsāra) is worked in accordance with the Karma. If its acts were meritorious, and in accordance with the religious Law, the soul after death passes into the body of a superior class; it animates a god or a man of a high family. If its acts were bad, in opposition to Dharma the soul falls in the hierarchy of beings. It becomes the soul of an animal, or of an inhabitant of hells or attaches itself to a plant or to an elemental particle.

Karma, then is for the soul a cause of its enslavement. It tightens the links which attaches the souls to matter, and then gives rise, in an infinite series, to new acts. This is a condition of sorrow. Hence, the sage who has comprehended the causes of sorrow, must apply himself incessantly to the diminution of actions and to combat their ill-effects. He must master his senses, and destroy his passions. In a word, he must suppress activity. In proportion as he prevents the Karma being renewed, he annihilates its consequences.

#### Asceticism.

Asceticism-that is the way to Salvation. Then break finally the chains that link the soul to matter. The living being

Jiva-realizes entirety, and completely, its differentiating attribute-Knowledge. The soul becomes emancipated, and goes to inhabit the region beyond universe. It is the Nirvāṇa-Life, absolute, and perfect, without troubles, and without sorrows, where Soul is Pure Intelligence. 'It is 'says the Uttarādh' ayana Sūtra in poetic terms in the Chapter XXIII already cited," a place, sure yet difficult to attain, where there is neither old age nor death, neither pain nor sorrow. That is what is called Nirvāṇa-or the freedom from pain or Perfection It is a sure place, peaceful, and happy, that the great sages have obtained It is an eternal place but difficult to arrive at. The sages who have reached there, are freed from griefs They have put an end to the course of their existences."

#### True Conduct.

The True Conduct-While the True Knowledge shows you the way to Deliverance, the True Conduct enables you to realize that state. The Jain Morality or Ethics may be summarised in the five following vows:—

- 1 Never to kill a Living Being-the famous principle of A himsa. (Non-injury).
- 2. Not to tell a lie.
- 3. Not to take what has not been given.
- 4. To abstain from sexual relations,
- 5 To renounce everything, and consider nothing as one's own property

The practice of these five great vows is easy apparently but as a matter of fact, it corresponds to an asceticism so severe that you will search in vain for its equivalent in any other religion.

The Jain monk swears as he is required by a solemn formula to observe these five vows. He then becomes a member of the community. A new condition of existence dates for him

from that day. He becomes indifferent to weal or woe to life or death. He renounces his wealth. He abandons his home, his family, his country, covered with a miserable cloth with the beggar's bowl in his hand He wanders in strange, unfamiliar places to beg his daily bread. He must never pass more than a single night in the same place, except in cases of great necessity. A cloth covering his month guards him from killing invisible beings in the air he breathes. For this reason, he must filter the water he drinks, and sweep the place he reposes in. He must abstain from bath or the toilette. He must give the minutest attention to his least movement He must measure his speech, and master his sentiments in order to prevent murderous acts in himself or in those that approach him. Sweet and gentle to the animal world, he respects the life in the plants, and in matter, for they contain souls-sacred for him.

But above all, it is during the rainy season that the Jain monk devotes himself to practices both internal, and external which are exacted from him by a most rigorous asceticism. He undergoes a constant discipline He purifies his body and soul. Humble, and devoted before the master of his choice, he studies the holy works, and meditates upon the words of the Prophet. He reads the lives of the Tirthankaras He ponders over the grief and misery prevailing in the world. He submits his conscience to a most searching examination. If he has committed a fault, he freely confesses it, and manifests a most sincere repentance He imposes upon himself a long fast, inflicts upon him self the most cruel pains, even mutilates himself at times, and subjects himself to the most violent and painful exercises. The sage who has the True Knowledge, knows that he has the right to hasten his Emancipation by permitting his end through want of food. Suicide by simple inanition is the death par excellence. of saints.

Such an asceticism demands a force of will very rare amongst men. Such a System of Ethics can be applied only to a very small circle Hence these five great vows are not expected

from the Jain laity. The latter are under regulations more humane and more easy to accomplish. Like theft, and false-hood, intentional, and wilful murder, they are forbidden. They must show charity to their fellow-beings, and be gentle towards animals; for them, the vow of chastity assumes the more modest dimensions of conjugal fidelity. By a strict honesty, and probity, they must not seek to augment their fortune immeasurably. They must be sober, and must abstain from strong liquors, and such and such food-for example meat-as it would necessitate the death of an animal For the same reason, the profession of agriculture is forbidden to them, for the point of the harrow in breaking up the ground, kills a multitude of insects In a word, for the lasty, Jaina ethics descends to the level of normal life-the life of all, and of every day. However, it is not, therefore, the less grandly austere in demanding of the individual, everything that renders the soul strong, compassionate, and resigned,

# Ahimsā as the Key to World Peace.

30th August 1933.

If I were asked to name one remedy for all forms of ills, the flesh is hair to, I would at once say-Ahimsā.

Ahimsā, which means Not Hurting, Not Injuring—is the principal weapon of Jainism to fight with against all kinds of evils, and misfortunes. By practising it, men have attained to the Divine State, and all that is implied in that expression. It is not a mere theory that I am putting before you; times out of number, has the principle been put to the test, and never been known to fail.

Jainism points out the natural antagonism between the Soul, and Matter; the body is the prison of the soul, at d flesh its bitterest enemy. Owing to the dominion of the flesh, the soul is undergoing suffering in a number of ways, and all its rank, and power have been lost Immortal by nature, it is now living terror-struck with Death; though Omniscient and Blissful, in its own right, it is ignorant and miserable now!

Yet its Divine nature has not been altogether destroyed; only its perfection in that regard has been curtailed, and imposed upon as if its wings were sewn up, and it has been reduced to the condition of helplessness in consequence.

The evil influences of the flesh can, however, be destroyed

\* Taken from "Jainism, and World Problems by Mr C. R. Jain-Bar-at-Law-Adapted from a lecture delivered by him at Morrison Hotel Chicago U. S. A. under the suspices of the World Fellowship of Faiths on 30th August 1953 at 8 a m.

and the soul released from its power; and Ahimsā is the one weapon which can actually bring about this devoutly wished-for consummation.

Wherever Ahimsā has been put into practice, it has speedily cut the bondage of flesh, and restored the lost Divinity and Perfection, to the Soul. Jainism, therefore, rightly lays all the stress it can, on the practising of a-kimsā; that is, non-violence under all circumstances.

The significance of a-himsā is that you should hurt no one by word, thought, or deed; and you must not even entertain the desire to hurt any one For, the doctrine is applicable to all the three stages of evil-doing, namely-intention, preparation, and the actual commission of the wrongful deed.

He, who practises ahimsā, must also refrain from employing another to do the hurtful act; and he should not encourage one who has done the deed after-wards, otherwise, he would become tainted with the evil as an accessory after the act as they put it in the terminology of Law.

In regard to its scope, ahimsā is not limited to humanity; on the contrary, its application must be extended to all living beings. The Jains rejoice when they read in the scriptures of other religions, statements like this—'I require mercy and not sacrifice!" These adequately show how far the scope, and the protection is to be ex ended. Let it be clearly understood that if you have no love for the life in the animal, you will not have it for man either There is no such thirg as a sudden rush of affection for one form of life all at once.

Show no violence to any one; hurt no one; injure nonenot even an insect this is the Gospel of Life For, life is d ar to all, and ahimsā actually allows all to enjoy life, unhampered, and unmolested by any one else. Ahimsā really means-molest noone, not even your own soul!

Those who hurt or injure others without justification;

hurt their own souls first. You cannot injure any one or evenentertain the desire to molest him without becoming tarnished
with the taint of the contemplated evil. It is even conceivable
that the being whom you wish to hurt, may escape scatheless;
but the action (even the thought) makes a mark on your disposition, engenders, strengthens, or modifies an evil tendency in
the mind, and in this way, affects your own soul by blackening
its character. Thus, all actions involving himsā (evil doing), leave
a dark stain on the soul of the doer of inequity. The future
destiny of the soul is composed of its own disposition or character. Where the character is merciful, and marked with love,
and solicitude, and sympathy, the future is excellent, and joyful
and glorious; but where the heart has become hard, black, cruel
merciless, and unfeeling, there you have nothing but misfortune
and calamity in store for its possessor.

It is not possible to go into detail in the time-limit of a short speech in a gathering like this. The philosophy of ahimsā can be understood only with time, and labour For this reason, one of the great teachers of our race said to the inquirer-Go and learn what that meaneth-'I will have mercy, and not sacrifice' He did not explain it even at the time when he said "If you knew what that meaneth I will have mercy, and not sacrifice." In Jainism you wil find a complete, and completely scientific explanation of the whole doctrine.

The operation of ahimsā is not confined to the unperceived Kingdom of Spirit-the Kingdom within, so to seak. It extends equally to the outside world. Ahimsā will purify, ennoble, and sweeten life in a'l departments, and establish brotherly relations among men, and communities, and nations, as surely as it will purge the heart of all evil inclinations, and traits. For, ahimsā is leve, and nothing but love. Those alone, can be expected to live upto ahimsā who are actuated by pure love for others.

Love and hatred are the two principles on which people act in their dealings with others. Friendship, good will, mutual

esteem and an abiding sense of unity of interests result on the path of love. Fear is destroyed along with distrust, and misunderstandings.

Hatred leads to opposite kinds of results; misunderstandings increase and distrust is the prevailing characteristic. Hatred is the cause of all quarrels, and wars.

Where leve would unite, hatred would separate, and antagonize If you wish to live peacefully with the world, you should follow the line of love It may be that at times gain seems to lie in the grasp of the nation that is ready to help itself at the cost of others; but the taint of selfishness is sure to contaminate the National Conscience, and bear fruit in due course of time, however tardily it may be

To the nations of the world, Jainism proclaims with the voice of thunder to-day—'Come brothren forget your enmities and your hatreds; embrace one another like brothers; you don't need to shed each other's blood. Away with the armies, and with your armaments! Men are already groaning under the burden of taxation, and will perish before you know where you stand. Learn to live by shims, and love one another. You shall not need to arm yourself to the teeth any more. Do you think armies, and warlike equipments can afford anything like real protection to you? Look at the fate of the great white Czar of all the Russians! He was slain by his own help'ess peasants, who only a few days before, dared not stand in his august presence without trembling! Gone is the Kaiser too who was the lord of mighty armies!"

The surest means of safety is love, and nothing but love. But it must be an emotion of the heart-a real live sentiment. that stirs us constantly to action-not a mere wordy avowal. Where love reigns, there is no room for fear.

The science of Modern Politics is at war with the Science wolf Peace and has led us into trouble, and the difficulties which the statesmen are unable to solve satis factorily, because of their

selfish motives. Let the Doctrine of Love, as implied in the message of Ahimsa Paramo Dharmah-non-violence is the highest Religion as taught by the Great Tirthankaras-Now replace the mad rush for power, and personal self-aggrandisement, and self-glorification Your reward will be sweet yet

Let me add that only he will be found willing, and able to practise ahlma and universal love, who has understood the nature of his soul, and of the enmity of the flesh and of the friends, and allies of the enemy. Only he will have his heart saturated with the ennobling friend-making, peace-engendering emotion, who knows that by loving others, he helps his own soul to grow strong, while in hating any one even a lowly worm, he only helps the enemy that is the flash, and weakens, and enervates his real self!

In practical life, ahimsā will be found to be the one sure means of taming savage natures. It will civilize the un-civilized barbarian, and make him a good and desirable citizen. The householder who is involved in the world, and still very far away from sainthood, practices it with a little qualification. He cannot emulate the saint in this regard. For, while the saint will hurt no one, on any account, the good layman will yield to the need for defending himself in the practice of ahimsā. But he will never be the aggressor himself; and when compelled to defend himself he will use only just sufficient force to over-power the enemy. The King who knows how to temper justice with mercy is therefore protected by ahimsā. The layman also longs to enter sainthood one day, to be able to practise ahimsā properly.

The saint who has renounced the world, and who wishes to make the conquest of his lower nature as speedily as he can, tries to observe the vow of ahimsā with absolute rigidity, in all respects so far as it is physically possible to do so. The highest saints who have attained the Ideal of Life namely-the Supreme Status,-are able to practise Universal Love, without any kind of qualification. Their nature is changed in the end. They attain

to deification and the Perfection of Divinity. All this is due to ahimsā—the Princip'e of Love- the attribute of the Gods.

From the stand point of human psychology, also, there are two kinds of men in the world who are or at least should be, above racial and religious distinction. These are the really saintly men who practise Universal Love, as a part of their religious discipline, and the enlightened lay-men who are fully impressed with the brother-hood of man and the fact that in wishing evil to any one else one actually injures one's own soul. Observation and the study of human psychology support the view that a true saint will ever regard'all humanity as his brethren, and will never think of hurting or harming any one in the least degree. To such a saint the practising of Universal Love comes easy. He looks upon none as his enemy If a man abuse him he is not displeased with him; if one persecutes him, he will be thinking of only one thing—how to serve him?

The man who does not practise Universal Love, does not love all beings alike He will not be loving the animals and is sure to be indifferent even to the fare of the millions and millions of human beings whom he does not love. Many who profess to follow the ideal of love in their lives, do not hesitate to devour the flesh of poor unfortunate animals.

It is idle to expect from such men that they will steadfastly adhere to the nobler view under all circumstances. During the last Great European Wars, religious priests on both sides went on blessing their own armies, and maintained that they were fighting the wars of righteousness Yet both sides professed the same religion which was surely intended to be one of love. The explanation is that the sentiment was no deeper in their case than the lining membrane of their lips; their hearts were not affected by it.

The past history of other nations also reveals the same sad truth in most cases. Probably the only exception is furnished by the followers of the Jaina religion who practise the rule of

ahimsā. It is impossible for a Jaina saint to bless any offensive weapon or armies that are marching against their fellow men. There is not one instance, where the Jaina saints have forgotten themselves and their religious obligation in this regard. The Jaina saint is really the one man who practices Universal Love He will not hurt even an insect. Let alone man. He has left the world behind, and will not, on any account, look back His heart is saturated with ahimsā; he even controls his bodily automatism, and will never even in thought, wish harm to another living being, be he man or animal. Really, it is only when a man has become so far filled with Universal Love that we can confidently rely upon him under all circumstances. He whose ideals are no longer in or of the world, will certainly not degrade himself by doing base worldly things like setting up invidious ard hateful distinction amongst men.

2

The Jaina doctrine of Universal Love (ahimeā) which is altogether scientific, and grounded on rational laws, is the one thing that is needed if we are ever sincerely to get over our prejudices Nothing else will ever succed. Can we not rely on the modern civilization to exclude prejudice from the hearts of men? I do not think we can.

Shall we not be able to arrive at the era of peace on earth through materialistic training, and the treaties of Nations? Most certainly not For, materialism only offers peaceful rest in the grave to the individual, and only cares for the society; but the curbing down of passions is a matter of the individual heart, and materialism possesses no sufficient inducement for its accomplishment. It is, in reality, our materialism that is responsible for much of our greed, and coveteousness, and through them, for our hateful deeds. It will be a bit of very agreeble news, if materialism were to start teaching renunciation. As for the treaties of nations, did we not observe their real value during the last (two) wars? Why compel me to say that, to him who thinks

he is strong enough to defy the whole world, the treatles have not as much value as the scrap of paper on which they are written?

Neither superstition, nor general education on materialistic lines, will then be found adequate to change the hearts of men What is required is the knowledge of the Laws of Nature that come into operation in connection with our emotions, and how they affect the soul, and the relations of nations, and communities of men. For, once it is recognized that the Soul is an entity whose welfare is of paramount importance, and which is affected by its emotions, and beliefs-beneficially by the emotions of Love and most harmfully by those of selfishness and hatred-men will certainly refrain from doing what is harmful, and adopt the Rule of Love.

3

Now my point is that in order to impress a rational mind, like that of a modern boy or girl, you have to convince him or her of the need for peacefulness, and alter his or her emotional nature destroying the element of savageness, and barbarian greed from the heart, A rationally inclined mind can never for all times, be impressed with dogma, and ill-founded reason; and without the training, and control of the emotions, it is not possible to make a man a real lover of peace. And the test of the real love of peace is that one should cheerfully offer his cloak also, when his coat is claimed at law.

Let me say one word more as to the difference between the modern thought, and Religion when properly understood-Modern thought has confined its attention to the world of the senses, where brute nature is found to be red in tooth, and claw It knows nothing of the Kingdom of the Soul or Kingdom of God which is within It therefore from its own point of view rightly points out the main characteristic of life which is the struggle for existence, and the survival of the fittest. There is no question of moral fitness here; but only of the physical, and mental that is to say, intellectual fitness.

Religion, on the other hand, shows what enormous, and almost incredible possibilities lie within our reach, if we would cultivate inner tranquility on the lines of ahimsā. And let me further add that, in Jainism there is no possibility of any one's being persecuted on the ground of his being an enemy of a god. In Jainism, there is no place for such a contingency as it does not acknowledge the being, and existence of any creator or ruler divine or manager of the world whose enmity man could possibly incur. The Perfect Souls are the only gods in Jainism, and none else! Thus Jainism is the true refuge for all afflicted souls, and all beings.

To sum up:—If you want to establish lasting peace on earth you must make men love one another. But you cannot change men's hearts by a mere stroke of your pen, or by preaching to them a sermon on sympathy, and good-will You must engender the emotion of love by showing the paramount importance of its need and value in the first instance.

What is needed is the broad-casting of the kind of education that will excite the sentiment in the hearts of men on natural, and social grounds, and will fill it with love, and keep it filled for a'l times. Nothing else will ever success as is manifest from a perusal of the pages of World's History, and the records of the religious persecutions of the past Jainism to-day invites the world through the great assemblage of its leaders, to study the Science of Love, that is the Doctrine of Ahim ā to be able to put an end to all forms of hatred and prejudice, and to fill the hearts of men with Love for one another.

4

I shall now turn to the Jaina view of things, and devote the rest of this article\* in working out the consequences of practising the principle of ahimsā, in various departments of life and external i-e national, and international peace.

<sup>\*</sup>International Peace-in Jainism and World Problems pp. 151-154.

(1) For the Individual, Jainism points out that the Sould is a simple substance as distinguished from a compound which survives bodily death, because death only overtakes compound things, but not simple elements. It cannot, therefore, die out, and will have to re-incarnate elsewhere. The organizing forces of the body are the energies which constitute its disposition or will. The will is constantly undergoing modification in consequence of individual action, so that the future conditions of life will be controlled altogether by the kind of disposition one makes for oneself. There is no condition of embedied life that is not threatened with calamity and death, nor any that is free from misery and pain But those who live on the principle of ahimea, soon succeed in destroying their adimal nature, and thus become freed from the disposition that is the cause of re-incarnation and suffering in the world.

Soul-nature is a thing that is purely divine, so that when one attains to the purity of his soul nature, one comes into the enjoyment of Unlimited Knowledge, and Happiness, and Power, and Immortality. It is, therefore, clearly to the advantage of the individual to practise Universal Love. There is no other way of escaping from undesirable re-births.

Materially also, the practising of such virtues as truthfulness, justice, forgiveness, mercy, self-denial, and temperance must bring Peace of Mind, popularity, respect, and prosperity to the individual He can have No Enemies left in the world, but only Friends all round.

(2) From the National Point of View-ahimsā will be found to be the source of confidence and good-will. It will do away with the need for heavy armaments; it will not tolcrate long-range guns, nor poison-gas, nor the bombing of cities and suburbs from aeroplanes. With the reduction of the military and the police, there will be immediately a reduction of taxation, and life will once more become tolerable and joyous Nation will live at peace with nation; pass-ports will be unknown, so will

be the temperment that seeks exploitation and self-aggrandisement. Men will practise the golden rule summed up in the phrase "Live and let live" in reality and truth

(3) Excessive industrialisation will be checked under ahimed. We are all eager to become Manufacturers to-day. Under the guidance of ahimed, life will be simplified; manufactures will be limited; and mechanization will be restricted. Every Nation will be self-supporting, and self-dependent, growing its own foods

At the present rate of "progress", the day is in sight when everywhere there will be manufacturers and producers but no-where buyers! Reduction in the number of factories will at once strike at the root of un-employment, since they render idle more men than they employ It is a bad policy to starve many to fill the pockets of a few.

4. The Dectrine of Love will also induce legislators to find means of suitably dealing with the problem of excess of women over men, which, in its turn, will also go to reduce unemployment, and along with the check on excessive industrialization will root it out altogether I might mention in this connection that for those countries where the number of men is smaller that of women, ahim.ā (love) favours the marrying of two women to one man The advantage from this will be manifold; social life will be purified and girls will not be under the temptation of employing unmaral, and even immoral devices to " catch" hu bands Those who cannot get married under monogamous law and who are driven for no fault of theirs except that they happen to endowed with the animal appetites like their married brethren and sitters, to seek clandestine amour, will no longer be forced to a life of hypocrisy, and shame. Abortions will not be practised as they are in thousands to day; and infanticide will become a thing of the past. These are only a few of the advantages that will flow from the practice. The opposition to it is merely a matter of zid (sentiment); many women who find themselves unable to be reconciled to the idea of sharing their husbands with another woman, in reality are actually doing so today, and in a worse form, though un-aware of the fact. There can be no valid objection on the ground of religion either. Several of the Biblical patriarchs had more wives than one. We have no right to expect peaceful nationalism while millions of women are forced to lead unbappy lives. The day of reckoning is not far off. Girls have already begun to usurp the the places of men in business circles. Let us note that the proper place for the woman is the home and the nursery-not the business-house. It is for man to earn; not for the woman She is to spend profitably for man, and for herself too, as his partner in life, what he has earned by labour or skill. You cannot reverse the natural role for long, without very grave consequences resulting from a disregard of Nature's Law

5. Finally, in our international relations, the practising of the doctrine of Universal Love will at once make men, and nations respected, and loved. To-day, the Key-note of International Policy is fear; we hate every one, and are hated by every one in our turn Peace is maintained only through fear of each other's brute force There is not freedom even for the nations that are free, who are and have to remain armed to the teeth. True freedom consists in being free from fear altogether If we aspire to enjoy true National Freedom for ourselves, we must first set our neighbours free from fear of ourselves. The measure of our in reality, is the measure of the freedom of our neighbours near, and remote.

Ahimsā is Universal Love and will attain this high ideal however much it may be beyond the conception of men to-day,

Love; and you are sure to be loved There is only one condition-let your love proceed from the heart but not from the tongue.

## Killing for Pleasure.

Killing for pleasure, shows the most appalling ignorance of the nature of the soul It is tragic that man should take delight in destroying life-vital stuff that he shares with every other living creature, human, or otherwise. He is utterly unaware of the grave conse quences that recoil on himself from such brutal, and meritless act. If the state of mind of a person who hunts for pleasure is analysed, three factors are seen.

First-There is a total absence of thought of the pain and harm he is inflicting on innocent souls.

Second-He is entirely engrossed in his own pleasure.

Third-He is completely devoid of feeling for the suffering of his victims.

We, thus, find that his predominant characteristics are thoughtlessness, selfishness, and heartlessness. Can the soul encounter greater obstacles on the path of spiritual unfoldment.! Is there a more dangerous enemy of his soul than the hunter's own self.! If he had any idea at all of what he was really doing, he would be able to give up his special form of pleasure quickly enough.

## Flesh Eating.

1

I can think of yet another evil the eradication of which be obvious to all souls desirous of Salvation-namely-flesh-eating It is an abominable and disgusting practice; both for the animal whose carcase has been slaughtered to provide the flesh, and for those who find pleasure in such filthy provender.

We shut our eyes to Christ's own plca:—"But go ye and learn what that meaneth I will have Mercy, and not Sacrifice." We disregard his command. 'Thou shalt not kill." We want to say that he meant, "Thou shalt not kill man alone; animals thou mayest kill and devour".

Why should we so callously demand of others, their precious lives, that our filthy perverted appetites may be gorged? With so much brutal indifference towards the sacrifice of that life which is so precious to every one of us who eats meat? We de iberately shut our eyes to the fact that, life is dear to all; just as, we keep away from the abattoir that when we sit down to enjoy our pork or beef we may not have the squeal, or bellows of pain and terror ringing in our ears, see the frightned eyes appealing in vain for mercy, nor remember the writhings of the bleeding dying carcases. What are we made of that we can so comfortably and easily reconcile ourselves to so much wretchedness to please our palate? In very truth, we eat up our chances of Salvation. The Soul is athirst with the longing to enjoy its natural qualities of joy, omniscience, power, and immortal life. And the best we can do for it, is to feed it with the sources of its destruction-the very things that keep it outcast from its own country-the Kingdom of Heaven.

When those who eat meat are possessed of half the knowledge of the Nature of Life, that is contained in the scien-

tific interpretation of the Scriptures, they will never dream of quibbling over this question to eat meat or not to eat meat? They will no longer say that only life as contained in the human body is to be respected and that it is of no account if it happens to be cast in animal (lower) form. As a matter of fact, if we have no respect for Life itself, we have none for animal or man As we can see at the present time, for while the animal is looked upon as provender for stomach; Man is regarded as fit fodder for guns.

We have seen that all killing is harmful to the soul. Nor is it any the less so, if it is for food The same evil traits of selfishness, thoughtlessness, and heartlessness are engendered by killing, and eating flesh, giving rise to the same excessive agitation of the soul which renders it more vulnerable to the mate rial influx. The disposition, tender by nature, is hardened into becoming callous and cruel. This implies change and no change takes place in an organism without the intervention of a modifying material cause. In circumstances such as this, when violent emotions are aroused, the maximum changes occur, and the soul's natural purity is defiled. Because the acts of killing, and eating flesh, are extremely selfish, and hard-hearted ones, these two characteristics already manifested, are ingrained still deeper into its substance, giving rise to still deeper impurity.

2

It is customary for most people to think that flesh-foodsmeats, eggs, extracts etc are necessary for health, and for that reason insist on including them in their diet. But it is becoming more and more recognised in the materialist's world of to-day and even among the orthodox medical men, that they are not essential in any sense of the term, and that they are quite capable of doing more harm than good. In many diseases they are being eliminated from the diet or at least drastically reduced.

They produce over-acidity in the body, clogging it, and thereby, reducing its energy and efficiency. They lower the

vitality of the system, and encourage prostration and coarsening of the nerves. At the same time, they feed desires and passions over-stimulating them.

But listen to what an eminent modern physician has to say on the subject. Doctor Bircher of Zuich, has evidently given much care and consideration to the question of diet. In his book "Food Science for All" he writes "Neither with flesh nor with poultry, nor eggs, nor caviare, not even with cow's milk can one strenghthen the weak much less cure the sick. So many thousands have already had dearly to expiate such ignor-rant experiments; they have paid for them, with early death or with long illness. The excessive proteids in the food are not only a bad source of energy—their breaking down in assimilation grievously overloads the organs, as any chemist, familiar with the facts, can tell you.

The observance of rules which aim at imparting health and strength to the body and the elimination of all softress and habits of luxury, is a necessity for the layman. Plainly it is his duty to make his body capable of bearing the constantly increasing strain of trial and hardship involved in the more severe forms of self-denial. For this season, food plays the most important role in the physical training for asceticism.

As the American in vestigator Mac Collum says:-

Diet is an essential, if not the most important factor for spiritual, moral, physical, and cultural development and for resistance to disease."

We have just seen that the constitution of the body and the condition of the nerves are directly affected by the food taken in. Has it not be said that 'we are what we eat?' If the nerves are to respond to the impulses of the will, in the desired manner, they are to be purified of any grossness they have accumulated. When impure food is allowed to coarsen them and the matter of the brain, none of the desired results can be koped

for This is recognized by Dr. Bircher—Benner. By means of a heavy, dimly-lighted diet-rich in all the different kinds of flesh and stimulants, people not only invite diseases, they build within themselves barricades against the wisest and the most powerful friend of their life against the spirit Thus, we find from another aspect of the soul's good.—Yet another urgent reason, why the layman gives up all flesh-food.

2

Many people and among them, a fair number who consider themselves vegetarians, place touching faith in the value of flesh foods such as the egg in the diet. Dr. Bircher-Benner entirely refutes the idea of their value. He takes the egg and proceeds to show-how much value there is in it. "The hen's egg is a complete synthesis of food-material for the first period of growth of a living being But try to feed a human being on hen's eggs alone, or even with a diet in which hen's eggs form the chief constituent. This person will soon fall ill. The digestive organs will refuse to act, the kidneys will excrete albumen, and will generally become inflamed, And if you do not soon abandon year experiment the grave injury to his organism will cost him his life. Why? Because the wisdom of life, designed the foodmaterial of the egg only for the life-stage of the embryo-chicken. characterised by certain conditions for a stage of most rapid growth without motion." He says the same thing about Milk. Again it is expressly for the new-born animal, not the grownup man,

#### VITAMINS.

His book, also, contains a discussion on vitamins. But what are the viramins? he asks Something intangible, something that exists—that acts, and yet something that no one has been able to find "He explains that they originate only in the vegetable kingdom. This, he thinks, makes the relation of animal to vegetable food more readily understood. He argues that it is known that vitamins are contained in animal products like cod-liver oil.

milk and eggs It is evident, then, that animal life can preserve and store the vitamins taken in their food. So that at least when the animal is alive they are always present in their original vegetable values though mixed, so the Doctor explains with other such substances which, as regards nutrition, act rather as ballast. He concludes from this that milk eggs, and animal organs also possess nutritive value, and that beasts of prey who swallow their victims alive and with the blood flourish on purely animal food. His next words are of particular value and interest to us. He says:-" But things become quite different when the animal is slaughtered the blood removed, and when the cellular tissue and organs have passed through the rigor mortis, and the boiling. roasting, smoking, or salting process'. Experiments show, he says. that, then, valuable energy is lost-energy that from the point of view of the nutrition of the eater of such food is loss, "Therefore, he declares, 'the nutritive value of the flesh preparations consumed by the human being, is utterly deficient and inadequate. It is true that decomposable masses which moreover are mixed with characteristic stimulants are subjected to human assimilation, and a feverish activity is started in the organs of digestion, and assimilation which gives an illusionary feeling of strength, but this is only, in small part, nourishmentrather it is encumbrance, and deception. If you feed a person on butcher's meat, fish, and poultry only, he will succumb, in a surprisingly short space of time, to severe poisoning.'

# Vegetarian Diet.

Dr. Bircher-Benner has discovered the fact that plants represent condensed Sun-light-an essential for health. He says of it:—

"The meaning of this discovery, will be, at once, evident to you when you hear that it is as much as to say; for human nourishment, fruits, nuts, and raw salads have the highest value, foods of animal origin have the lowest". If this is so, then certainly, it seems odd that we rest content to partake of the essentials of life like vitamins in a second-hand manner. Is it not more sensible to go straight to the original sources of supply instead of receiving them second-hand?

Let us bear this important discovery in mind, and turn now to the Doctor's presentation of the case for the vegetarian diet.

"With vegetable foods, the case is altogether different. It is now proved that, on a fruit, and nut diet, man can grow up, flourish, and perform full physical and mental work, and enjoy splendid health. Whole Nations e-g the Japanese whose diet consists exclusively of vegetables with un-polished rice as a basis, flourish, and exhibit high physical, mental, and moral virtues. In Japan, the man of the people-not, for sooth, the Europeanised Japanese physician does not believe, as does The European in the strength of flesh food. Accordingly, the riksha-men who had to run, twenty-five miles a day, and whom Prof. Baelz of Tokio had offered meat for their extra-ordinary achievement, begged to be allowed to leave it, as it made them feel too tired and they could not run so well as before. From these facts, we must conclude, whether we will or not, that the energy-relations of fresh vegetables correspond with the requirements of the human organism to a far greater extent, than do the best animal foods such as milk, and eggs; indeed that they alone completely meet the need. This result completely corresponds with my theory of the essential nature of chemical nutritive energy, and its original identity with Sun-light".

Plainly, it is the Doctor's firm belief that the vegetarian diet is the perfect one for health, and efficiency.

"These plant food-units contain everything which the human organism requires, and in the right proportions enough of the various proteids-a wealth of the best energy-giver, the carbohydrates from which fats can at any time be formed in the organism or the fats themselves; the minerals necessary for life (the nutritive salts) in the excited state, and in the right proportions; and accordingly, also, the vitamins or supplementary

or creative substances which are arousing so much attention. No one need, therefore, wonder any longer that man can amply nourish himself, grow, and keep well with these alone, that the ox, horse, stag, roe, and even the elephant can build up their proteid rich bodies from grasses, herbs, leaves, and blossoms. Not only the ninety-six percent of energy consumption in the maintenance of life but also the four percent, the requirement for building up the body-substance is entirely provided by these plant food-units. There is no reason to fear that their proteid-content will be insufficient. They are a complete food.

"It is true, Dr. Bircher-Benner continues ' that in the animal economy, also, the wisdom of life knows how to deal carefully with these nutritive values, and to store them up in the animal body, so that the animal food substances, and organs contain them and can serve man as food; but man does not consume the animal in the live state with skin, bones, and blood like the beast of prey. He consumes parts of the animal after it is dead, and after more or less elaboration by heat. Thus, the original nutritive values suffer a not inconsiderable change. That the European attributes such a high value to "proteid rich" flesh food is one of the fatal, fundamental errors-" No doubt vegetable foods also suffer a certain amount of deterioration in the processes of cooking, roasting or baking; but not to the same extent, and things like fruits, nuts, salads, are usually eaten uncooked

It appears from this, that the would-be vegetarian has nothing to fear on health grounds from the adoption of such a diet. Quite the reverse in fact; from this aspect as from every other his gain is enormous. And, he need have no fear that his sense of taste will revolt against such a diet. All the many vegetables, fruits, nuts, cereals, together with sufficient quantities of milk and its different preparations-yoghourt, cream, cream cheese and the like-Sugar and a few-wholesome condiments and spices-offer a great variety. From these, materials varied and satisfying menus-can be built up-with a proper understanding of

conservative cooking and a little thought and practice-which are delicious, bland, and nutritions in their nature.

Certainly, thought, combined with knowledge and same care, is required in the preparation of vegetarian menus. But that is because, as meat-eaters we are so taken up with our poultry and game, meat and fish, that most of us have never learnt to cook anything else, and have absolutely no idea how delicious other foods can taste when properly prepared.

There remains one other point to be mentioned before the subject of meat-eating is left. I have aften had it said to me that fruits and vegetables, too, have life and that I am cruel and kill when I eat them. I agree because I cannot do otherwise, and reply that as I have not yet been able to train myself to abstain from eating altogether, I restrict my depredations until I can to those that are least harmful. From the point of view of the resulting harm and effect, all killing is not identically the same. Vegetables belong to the one-sensed type of life. They possess only the sense of touch, and are seemingly lifeless. Animals are the five-censed beings, only distinguishable from ourselves by the gift of intellect- which so many of us who possess it abuse or forget to use.

The 'Killing' with vegetables, does not produce the same revulsion of feeling in us that the sight of carcases and the slaughtering of living animals does or should do. Vegetables do not writhe when they are cut and torn open; thep have no visible sense-organs that in animals look so stark and grim in death; they do not appeal for mercy with eyes and shrieks. Therefore, unlike the meat eater, he who eats fruits and vegetables, has not to shut his eyes to so much pain and suffering on the part of the victims of his appetite. The layman can, if he so wishes, go without eating fruits and vegetables for certain periods. He can, say for a day, every now and then avoid them altogether, confining his eating to such things as coreals, milk, bread etc. In this way, he expresses something of his regret for eating even them and at the same time, softens and purifies his heart still further.

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Going to Rajagriha. Jinadas and Sadhu-dasi-Second Rainy Season at Nālandā (a suburb of Rājagriha)-in the house of a weaver named Arjuna observing four fastings of one month each, (380) First breakfast at Vijavaseth's house-Second breakfast at Anandaseth's house. Third at Sunanda Seth's house and the Fourth breakfast was at the house of a Brahmin named Bahula in Kollaga Sannivésa-Third Year of Ascetic Lefe-(382) Going to Suvarna khala grāma-Cowherds preparing rice-pudding in an earthen pot (382) Gośala becomes a niyata-vadī-(383) To Brahmana-grama-Upananda-Going to Campa Nagari for rainy season -Third Rainy Season at Campa Nagari doing various asanas (meditative postures) and observing two fastings of two months each-(384) Fourth Year of Ascette Life-(384) Went to Kollaga Sannivésa-In meditation cutside the village-Simha and Vidyunmati-Gosala beaten-(385) To Pātjāļaka grāma-Khandaka and Dantalikā-Gosala beaten-(385) To Kumāra Sanniveśa-Muni Candra Ācārya killed at night under suspicion of a thief-Mahotsava by gods-To Caurāka grāma-Gośāla bound to a wooden frame on suspicion of being a spy from enemy regions, and when Śramana Bhagavan Mahavîra was being similarly bound he was set free by two female hermits Somā and Jayanti sisters of astrologer Utpala. Went to Prista Campa-Fourth Rainy Season at Prista Campa observing a fasting of four months and practising various asanas (meditative postures). Breakfast outside the town-(390) Fifth Year of Ascetic Life-(391) Went to Śrāvastī and remained in kāyotsarga outside the town-Pitridatta and his wife Mritavatea-(392) To Haladruta-grama-In medication under a haridru tree-(393) Scorching of both feet-(39+) In the temple of Vāsudéva at Mangalā-(395) To Kaļumbūkā-grāma-(396) Mégha and Kā'a-hastī To Rāḍha-bhūmi-(Murshidabad District) molestation from vulgar people-(397) To Purna kalaśa grāma Molestation from two robbers-(397, To Bhadilla Nagari capital town of Malaya) - Fifth Rainy Season at Bhadilla Nagari observing fasting of four months practising various meditative postures-(3-8) Sixth Year of Ascetic Life-(398) To Kayali Samagama-Jambusanda Tambāya Sannivésa-Nandiséna Sthavira-Gosālaka had quarrel with some of his pupils-Kūpiya Sannivésa-Imprisoned as spies but set free by two parivrājikās named Vijayā and Pragalbhā-To Vaišalī. Gošāla becomes separated-Stayed at a blacksmith's work-shop; Asault by the black-smith-Went to Grāmāk Sannivéša-Bibhélaka Yakṣa. History of Bibhélaka Yakṣa-To Śāliśīrṣaka-grāma-It was winter time-Mo'estation from Kaṭaputanā Vāṇa-Vyantarī.-(456' To Bhadrikā Nagarī-Sixth Rainy Season at Bhadrikā Nagarī-observing a fasting of four months [437) At this place Bhagavān acquired Lokāvadhi Jñāna while experiencing the molestation of Kaṭaputanā.

CHAPTER X Period of Chadmastha Kāla (Cont) of Ascetic Life-Seventh Year of Ascetic Life.-(439) Went to Magadha-désa and stayed there moving about during winter and summer months and fractising various vows - To Alambhika Nagari-Seventh Rainy Season at Alambhika observing a fast of four months -( 39) Eighth Year of Ascetic Life.-(439) Went to Kundāka Sannivésa-Maddnā Sanniveśa-(440) Bahusāla-Lohārgala-(441) Caught under suspicion of a spy and brought before King litsatru, but set free by the advice of astrologer Utpala who happened to be with the king-To Purimatala-In meditation outside the town (441) Vaggura śrāvaka (442) To Rajagriha-(454) Eighth Rainy Scason at Rajagriha observing a fasting of four months-(454) Ninth Year of Ascetic Life-(454) With the idea of destroying many Karmas simultaneously, Bhagavan went to Vaira-bhumi. Harsh molestation from anarya (uncivilized) people for six months. (454). Ninth Rainy Season in Vajra-bhūmi with a fasting of four months-Tenth Year of Ascetic Life-To Siddharthapura and Kurma-grama. Questioned by Gosala about the tila plant-Vaisyāyana Tāpasa outside the village-(466) Jesting by Gośala-Throwing of Téjo-Jésya towards Gośala whose life was saved by Bhagavan by the use of Sīta-lésya (467) Gosala gets separated To Valsali Nagari, Sankha, playmate of Siddhar tha Rājā honoured Bhagavān with devotion-(469) River Gandakika to be crossed by boat-Boatman detained him for fare but was soon set free by Citra the daughter's son of Śankha-(-70) Went to Vān iya-grāma and remained in Kāyotsarga outside the town. Ananda srāvala, foretold through his Avadhi Jñana, the Bhagavan's acquisition of Kévala Jñana within a few years-(472) To Śravasti. Tenth Rainy Season at Śrāvasti Nagari observing a fasting of four months-(470) Eleventh Year of Ascetic Life-In Kayotsarga at Sanusastika observing sixteen fasts, and practising Bhadra Mahibhadra and Sarvato-bhadra Pratima-Breakfast at the house of Ananda Gathapati-Went to Dradhabhumi full of mléachas (bar barians)-Remained in contemplation in a temple of Polāsa Yaksa outside Pédhāla-grāma-Molestation from Sangama déva-(476). Twenty tormenting harassments during one night-(477-483). Inability to get pure food for six months as it was daily polluted by Sangama. Having failed in his attempt, Sangama goes away-Sangama driven away from déva-loka-(787) Break-fast at the house of an old cowherdess-(488) To Alambhikā-Stuti by Vidyut Kumāréndra-(483) Svetambika Nagarī-(489) Stuti by Harissaha Indra-Śrāvasti-(489) The idol of Skanda-Kausambi Nagari-(490) Candra and Sūrya in mūla (original) vimāna-Vāņārasī Nagarī-Stutī by Saudharméndra-Rājagriha-Stuti by Iśānéndra-Mithila Nagari-Honoured by King Janaka and extolled by Dharanéndra. To Vaisālī-Eleventh Rainy Season at Vaisālī-In contemplation with a fasting of four months-Stuti by Blūtananda (King of the Bhujanga-dévas)-Jîrna Śetha śrāvaka-(491) Abhinava Śrésthī-(492) Kévali-desanā (493) Twelvth year of Ascetic Life-After breakfast at Abhinava Śréśthi's house, Bhagavān went to Susumārapura. In contemplation under a Aśoka tree in Aśoka-khanda-Utcāta of Camaréndra-(494) History of Camaréndra-(495) To Bhogapura Nagara. Molestation by a kşatriya named Mahéndra-(504) To Nandi-grāma. Adored by Nandi (a friend of King Siddhārtha) (509) To Méndhaka-grama-Molestation by a cowherd-(578) To Kauśāmbī Nagarī-King Śatānīka-Mrigāvtī-Abhigraha (vow) of Śramana Bhagavān Mahāvīra-(510) King Dhdhivāhana and Queen Dhārinī of Campa Nagarī-Vasumati daughter of Dhārinī-Dhanāvaha Śetha and Mūla Sethāni-Candanā-(514) Pitiable condition of Candanā-(519) Fulfilment of the abhigraha of Śramana Bhagavān Mahāvīra-Bhiksā of dry Udada beans from Candanā-(521). To Su-mangala, grāma-(524) Stuti by Sanat Kumāra Indra-To Suksétra Sanniveśa. (524) Homage by Indra of Mahéndra déva-loka-To Pālaka-grāma Molestation by Dhāhila-(524) Went to Campa Nagari. Twelvth **A-9** 

Rainy season at the Agnihotra-sālā of Svātidatta Brahmana at Campa Nagari observing four fastings of one month each, and attended constantly by Manibhadra and Purnabhadra Vanavyantara Indras-Svātidatta asked a number of questions on Atmā (Soul) to Śramana Bhagavān Mahāvīra and they being answered in detail to his entire satisfaction, the Brahmana was greatly pleased, and he had high respect for Bhagavan-Thirteenth year of Ascetic Life-(525) To Jrimbhika-grama. Indra did dramatic performance before Bhagavan, and said that he would have Kévala Iñana on a certain day-To Médhaka-grama-Homage by Camaréndra (525) To Sanmāni-grāma and remained in Kāyotsarga out side the village-Molestation from a Cowherd-Thrusting of pointed sticks into both the ears of Bhagavan-(526) Went to Madhyam Apāpā Nagari-Siddārtha Vaņik and Kharaka Valdya saw Bhagavān with the salya when he went to Siddharth's house for alms-(525) Both the Vanik and the Vaidya followed Bhagavan and they removed the sticks from his ears when he was in Kayotsarga-. (528) Thus, Śramana Bhagavān Mahāvīra paszed 121 years (Twelve years and a half) as a Chadmastha Ascetic.

Order of Sanskrit Alphabets used in the Book.

भ क	en k	तः	হা হ
आ ā	ख kb	श्रा क	a ë
ξi	गg	द d	सः
§ 11	घ gh	घ dh	ξp
ख ⊔	ay ni	ə n	
₃ ū	चट	<b>q</b> p	
an ri	ਚ ch	.cs ph	
ærī, r¹	តា j	<b>ब</b> b	
लृ lri	a jh	भ bh	
Ψe, é	ទា ñ	ĦМ	
पे ai	ट १	य y	•
ओ o '	a th	₹ſ	
भो au	<b>⊈</b> ģ	<b>छ</b> ।	
an am	æ dh	व ७	
ब्रः क्रं	क्रश्च पा ग्र		



# Śramaņa Bhagavān Mahāvīra.

#### **VOLUME II**

#### Part I.

#### CHAPTER 1

ते णं काळे णं ते णं समए णं समणे मगवं महावीरे पश्च हत्युत्तरे हेात्था। तं जहा-हत्युत्तराहिं चुए, चइत्ता गब्भं वक्कंते, हत्युत्तराहिं गब्भाओ गब्णं साहरिए, हत्युत्तराहिं जाए, हत्युर्ताहें मुण्डे मिवत्ता अगाराओ अणगारिअं पव्चइए, हत्युत्तराहि अणन्ते, अणुत्तरे, निव्वाघाए, निरावरणे, कसिणे, पडिपुण्णे, केवलवरनाणदंसणे सम्रुप्षन्ने। साइण। परिनिच्चुए भयवं॥ १॥

1 Té nam kālé nam té nam samaé nam samané bhagavam Mahāvīré panca Hatthuttaré hotthā. Tam jahā-Hatthuttarāhim cué, caittā gabbham vakkanté, Hatthuttarāhim gabbhāo gabbham sāharlé, Hotthuttarāhim jāé Hatthuttarāhim mundé bhavittā āgārāo anagāriam pavvaié, Hatthuttarāhim ananté, anuttaré, nivvāghāé nirāvarané kasiné, padipunné, Kévala varanānadamsané, samuppanné, / Sāinā parininvué bhayavam 1

1. During that age, at that time, (that is to say, at the end of the fourth cycle of the present Avasarpini era), the five (important) events of (the life) of Sramanna Bhagavan Mahavira happened graft Hatthuttaré (during the constellation, whose next is हस्त Hasta '; namely-In Uttaraphalguni he descended ( from the tenth heaven named mora Pranat ) and having descended, entered the womb. In Uttaraphalguni, he was transferred (from the womb of Dévananda to the womb of Trisala) In Uttaraphalguni, he was born. In Uttaraphalguni, tearing away the hair ( of his head and beard with his own hands, and becoming at the same time, free from all worldly desires and passions), he left his house and became a recluse. In Uttaraphalguni, be acquired the most excellent केसलज्ञान Kévala Jinana and केसल दर्शन Kévala Darsana,-Perfect Krowledge and Perfect Intuition-which is infinite, supreme, unobstructed, uncovered, complete, and perfect. The Venerable Saint acquired Final Liberation in Svāti.

#### CONCEPTION.

ते णं काले णं ते णं समए णं समणे मगवं महावीरे जे से गिम्हाणं चल्ये मासे अहमे पक खे आसादसुद्धे तस्स णं आसादसुद्धस्स छडी पक खे णं महाविजयपुष्फुत्तरपवरपुण्डरीआओ महाविमाणाओ वीसं सागरीवमिहइआओ आडक्खएणं, भवक्खएणं, ठिइक्खएणं, अणन्तरं चयं चइत्ता, इहेव जम्बुहीवे दीवे भारहे वासे दाहिणहुभरहे इमीसे ओसप्पिणीए सुसमसुसमाए समाए विइक्कंताए. सुसमाए समाए विइक्कंताए सुसमदुस्समाए समाए विइक्कंताए, दूस्समसुसमाए समाए बहुविइक्कंताए सागरीवमकोडा—के बिए वायालीसाए वाससहस्सेहिं ऊणियाए पंचहत्तरीए वासेहिं अद्धनवमेहिं अ मासेहिं सेसेहिं इक्कवीसाए तित्थयरेहिं इक्कागकुलसमुष्पनेहिं कासव— गुत्तेहिं, दोहि अ हरिवंसकुलसमुष्पनेहिं गोयमगुत्तेहिं, तेवीसाए तित्थयरेहिं

वइकंतेर्हि समणे भगवं महावीरे चरमितत्थयरे पुन्वतित्थयरिनिहिंडे माहण-कुण्डग्गामे नयरे उसमदत्तस्स माहणस्स केाडालसग्रत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसग्रत्ताए पुन्वरत्तावरत्तकालसमयंसि हत्युत्तराहिं नक्खत्तेणं जोगग्रवागएणं आहारवकंतीए, मववकंतीए, सरीरवकंतीए, कुन्छिंसि गडमत्ताए वकंते । २ ॥

- 2 Té nam kalé nam té nam samaé nam samané bhagav m Mahavı é jé sé gimhanam cautthé masé atthamé pakkhé Asadhasudd é tassa nam Asadhasuddhassa chautthé pakkhé nam Mahāvijaya Pupphuttarapavarapundariā) mahāvimāņāo vīsam sāga rovamatthia) aukkhaénam bhayakkhaénam thukkhaénam anantaram cayam caittā, ihéva Jambuudîvé dîve Bhārahé vāsé dāhināddha-Bharahé imise Osappinié susama susamaé samaé viikkantaé susamaé samāé viikkantās, susamadussamāé samāe viikkantāé, dussamasusamāé samāé bahu-viikkan āe, sāgarovamakodā-kodīé bāyālīsāé vāsasahasséhim ūniāé pacnahattarîé vāsehim addhanavaméhim a māséhim séséhim ikkavīsāé titthayaréhim Ikkhāgakula samuppannéhim Kāsavoguttéhim, dohi a Harivamsa kula samuppannéhim Goyama guttéhim tévîsãe titthayaréhim vaikkantéhim Samané Bhagavam Mahāviré carama titthayaré puvvatitthayaranidditthé Māhaņa-kundaggāmé nayaré Usabhadattasa māhaņassa Kodālasa guttassa bhāriāe Dévānandāé māhanīé Jālandharasa-guttāé puvvarattāvarattakālasamayamsi Hatthutarāhim nakkhatténam jogam. ähäravakkantie, bhavavakkantié, sariravakkantié uvāgaénam kucchimsi gabbhatāé vakkanté 2
- 2 During that age, at that time, Śramaṇa Bhagavān Mahāvīra having descended, on the sixth night of the fourth month of and eighth fortnight of summer, i—e on the sixth day of the bright half of the month of Aṣāḍha, from the most excellent विमान Vimāna, (celestial chariot,) the all-victorious and eminently beautiful पुष्णेत्राविमान Puspottara Vimāna (which is like a white lotus among other vimāns) without an interval, on

the termination of his allotted period of twenty sagaropams of residence there, of his divine body, and of his existence as a god (among gods), here, into this Bharata varsa in Jambudvipa. into the southern half of Bnarata varsa when, of the present Avasarpiņi era, the (first) Susama-susama age (of four kodā kodi sāgaropams), the (second) Susama age (of three kodā-kodi sagaropams), the (third) Susama-duhsama age (of two kodakodi sāgaropams) and a greater po-tion of the (fourth) Duhsamasusama age (of one kodā-kodi sāgaropama less forty-two thousand years) had elapsed, and only seventy-five years and eight months and a half of the fourth age were remaining, -after twenty-one Tirthankaras of इक्स्बाक Iksvāku race and काञ्चलगोत्र Kāsyapa gotra and two Tirthankaras of हरिस्टा Harwamsa and गौतमगोत्र Gautama gotra, on the whole twenty-three Tirthankaras (of the present series) had preceded-Sramana Bhagavan Mahavira, the last Tirthankara of the present series-whose advent had been foretold by previous Tirthankaras-took the form of a foetus in the womb of Brāhmani Dévānandā of Jalandhara gotra, the wife of Brāhmaņa Risabha datta of Kodāļa gotra, in the Brāhmanical part of the toun of Kundagrama, during the middle of the night, when the Moon was in conjunction with the constellation Uttarāphālguņi-the constellation whose next is Hasta-after leaving off divine food, divine existence, and divine body. 2

#### -VISION OF DREAMS-

समणे मगवं महावीरे तिकाणावगए आवि होत्था, चइस्सामि ति जाणइ, चयमाणे न जाणइ, चुएमि ति जाणइ-जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंघरसगुत्ताए कुच्छिसि गब्भत्ताए वक्कंते, तं रयणिं च णं सा देवाणंदा माहणी सयणिज्जंसि छत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे, छराले, कल्लाणे, सिवे, धन्ने, मंगल्ले सिस्सिरीए चडदस महाद्धमिणं पासिता णं पढिबुद्धा ॥ ३ ॥

#### तं जहाः---

# गय-वसइ-सीइ-अभिसेय-दाम-ससि-दिणयर्र-झयं-कुंभं। पडमसर-सागर-विमाण-भवण-रयणुश्रय-सिर्हि च ॥ ४ ॥

3. Samaņé Bhagavam Mahāviré tinnāņovagaé āvihotthā, calssāmi tti jāņai, cayamāņé na jāņai, cuémi tti jāņai-jam rayaņim ca ņam samaņe bhagavam Mahāvire Dévāņandāe māhaņie Jālandharasa-guttāé kucchiṃsi gabbhatāé vakkanté, tam rayaņim ca ņam sā Dévāņu dā māhaņī sayaņijamsi suttajāgarā ohiramāņī ohiramāņi imé éārūve urā'é kallāņé sivé, dhanné, mangalle sassié, cauddasa mahāsumiņé pāsitiā ņam padibuddhā 3

Tam jahā --

Gaya-vasaha-siha-abhiseya-dāma-sasi-diṇayaram-jjhayamkumbham

Paumasara-sāgara vimāņabhavaņa-rayaņuccaya-sihim ca 4.

3 Śramaņa Bhagavān Mahāvīra possessed (at the time of conception) three kinds of Knowledge (viz l मतिज्ञानं Matijinana, Sensual knowledge 2 श्रुतज्ञान Śruta jnāna and 3 अविश्व आत Avadhi jnāna Visual Knowledge) He knew that he would descend, he did not know (at that moment) that he was descending (because of the infinitesimally small period of time taken during the descent); and that he knew that he had descended.

During the night, in which Śraamaņa Bhagavān Mahāvīra took the form of a fortus in the womb of Brāhmaņi Dévānandā of Jālandhara gotra, Brāhmaņi Dévānandā was on bed couch, in a condition between sleeping and waking-taking fits of sle-p-and having seen the following noble, prosperous, happy, fortunate, auspicious, and beautiful fourteen great dreams, she woke up. 3

तए णं सा देवाणंदा माहणी इमे एयाक वे उराले जाव चडहस महास्रुमिणे पासिता णं पिडबुद्धा समाणी हृद्धद्विचित्तमाणंदिआ, पीइमणा, परमसे।मणिसआ, हिरसवसविसप्यमाणिहेअया, घाराहयकयंवपुष्फगं पिव सम्रुस्सिसअरोमक्क्वा, स्रुमिणुग्गहं करेइ। स्रुमिणुग्गहं करित्ता सयणिज्जाओ अब्सुद्धेई, अब्सुद्धिता अतुरिअमचवल्लमसंभंताए अविलिम्बियाए रायहंससिरिसीए गईए जेणव उसमदत्ते माहणे तेणेव उवागच्छइ, उवागच्छिता उसमदत्तं माहणं जएगं विजएगं बद्धावेइ, बद्धावित्ता भद्दासणवरगया आसत्था वीसत्था सुहासणवरगया करयलपरिग्गहियं दसनहं सिरसावतं मत्थए अंजिलं कडू एवं वयासी ॥ ५ ॥

एवं खळु बहं देवाणुष्पिया अन्त सयणिन नंसि सुत्तनागरा ओहीर-माणी ओहीरमाणी इमे एआरूवे उराळे जाव सस्सिरीए चउदसमहासुमिणे पासित्ता णं पडिबुद्धा । तं जहा-गय जाव सिहिं च ॥ ३ ॥

5 Taè nam sā Dévānandā mahanî imé éyāruve jāva cauddasa mahāsumiņé pāsittā nam padibuddhā samāni, hattha tuttha citamānandiā, pīimanā, paramasomanisiā harisavasavi-sappamānihiayā, dhārāhayakayambapupphagam, piva samu ssasiaromakūvā sumiņuggaham karéi sumiņuggham karitiā sayanijjāo abbh ittheitta aturiamacavalama sambhantāe avilambiyāe, rāyahamsasarisīe gaiè jēņēva Usabhadatte māhaņe teņēva uvāgacchai, uvagacchlītā Usabha-dattam māhaņam jaēņam vijaēņam vaddhāvèi, vaddhāvittā bhaddāsanavaragayā āsakthā visatthā suhāsanavarayā karayalapariggahiyam dasanaham sirasāvattam matthaè anjalim kattu èvam vayāsī. 5

- 6. Évam khalu aham devāņuppiyā ajja sayaņijjamsi suttajāgarā chīranāņi chīranāņi in e cyārūve urāle jāva sassirie ceud dasa malāsumiņe rāsittā ņam padibuddhā / Tam jahā-Gaya, jāva...Sihim ca. 6.
- 5 Then, Brahmani Dèvananda, having seen these, such, noble etc fourteen great dreams, woke up; she,-astonished contented, rejoicing in her mind, with her mind full of affection. exceedingly cheerful at heart, with her heart widening under the influence of great delight and with the hair of her body bristling with joy in their pores like the flowers of Kadamba कदस्य (Adina Cordifolia) sprinkled with showers of rain -firmly fixed the dreams, in her mind. Having fixed the dreams, she rose from her couch Having risen, neither hasty nor unsteady. nor bewildered, without delay, and with a gait resembling that of a राजहस Rāja-hamsa (royal awan) she went (to the place) where Brahmana Risabha-datta was. Having gone there. she gave Brahmana Risabha-datta greetings of victory and triumph—(victory is acquired in one's own country, and triumph in foreign lands). Having greeted him, she sat down comfortably in a splendid chair; becoming free from exertion and well-composed, and joining the palms of her both hands so as to bring the ten nails together, and turning them round the head, she raised the folded hands to her fore-head 'as a reverential salution ) and spoke thus:-
- 6 Certainly, indeed, O beloved of the gods ' when to-day, I was in my bed, in a condition between sleeping and waking -taking fits of sleep-I woke up having seen the following such noble etc beautiful fourteen great dreams.

  Namely-An Elephant etc.....till a Smokeless flame.

एएसि णं देवाणुप्पिआ उरालाणं जाव चउद्दसण्हं मद्दासुमिणाण के मण्णे कल्लाणे फलवित्तिविसेसे मविस्सइ? तए णं से उसमदत्ते माहणे देवाणंदाए माहणीए अन्तिए एअमढं सुचा निसम्म इष्टतुद्व जाव हिअए धाराहयकयंवपुष्फगं पिव सम्रस्ससियरोमकूवे सुमिणुग्गहं करेइ, करित्ता ईहं

# अणुपविसइ. ईहं अणुपविसित्ता अप्पणे। साहाविष्णं मइपुन्वएणं बुद्धिविण्णा-णेणं तेसिं सुमिणाणं अत्थुग्गहं करेइ, अत्थुग्गहं करित्ता देवाणंदं माहणि एवं वयासी ॥ ७ ॥

7 Eésim nam Dêvānuppiā. urālānam jāva caudassanham mahāsuminānam ké manné kaltané phalavittivisésé bhavissai? Taé nam sé Usabha-datté māhané. Dévānandās māhanie antié samattham succā, nisamma, hattha tuttha jāva hiaé dhārā kayamba pupphagam piva samussasi) aromakūvé, suminuggham karéi, karitkā īham anupavisai, īham anupavisittā appano sāhāvienam maipuvvaéņam buddhivinnanénam tesim suminanam atthuggaham karéi, atthuggaham karíttā, Dévānandam māhanim èvam vayāsī. 7

7 What O beloved of the gods' as I positively believe, will be the propitious happy reward and increase in livelihood, portended by these noble etc, fourteen great dreems? Then, Brāhmaṇa Risabha-datta, having heard and having perceived this matter from Brāhamaṇi Dévānandā, he,-astonished, contented etc, with a heart widening etc, with the hair of his body bristling with joy in their pores like the flowers of Kadamba (Adinā Cordifolia) sprinkled with showers of rain-fixed the dreams in his mind Having fixed them, he studied their meaning thoroughly. Having studied their meaning, he grasped the (exact) meaning of those dreams by means of his natural clever intelligence. Having grasped their (exact) meaning he spake to Brāhmaṇi Dévānandā thus:—

वराळा णं तुमे देवाणुष्पिए सुमिणा दिहा, कल्लाणा णं सिवा धन्ना मंगला सस्सिरीआ आरुग्गतुद्विदीहाउकल्लाणमंगल्लकारगा णं तुमे देवाणुष्पिए, सुमिणा दिहा, तं जहा-अत्थलाभा देवाणुष्पिए, भागलाभा देवाणुष्पिए, पु<sup>त्त</sup>लाभा देवाणुष्पिए, सुक्खलाभा देवाणुष्पिए एवं खल तुमं देवाणुष्पिए नवण्हं मासाणं बहुपडिपुन्नाणं अद्धद्माणराइंदिआणं विइकंताणं सुकुमालपाणिपायं अहीणपडिपुण्णपंचिंदिअसरीरं लक्खणवंजणगुणाववेअं

# भाणुम्माणपभाणपिडिशुन्नसुजायसन्वंगमुंदरंगं सिससायःकारं कंतं पिअवंसणं सुरूवं दारयं पयाहिसि ॥ ८॥

- 8. Urālā ņam tumé dévāņuppie sumiņā ditthā kallaņā ņam sivā dhannā maṅgalā sassirīā ārugga-turthi-dihāu-kallāṇa maṅgalla-kāraṣā ņam tumé dévāṇuppie sumiņā ditthā, tam jahā-atthalābho dévāṇuppie, bhogalābho dévāṇuppie, putta-lābho dévā-ņuuppe, sukkhalābho dévāṇuppie, évam khalu tumam dévāṇuppe navaṇham māsāṇam bahupadipunnāṇa n addhattha-māṇarāindiāṇam viikkantāṇam sukumālapaṇipāyam, ahīṇa padipuṇṇapancindiasarīram, lakkhaṇavaṅjaṇaguṇovaveam māṇummāṇapamānapadipunnasujāya—savvaṅgasundaraṅgam, sasisomākāram kantam pla·lamsaṇam sur-ūvam dārayam payāhisi. 8
- 8. You have, O beloved of the gods! seen noble dreams. O beloved of the gods! You have seen prosperous, happy, fortunate, auspicious, beautiful dreams which will bring health, contentment, long life, prosperity and blessing. That is to say, O beloved of the gods! we shall acquire wealth, O beloved of the gods! we shall have objects of enjoyment, O beloved of the gods! we shall have a son, O beloved of gods! we shall have happiness Really indeed, O beloved of the gods! after the lapse of nine complete months and seven and a half days, you will give birth to a lovely, delightful, handsome boy, whose hands and feet are soft whose body contains complete well-developed five organs of sense, with lucky marks and signs of excellent quality-a boy on whose body all the limbs are well-formed and of full volume, measure, and length-a boy with a pleasant appearance like that of the Moon.

A Tîrthankara, as well as a Cakravartin, has one thousand and eight auspicious marks and signs on his body; a Baladéva, as well as a Vāsudéva, has one hundaed and eight auspicious marks and signs on his body: and other fortunate persons have thirty-two such marks and signs on their bodies.

ष्ठतं तामरसं धन् रथवरो द्रमोळि क्र्मांङ्कुशाः ।

८ ६ १० ११ १२ १३
वापी स्वस्तिक तेरणानि च सरः पञ्चाननः पादपः ।
१४ १५ १६ १७ १८ १८ २० २१
चक्रं शङ्ख-गजी समुद्र-कळशी घासाद पत्स्या यवा ।
१२ १३ २४ २। १६ २७
पूप स्तूप कमण्डळ्च्यनिभृत् सचामरे। द्रपणः ॥ १॥
१८ २० ३० ३३ ३२
चक्षा पताका कमलाभिषेकः सुदामकेकी घनपुण्यमानाम् ॥

Chatram tāmarasam dhanū rathavaro dambholi kūrmā nkušāh,
Vāpi svastika toraņāni ca sarah pancānanah pādapah,
Cakram sankha gajau samudra kalasan prāsāda matsyā yavā,
Vūpa stūpa kamandalū nyavanibhrit saccāmaro darpanah.
Uksā patākā kamalābhisèkah sudāma keki ghanapunyabhājām.

1 Very fortunate persons have the following thirty-two lucky marks and signs on their bodies. viz I A canopy 2. A red lotus 3. A bow 4 An excellent chariot 5. A thunder-bolt 6. A tortoise 7. A goad for elephants 8 चार्पा Vāpi, a well with paved stairs 9. 在民籍 Svastika an auspicious mark-a cross with ends bent round 第 10. 社民 Toraņa-an auspicious flower-bunting placed on portal arch 11. A lake 12. A lion 13 A tree 14. A Cakra-a discus 15. A concha 16. A pair of elephan s 17. An ocean 18 A pair of Kalaśa, vestal jars 19 A palace 20. Fishes 21. यदाः Yavāh, markings resem bling Barley-corns 22 A sacrificial pillar 23 A raised domeshaped monument 24 A Kamandalu, a wooden or metallic water-pot used by ascetics 25 A mountain 26 A yak-tail chowrie 27 A mirror 28 A bull 29 A flag 30 The anointment with lotus 31 A beautiful garland and 32 A pea-cock.

Another method of describing the thirty-two marks and signs on the body, is the following:—

# इह भवति सप्तरक्तः षड्अतः पचस्थम-दीर्घश्रः । त्रिविपुळळघुगम्भीरा द्रात्रिशळ्सणः स पुमान् ॥ १ ॥

- I Iha bhavati saptarakiah sadunnatah panca sükşma-dirghasca, Trîvipulalaghugambhîro dvāniśallaksanah sa pumān, 1.
- 1. The man whose undernamed seven, viz-nails soles of feet, palms of hands, tongue, lips, palate, and corners of eyes are red; whose six, viz arm-pit, heart-region, nick, nose, nails, and face with forehead, are elevated, whose five, viz-teeth, skin, hair, joints of fingers, and nails are slender; whose five, vizeyes, heart, nose, chin, and upper extremities are long: whose three, viz-forehead, chest, and face are capacious; whose three, viz-neck, legs, and the male generative organ, are short; and the three, viz-valour voice, and navel, are deep. The man possessing the above-named thirty-two quotities is (considered as) a min with the thirty-two marks and signs of a fortunate man.

# मुखमर्घ शरीरस्य, सर्व वा मुखमुच्यते । ततोऽाप नासिका श्रेष्ठा नासिकायाश्च छोचने ॥ १ ॥ यथा नेत्रे तथा शीलं, यथा नासा तथाऽऽर्जवम् । यथा रूपं तथा वित्तं, यथा शीलं तथा गुणाः ॥ २ ॥

- Mukhamardham śanresya sarvam vä mukhamucyate;
   Tato'pi näsikä śrèsthä nasikäyä-ca locane
- 2. Yathā netre tathā sīlam yathā nāsā tathā "rjavam; Yathā rūpam tathā vittam, yathā sīlam tathā guņāh.
- 1. The face is half the portion of the body, or, it may be said to be the entire part of it; the nose is better than the face; and the eyes are better than the nose.
- 2. As are the eyes, so is the morality; as is the nose, so is the honesty; as is the beauty, so is the prosperity, and as is the morality, so are the virtues.

# ३ अतिहस्वेऽतिदीर्घेऽतिस्थूछे चातिक्रशे तथा । अतिकृष्णेऽतिगौरे च षट्यु सन्तं निगद्यते ॥ ३ ॥

- 3. Atihrasve'tidirghe'tisthülé cătikriśè tathă;
  Atikrisnè'tigaure ca satsu sattvam nigadyaté 3
- 3. Strong character is spoken of in the six, namely in those who are too short, in those who are too tall, in those who are too thin, in those who are too black, and in those who are too white.

# ४ सद्धर्मः सुभगे। नीरुक् सुस्वप्नः सुनयः कविः । सुचयत्यात्मनः श्रीमान् नरः स्वर्गगमः/ऽऽगमौ ॥ ४ ॥

- 4. Saddharmah subhago niruk susvapnah sunayah kavih; Sucayatyātmanah śrimān narah svargagamā" gamau. 4
- 4. The man who practises religious austerities, who is fucky, who is free from disease, who has auspicious dreams, who is well-behaved, and who is wise, (that fortunate man) indicates his departure to the celestial world (in his next life) and his descent from it also

# ् ५ निर्दम्भः सदयो दानी दान्तो दक्षः सदाऋजः। मर्त्ययोनेः सग्रभ्दतो भविता च पुनस्तथा ॥ ५ ॥

- 5 Nirdambhah sadayo dāni dānto daksah sadārijuh; Martyayoneh samudbhūto bhavitā ca punastathā. 5
- 5. A man, who is caudid, who is kind-hearted, who is charitable, who has restraint over his passions, who is wise, and who is always straight-forward, (that man) has come from the human world and he will be a human being, again, in the next life.
  - ६ मायास्त्रामधुषालस्यवहाहारादिचेष्टितैः । तिर्थग्यानेःसम्रत्यत्ति, ख्यापयत्यात्मनः पुमान् ॥ ६ ॥

- 6 Māyā-lobha-ksudhālasya bahvārādicestitaih; Tiryagonèh samu-pattim khyāpayātmanah pumān 6
- 6. A man having deceit, avarice, insatiate hunger, idleness and gormandising tendencies, establishes his coming from the class of a lower animal

### ७ सरागः स्वजनद्वेषी दुर्भाषो मूर्वसंगकृत् । शास्ति स्वस्य गताऽऽयातं नरे। नरकवर्त्मनि ॥ ७ ॥

- 7 Sarāgah svajanacvėsi durbhās o mūrkhasangakrii; Sāsti avasya galā yātam naro narakavartmani. 7
- 7. A man who is passionate, who envies his relatives, who uses filthy language, and who associates himself with foolish persons—(that man) indicates his departure to hellish regions (in his next life), and his coming from it also

# ८ आवर्ती दक्षिणे भागे दक्षिणः शुभक्कन्तृणाम् । वामो वामेऽतिनिन्धः स्याहिगन्यत्वे तु मध्यमः ॥ ८ ॥

- 8 Ãvarto daksiņé bhāgé daksiņah subhakrınnrinām; Vāmo vāmé tinindyah syāddiganyatvé tu madhyamah 8.
- 8 A right circle on the right side of the body is indicative of good results; a left circle on the left side is indicative of censurable results; while a circle in any other locality is indicative of mediocre results.

# ९ अरेखं बहुरेखं वा येषाम् पाणितळं तृणाम् । ते स्युरल्पायुषा निःस्वा, दुःखिता नाऽत्र संग्रयः ॥ ९ ॥

- 9 Arékham bahitré'sham vā yoṣām paņi-talam nrinām, Té syuralpāyuso nihsvā duḥkhitā nā'tra saṃśayaḥ. 9.
- 9 Those persons, whose palms of hands contain no lines or many lines, are short-lived, poor, and unhappy. There is no doubt in this.

Also.

Persons whose palms of hands are red, are wealthy; with green palms of hands, a man is a drunkard; with yellow palms, he is full of lust; and with black palms of hands, the man is a pauper. It is better to have the hands of a male, hard; that hardness should not be the consequence of hard labour, but it must be natural. It is better to have the hands of a female soft.

While looking out for signs and lines in hands, in the case of a male, it should be the right hand that should be investigated, while it should be the left hand in the case of a female.

He whose palms of hands are elevated is charitably-disposed; whose palms are superficial is a pauper, and he whose palms of hands are round and deep like a bowl, is a wealthy man. The fingers of the hand should be thin and straight.

# १० अनामिकाऽन्त्यरेखायाः कानष्ठा स्याद् यदाऽधिका । धनद्वद्धिस्तदा पुंसां, मातृपक्षा बहुस्तथा ॥ १० ॥

- 10 Anāmikā antyarékhāyān kanisthā syād yadā'dhikā; Dhanavriddhistadā pumsām mātripakso bakustathā
- 10 A man whose liftle tinger is longer than the lastjoint of the ring-finger, has increase in wealth, and the number of relatives on the maternal side is great.
  - ११ मणिबन्धात् पितुर्छेखा करभाद्विभवाऽऽयुषाः । छेखे दे यान्ति तिस्रोऽपि तर्जन्यंग्रष्टाकान्तरम् ॥ ११ ॥
  - १२ येषां रेखा इमास्तिम्नः सम्पूर्णा देापत्रांजिताः । तेषां गोत्रधनाऽऽयृषि सम्पूर्णान्यन्यथा न तु ॥ १२ ॥
  - 11 Manibandhāt piturlékhā karabhad-vibhavā'yuṣoḥ; Lékhé dvé yānti tisro'pi tarjanyanguşthakāntaram.

- 12 Yéṣāṃ rékhā imāstisrah sampūrņā dosa-varjitāh;
  Téṣāṃ gotra-dhanā''yūṃsi sampurṇānyanyathā na tu 12
- If The paternal line-the line of Gotra-starts from the wrist-joint; the line of prosperity and the line of life, both of them, start from the outer portion of the palm between the wrist joint and the little finger. These three lines proceed towards the portion of the hand between the thumb and the index finger. Il
- 12 If these three lines are perfect and without defects, they indicate perfection in regard to gotra, wealth, and age-limit; otherwise not.

# १३ उछङ्घ्यन्ते च यावत्याऽहुच्यो जीवितरेखया। पश्चविंशतयो क्रेयास्तावत्यः शरदां बुधैः ॥१३॥

- 13 Ullanghyanté ca yāvatyo 'angulyo jîvitarékhayā; Pancavimsatayo ınéyāstāvatyah saradām budhaih 13
- 13 The wise should know the time-limit of age of a person (in this world) by each period of twenty five years, for every finger the line of life goes by (the fingers) 13

That is to say, if the line of life goes beyond only the little finger, it indicates an existence of life only for twenty-five years; if it goes beyond the little finger and reaches as far as the ring finger, it indicates an existence of life for fifty years; if the line of life, transgresses the little, the ring, and the middle finger, it indicates an age-limit of seveny-five years, and beyond that time-limit, if the line of life goes further.

If the off-shoots from the line of life, point towards the wrist-joint, it indicates prosperity; and if they point towards the fingers it indicates adversity.

If the ऊर्ध्वरेखा Urdhva-rekhā-the upward line starting

from the wrist-joint-goes towards the thumb, it indicates, happiness, increase in wealth and acquisition of countries. If the upward line goes towards the index finger, the person will either be a king or his equal. If the upward line goes towards the middle finger, it means that the man will either become a religious preceptor or a commander of armies. If the upward line goes towards the ring finger, it indicates that the man will be a wealthy traveller. If the upward line points towards the little finger, it indicates that the man will be a favourite of the public.

Between the thumb and the gotra line, there is the line for brothers and sisters, between the line of life and the wrist joint, is the line of progeny; and between the line of life and the little finger, is the line of wives.

# १४ यवैरंग्रुष्टमध्यस्थैविंद्या-स्याति-विभृतयः । श्रुष्टपक्षे तथा जन्म दक्षिणांग्रुष्टेश्च तैः ॥ १३ ॥

- 14 Yavairangusthamadhyasthal-r-vidyākhyāti-vibhūteyah; Suklapakse tathā janma daksiņāngusthaisca taih 14.
- 14 The presence of the sign of a barley-grain in the middle of the thumb, indicates knowledge, fame, and prosperity. If the sign of a barley grain is in the middle of the right thumb, it indicate birth during the bright-half of the month.

# १५ न स्त्री त्यजित रक्ताक्षं, नार्थः कनकिपङ्गलम् । दीर्धवाहुं न चैश्वर्यं न मांसापिवतं सुखम् ॥ १५॥

- 15 Na stii tyajati raktāksam nā'arthah kanakapingalam; Dīrghabāhum na caisvayam na mānsopacitam sukham 15
- 15 A woman does not leave the red-eyed; wealth does not leave the man whose eyes are yellow like gold; prosperity does not leave one whose upper extremities are long; and happiness does not leave the man who is fieshy.

# १६ चक्षुःस्नेहेन सौभाग्यं, दन्तस्नेहेन भाजनम्। वपुःस्नेहेन सौख्यं स्यात्, पादस्नेहेन वाहनम्॥१६॥

- 16 Cakşuh-snéhéna saubhāgyam, dantasnéhéna bhoj mam; Vapuh-snéhéna saukhyam syāt, pādasnéhéna vāhanam 16
- 16 Greasiness of eyes indicates good luck, greasiness of teeth indicates the acquisition of good food; greasiness of the body will bring happiness; and the greasiness of feet is indicative of acquisition of conveyances.

# १७ उरोविशालो धनधान्यभागी, शिरोविशाला नृपपुङ्गत्रश्च । कटिविशाले। वहुपुत्रदारेा, विशालपादः सततं सुस्ती स्यात् ॥ १७ ॥

- 17 Uroviśālo dhanadhānyabhogi, śiroviśālo nripapungavasca; Kativiśālo bahu-putradāro, viśālapādah satatam sukhī syāt.
- 17 The broad-chested one will enjoy wealth and property; the large-headed one will become a great king; the wide-hipped will have a large number of progency and wives; and he who has roomy feet will always remain happy

Persons who measure one hundred and eight fingers in height, are called the best men; those who measure ninety-six fingers, are mediotre men; while persons measuring eighty-four fingers or less in height, are considered to be people of a low grade.

९-१० से वि अ णं दारए उम्मुक्कबाळमावे विन्नायपरिणयमित्तें जीवज्ञणगमणुष्पत्ते रिउन्वेअ-जउन्वेअ-सामवेअ-अथन्त्रगवेअ इतिहासपंचमाणं निग्वंदुळ्ट्याणं संगोवंगापं सरहस्साणं चउण्हं वेआणं सारए पारए वारए धारए सडंगवी, पहितंतित्रिसारए संखाणे [सिक्खाणे ] सिक्खाकप्पे वागरणे छंदे निहत्ते जीव्यामयणे अन्तेम् अ बहुमु वंमण्णएमु परिन्नायएमु नएमु मुपरिणिहिए आविभविस्सइ ॥ ९ ॥

# तं वराळाणं तुमे देवाणुष्पिष ! स्त्रीणा दिहा, जाव आरूगतृहि-दीहाउअ-मंगळ्ळ-कारमा णं तुमे देवाणुष्पिष ! स्त्रीणा दिह ति कहु मुज्जो मुज्जो अणुवृहर्द ॥ १०॥

- 9. Sé vi a ņam dāraé ummukkabālabhāvé vinnāya pariņayamitté jovvaņagamanuppatté Riuvvéa Juuvea-Sāmavéa Athavvaņavéa—itihāsapancamāņam Nighantuchatthāņam samgovangāņam saruhassāņam cauņham Veāņam sāraé pāraé vāraé dhāraé saḍangavi, saṭṭhitantavisāraé saṃkhāņe [sikkhāṇe] sikkhā-kappe Vāgaraņé Chandé Nirutté Joisāmayaņé annésu a bahusu bambhannaésu parivvāyaésu naésu supariņiṭṭhié āvibhavissai. 9
- 10 Tam urālā ņam tume dévānuppić! sumiņā ditiā, jāva arugga-tuṭṭhi-dihāu a-mangalla kā-agā ņam tumé devānuppie! sumiņā ditthā tti kattu bhujjo bhujjo aņuvūhai. 10
- 9 Besides, this child on completing the stare of childhood ( i-e on reaching his age of 8 years ) will have accurate scientific knowledge in arts. On reaching the state of youth, he will be so clever in the four Védas-Rig Véda, Yajur Véda, Sama Véda, Atharvana Véla with Purana as the fifth and Nighantu as the sixth together with their main divisions ( sixt Anga ) and sqis-Upanga supplementary addenda, and in the knowledge of their real internal meaning, that he will become a teacher and professor (in these subjects), will check all incorrect readings there-in and will be able to fully remain in his memory all that he would learn. He will also be proficient in the Samkhya Philosophy of Kapila, in Arithmetic, in works on religious rites, in works on religious ceremonies, in works relating to sacrificial fires, in the twenty kinds of works on surary Vyakarana, (Grammar), in works on siz Chhanda (Prosody), in works on निरुक्ति Nirukti, (Etymological consructtion of words and syllables), in wo.ks on ज्योतिव Jyotisa, Science of Astronomy and he will also be very clever in many other Sastras benefi-

cial to Brahmans, and also in those relating to quanta Pari vrajaka School of Philosophy.

- 10. O Beloved of the Gods! You have seen noble dreams. You have seen, O Beloved of the Gods! dreams which will bring you health, contentment, long life, prosperity, and freedom from misfortunes. So saying, he extelled the dreams repeatedly.
- ११ तए णं सा देवाणंदा माहणी उसमदत्तस्स माहणस्स अंतिए एअमडं सुचा निसम्म हड्ड-तुड जात्र हिअया करयळपरिगाहिअं दसनइं सिरसावत्तं मत्थए अंजिंक कड्ड उसमदत्तं माहणं एवं वयासी ॥ ११ ॥
- १२ एशमेअं देवाणुष्पिआ ! तहमेअं देवाणुष्पिया ! अवितहमेथं देवाणुष्पिया ! अवितहमेथं देवाणुष्पिया ! अवितहमेथं देवाणुष्पिया ! इच्छिअमेअं देवाणुष्पिया ! इच्छिअपिडिच्छिअमेअं देवाणुष्पिया ! सचे णं एस अहे से जहेयं तुरुभे वयह ति कहु ते सुधिणे सम्मं पिडच्छइ— पिडिच्छता उसमदत्तेणं माहणेणं सिद्धं उरालाई माणुस्सगाई भेगभोगाई संजमाणा विहरह ॥ १२ ॥
- II Taé nam sa Dévananda mahani Usabhadattassa mahanassa antié eamattham succa msamma hattha-tuttha java hiaya karayalapanggabiam dasanaham sirsavattam matthaé anjalim kattu Usabhadattam mahanam évam vayasi. 11
- 12 Évameam dévānuppīyā! tahameam dévānuppīyā! avitahaméyam dévānuppīyā! a sandiddhaméyam, dévānuppīyā! lechiameyam dévānuppīyā! iechia—padtechiyaméyam devānuppiyā! sacce nam esa anhe e jahéyam tubbhe vayaha tti kattu té suminé sammam padiechai / padiechittà Usabhadattenam māhanénam eaddhim urālām mānussagām bhogabhogām bhunjamānā viharai. 12
- 11 Then, Brāh naņi Devānandā, having he ird this meaning (of dreams) from Brāhmaņa Risabha-datta and having fixed

it in her mind, she became satisfied, contented etc, her heart full of joy, and having folded the palms of her two hands in a way to bring the ten nails of her hands together, and turning them round three times, and having placed the folded hands in front of her forehead, she addressed Brāhmaņa Risabha-datta thus.—

12 It is so. O beloved of the gods! It is really so, O beloved of the gods! It is as it stands, O beloved of the gods! It is undoubtedly so, O beloved of the gods! It is so desired by me, O beloved of the gods! It is accepted by me, O beloved of the gods! It is desired and accepted by me, O beloved of the gods! It is as true as you say. So saying she fully accepted the dreams, and having fully accepted them, she remained with Biāhmaṇa Riṣabha-datta, enjoying the excellent human worldly pleasures.

१३ ते णं काळे णं ते णं समण् णं सक्के, देविंदे, देवराया, वज्जपाणी पुरंदरे, सयक्कउ, सहस्सक्खे, मघवं, पागसासणे, दाहिणहुळोगाहिनई एरावणबाहणे, सुरिदे, बत्तीसिनमाणसयसहस्साहिनई, अरयंवरवत्थधरे, आळइअमाळ मउडे, नवहेमचारुचित्तंचचळकुंडळिविळिहिज्जमाणगळे, महिड्डिए, महज्जुइए महज्बे, महायसे, महाणुभावे, महासुक्खे, भासुरबोदी, पळंववणमाळधरे, सोहम्मे कप्पे, सोहम्मविंदसए विमाणे, सहम्माए सभाए सक्कंसि सीहासणंसि, से णं तत्थ बत्तीसाए विमाणावाससयसाहस्सीणं, चजरासीए सामाणियसाहस्सीणं, तायत्तीसाए तायत्तीसगाणं, चजण्हं छोगपाळाणं, अट्टण्डं अग्गमहिसीणं सपरिवाराणं, तिण्हं परिसाणं, सत्तण्हं अणिआणं, सत्तण्ह अणिआहिवईणं, चजण्हं चजरासीणं आयरक्खदेवसाहस्सीणं, अन्तेसिं च वहूणं सोहम्मकप्पवा सीणं वेमाणिआणं देवाणं देवीणं य, आहेवचं पोरेवचं सामित्तं भट्टितं, महत्तरात्तं आणाईसरसेणावचं कारेमाणे पाळेमाणे, महयाहयनट्टगीय—वाह अतंती—तळताळ—तुडिय—घणसुइंग—पडुपडहवाइअरवेणं दिव्वाइं मोगमोगाइं मुंजमम्णे, विहरइ ॥ १३॥

- 13 Té nam kālé nam té nam sampé nam Sakké, dévindé dévarājā, vajjapāni jurandaré, sayakkau, sahassakkhé, Maghavam Pāgasāsaņé dāhiņaddhalogāhivai, érāvaņavāhaņé, surindé, battisavimāņasayasahassāhivai arayambaravatthadharé ālaiamālanavahemacā ucittacancalakundalavilihijjamānagallé. mauddé hiddhie, mahajluie, mahabbale, mahayase, mahanubhaye mahasukkhe, bhāsurbondī, palambayanamāladharé Sohammé kappé, Sohamma vadimsaé vimāné. Suhammāé sabhāe. Sakkamsi sihāsanamsi, sé nam tattha battisāé vimāņavā sasayasāhassiņam, cau ā-īé sāmāni yasāhassīņam, tāyatti āé tāyattisagāņam, cauņham loga-pālāņam, atthanham agga mahisinam saparivārānam, tinham parisān m sattanham anianam, sattanham aniyahivainam, caunham caurasmam āyarakkhadévasāhassmam, annésim, ca bahūņam Sohamma kappavāsīņam veināniānam eevānam deviņa ya, āhevaccam porevaccam. sāmittam bhattittam me hattaragattam āņāīsara séņāvaccam, kāremāne pālemāņe, mahayāhaya-nattagiya-vāiatantı tala-tala-tudiya ghanam uinga-padupadaha vāia raveņam divvāim bliogabhogāim bhunjamāné viharai 13
- of gods, more shining than other delties by his lustre, and having वज्ञ Vajra-thunder-bolt in his hand, known as पुरंदर Purandara, the destroyer of strong-holds of demons, also called शतकतु Satakratu, (as he observed the fifth religious vow of a Śrāvaka, known as आउपितमा Srāddha pratimā, one hundred times during his previous birth as कार्तिकहार Kartika Śeth, known as सहस्राक्ष Saiasrōksa-po sessing one thousand eyes-being assisted in his actuaties by the thousand eyes of his five hundred god-ministers; also known as मध्यन Maghavan, The Bountous Indra, or the god मधा Maghā, who has dense clouds under his control; also called पाकशासन, Pākaśāsana the chastiser of the demon पाक Pāka, (Pāka,) the Lord of half the portion of the Loka to the south of Mount Méru; whose बाहन Vāhana-Special vehicle-is पेरावण Aprāvaṇa (elephant); the chief of the gods, the lord

of thirty-two hundred thousand fames Vincenas celessial cars; who puts on garments as clean as the sky without dust who has put on garlands and crown in their preper places, whose two cheeks are stroked by charming, embellished swinging earpendants of fine gold, the most prosperous, the most brilliant, the most powerful, the most renowned, the most glorious, the most happy, with a shining body, with a garland of many colours reaching right to his feet; who was in Saudharma Kalpa, in the celestial car Saudharma Avatamaaka in the audience hall Sudharman in the lion-seated throne Sakra; he who exercises and maintains supreme rule, guidance, leadership supreme authority, and general commandership over (1 thirty-two hundred thousand celestial abodes, over (2) eighty-four thousand सामानिक Sāmān ka gods. (gods with a rank similar to that of himself), over (3) thirty-three त्रावस्त्रींशां: Trayatrımsah, protecting gods ( held in high esteem by the Indra) (4) the four guardians of the world. (5) the eight chief queens with their retinue, over (6) three assemblies, (7) seven armies, (8) seven commanders of armies, over (9) eighty-four thousand guardian-gods in each of the four directions, and over (10) numerous other Vaimanika gods and goddesses residing in Saudharma Kalpa The Indra was enjaying the enjoyable devine pleasures, amid the great ringing sound of dancing, songe, musical performances, music of stringed instrum ents (Vinā), rhythmical clapping of hands, the Turya, the great drum and the clear sound of the beating of the kettle-drum

Here, the Sakra has been described as start, satekretu, the observer of the lifth religious vow of a Śrāvaka, a hundred times, during his previous life as militar siz Kārtika Ś th. The soul of Kārtika Ścth, was born as Saudharmendra during his next life, on account of his practising such religious observances. The account of Kārtika Scth runs as follows:—

# THE STORY OF KARTIKA SETH

At पृथिवीभूषण नगर Prithivibhūṣaṇa Nagara, a town named Prithivibhūṣaṇa, there was a king named प्रजापाल Prajāpāla.

There lived, in that town, a very wealthy plous Śrāvaka named কার্নিক ইাত্ত Kārtika Śeth who was a great favourite of the king He observed the fifth religious vow of a Śrāvaka, one hundred times, and was hence known as বাৰজন্ত Śatakratu.

One day, a wandering ascetic of the Gairlka sect, named after Gairlka, who had observed fasting for one month, came to the town, and all the people of the town except Kartika Seth became his devotees Gairlka having come to know it, was greatly enraged with Kartika Seth.

One day, the king invited Gairika for dinner at his palace. Gairika said 'I will come to your palace for dinner, if Kārtika Seth serves me food "The king agreed to the proposal, and calling Kārtika Seth to his presence, said "You entertain Gairika with food at my palace." Kārtika Séth said "O sovereign! under your Majesty's command, I will entertain him". When Kārtika Seth was serving food to Gairika who was taking his meals in the palace, Gairika impudently began to practise jokes with Kārtika Seth, by passing his fore-finger across his own nose, implying how Kārtika Seth had been humbled down.

Kārtika Śeṭb thought-"If I had previously taken that Dikśā,-Initiation into an Order of Monks,-I would not have been obliged to undergo such humility. With this idea prevailing in his mind Kārtika Śeṭb received that Dīkśā from Bhagavān Śri Muni Suvrata Swāmi, along with one thousand and eight merchants' sons. In due course of time, he studied the Twelve Angas. Having very carefully observed his duties as an ascetic for twelve years, the soul f Kārtika Śeṭb was born during his next life, as Saudharméndra, as a result of his practising severe austerities during his ascetic-life, and Gairika was born as elephant transparent. Airāvaņa, the Indra's special vehicle

The elephant knowing that the soul of Kartika Seth was born as Saudharméndra, tried to run away. The Indra holding

him tightly, mounted him, sitting on his head. The elephant, with an intention of terrifying the Indra, assumed .wo forms, and the Indra assumed two. The elephant then assumed four forms, and the Indra did the same. The Indra, thereupon, knowing the real nature of affairs, thru Avidhi Jhāna, threatened the elephant. The elephant then assumed his natural form.

The Indra, with such a retinue, was enjoing the pleasures of celestial happiness amid the sound of music of continuous dramatic performance. lute, clapping of hands, and other stringed instruments, and amid the solemn beating of the drum which produces deep sound like that of rosting of clouds, and the attractive sound of the kettle-drum. 13

१४ इमं च णं केवलकणं जंबुद्दीवं दीवं विचलेणं ओहिणा आमोएमाणे विहरइ। तत्थ णं समणं भगवं महादोरे जंबुद्दीवे दीवे, मारहे वासे, दाहिणहुमरहे, माहणकुंडग्गामे नयरे, उसमदत्तस्स माहणस्स कोडालसगुत्तस्स मारियाए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्लिंकि गब्भत्ताए वक्कंतं पासइ। पासित्ता इड-तुट्ठ-चित्तमाणंदीए, नंदिए, परमाणंदिए, पीइमणे, परमसोमणस्सिए, हरिसवसविसप्पमाणहिअए, धाराइयक्तयंव-सुरहि कुसुम-चंचुमालइअ-ऊसिअरोमकृषे, विअसियवरक्तमलाणणनयणे, पयलिअ वरकडग-तुडिअ-केऊर-मजड-कुंडल-हारविरायंत एकले, पालमापलंबमाण- घोलंतभूसणघरे, ससंममं तुरिअं चवलं सुरिंदे सीहासणाओ अब्दुद्धेइ। अब्दुद्धिता पायपोढाओ पचोरुहइ। पचोरुहित्ता पायपोढाओ पचोरुहइ। पचोरुहित्ता वेरुलिय-विद्धिरेडअंजण निज्ञणोविअमिसिमिसितमणि रयणमण्डिआओ पाचआओ ओम्रुअइ। ओप्रुइत्ता एगसाडिअं उत्तरासंगं करेइ। करित्ता अंजलिमजलि अगहत्थे तिस्ययराभिमुहे सत्तद्धपगाई अणुगच्छइ। अणुगच्छित्ता वामं जाणुं अंचेइ, अंचिता दाहिणं जाणुं धरणितलंसि साइट्ड तिक्खुत्तो मुद्धाणं धरणितलंसि निवेसेइ। निवेसित्ता ईसि पचचुत्रमइ। पचचुक्रमित्ता कडग-तुडिय-यंमिआओ मुआओ

साहरइ । साहरित्ता करयळपरिग्महिअं दसनहं सिरसावत्तं मत्थए अंजिंखं कहु एवं वयासी ॥ १४ ॥

नम्रत्यु णं अरिहंताणं भगवंताणं आइगराणं तित्थयराणं सयंसंबुद्धाणं पुरिसुत्तमाणं पुरिससीहाणं पुरिसवरपुंडरीयाणं पुरिसवरगंधहत्थीणं छोग्रत्तमाणं छोगनाहाणं छोगहियाणं छोगपईवाणं छोगपज्जोअगराणं अभयदयाणं चक्खुदयाणं मग्गइयाणं सरणदयाणं जीवदयाणं बोहिदयाणं धम्मदयाणं धम्मदेसयाणं धम्मनायगाणं धम्मसारहीणं—

- Imam ca nam kévala kappam Jambūddīvam viulénam ohinā ābhōémāné viharai / Tattha nam Samanam Bhagavam Mahāvīram Jambūddīve dīvé Bhārahé vāsé dāhiņā-Māhana-kundaggāme nayaré Usabhadattassa Bhārahé māhaņassa Kodālasaguttassa bhāriyāé Dévānandāé māhanié Jālandharasaguttāé kucchimsi gabbhattāé vakkantam pāsai / Pāsittā hattha-tuttha citamanandié nandié, paramanandié pîimané, harisavasavisappamānahiyaé paramasomanassié. dhārāhaya Kayamba surahi-kusuma-cancumālaiya ūsasiyaromakūve, viyasiya varakamalāņaņa - nayaņe, payaliya - vara - kadagatudia - kéūra - maud -kundala-hāravirāyantavacché pālamha - palamban ānagholania bhūsanadharé. sasambhamam turiyam cavalam abbhutthéi / Abbhutthittā pāyapidhāo sībāsanāo paccoruhai! véruliya-vanitharittha-anjana-ninnovaciamisimisinta paccoruhittā mani-rayana - mandiyāo pāuāo omuai / Omuittā égasādiam uttarāsangam karéi! Karittā anjali-mauli-aggahatthe Titthayarāsattatthapayāim anugacchai / Anugacchitta bhimuhé jāņum ancei, / Ancitiā dāhiņam jānum dharņitalamsi sāhatţu muddhānam dharanitalamsi nivéséi / Nivesittā īsim paccunnamai / paccunnamittā kadaga-tudiya-thambhiāo sāharāi! Sāharittā karayalapariggahiam dasanaham sirasāvattam matthaé anjalim kattu evam vayasi 14
- 15. "Namutthu ņam Arihantāņam bhagavantāņam, āigaraņam titthayarāņam, sayamsambuddhāņam, purlsuttamāņam, purisa-

sîhāṇam, purisavarapuṇḍariyāṇam, purisavaragandhahatthiṇam, loguttamāṇam, loganāhāṇam, logahiyāṇam, logapaīvāṇam, logapajjoa garānam, abhayadayāṇam, chakkhudayāṇaṃ, maggadayāṇam, saraṇadayāṇam, jìvadayāṇam, bohidayāṇam, dhammadayāṇam dhammadésayāṇām, dhammanāyagāṇam dhammasāiahiṇam—

15 The Saudharmendra, then, remains seeing often, the whole of Jambū dvipa through the medium of his extensive Avadhi Jināna. There he sees Śramana Bhagayān Mahāvīra taking birth as a foetus in the womb of Dévananda brahmani of Jālandhara gotra, wife of Risabha-datta brāhmana of Kodāla gotra, in Brāhmana Kundagrāma nagara in the southern half of Bharata Ksétra of Jambū dvipa; and having seen him, the Indra-pleased, satisfied, delighted, full of joy, full of great joy, full of affection, with a heart expanded with joy, with the hair of his body erect and bristing with joy like the fragrant flowers of Kadamba tree sprinkled by showers of rain, with his face and eyes blooming like an excellent expanded lotus flower, with his bracelets, armlets, diadem, and ear-pendants shaking with hewilderment caused by extreme delight on seeing the Bhagavan, with his breast appaering beautiful with neck--laces, with a very long pearl neck-lace swinging to and frorises up abrupty, eagerly, and swiftly from the lion-seated throne. Having risen up, he gets down from the fcot-stool and having got down, he removes from his feet, two pādukās पाउका foot-wear studded with Vaidurya Ratna, best Rista Ratna and Anjana Ratna by clever artisans, and beset with glittering Candra Kanta and other gems and Karkétana and other precious stones, having removed them egasadiam uttarāsangam karéi पगसाडिअ उत्तरासंगं करेड । puts on his upper garment (a scarf about nine feet long and about three feet wide, encircling the upper portion of his body iu such a way, that the centre of the cloth remains in the right axilla and the two ends touch the upper porion of the left shoulder in the form of a loose tie and hanging in front and behind); having done it, the Saudhamendra, with his two hands folded

to from a cavity and kept in front of his forehead, goes seven or eight steps towards the Tirthankara, and having gone there, keeps the left knee high and the right knee on the ground, and applies his head three times to the ground; and having done so, bends his body forward a little, and having bent his body, raises his arms which were arrested by bracelets and arm lets; and having raised them, the Saudharmendia, with his two hands folded to form an anjah (a cavity) bringing his ten nails together, moving the anjah around his head, and keeping it in front of his forehead, spoke thus:—

(1) Namutthu nam Arihantanam नमृत्यं ण अरिहताणं Obeieance to the Arihants (who have destroyed enemies in the form of evil karmas.) (2) Bhagavantāṇam भगवताणं, To him who possesses the twelve attributes indicated by the twelve out of the fourteen meanings of the word Bhaga wn. They are 1 Sūrya सर्थ The Sun, 2 Jiiāna ज्ञान Knowledge, 3 Māhātmya माहात्म्य Greatness, 4 Yasa यश The quality of pacifying the animosities of creatures having natural antipathy towards each other, 5 Vairāgya बेराय Indifference to worldly objects, 6 Mukti मक्ति Liberation, 7 Rupa रूप Beauty, 8 Virya बीच Strength, 9 Prayatna प्रयक्त Effort (in practising austerities) 10 Icchā इच्छा The desire (for salvation of the living beings of the universe) 11 Laxmi छहमी Wealth, 12 Dharma धर्म Duty, 13 Aisvarya केश्वय Prosperity, and 14 Youi योनि Female organ of generation. So far as Bhagavan is concerned, out of these fourteen meanings, the first viz Sūrya and the last viz Yoni are to be excluded. The remaining twelve meanings are therefore.—Jnānavān ज्ञानवान Possessing Knowledge 2 Māhātmyavān माहात्यवान Possessing greatness 3 Yasasvin यज्ञस्वीन Possessing the faculty of pacifying the animosities of living beings who have natural antipathy towards each other, as for instance, a peacock having a natural antipathy towards a serpent, a dog towards a cat. a cat towards a mouse etc 4 Vairagyavan वैराग्यवान् Possessing Indifference towards worldly pleasures. 5 Muktivan मिकवान Possessing Liberation. 6 Rupavan स्पावान Possessing handsome form 7 Vîrvavan नीयवान Possessing unlimited strength 8 Prayatnavan प्रयत्नवान् Practising great exertion (in austerities) 9. Icchavan इच्छावान Desirous of the Salvation of all the living beings in the universe, 10 Laksmıvan लक्ष्मीचान Having the superabundant wealth expressive of thirty-four supernatural powers, 11 Dharmavan धर्मवान Mindful of various religious duties. and 12 Aiśvaryavan पेश्वर्यवान Possessing supreme glory as he is always served by kings, emperors, crores of gods and the various Indras (3) Aigaranam आइगराणं, The originator of the Dharma, with regard to his individual Tirtha; (4) Titthayaranam तिरथपराणं The founder of the Tirtha or Sangha i-e an institution consisting of four elements viz Sadhus साध Sadhvi साध्वी Nuns, Śrāvaka आवक Lay-men-jains and Śrāvikas maa Lay-women pains or the institutor of the first Ganadhara गणभर the leader of the Order of Monks; (5) Sayam sambuddhāṇam सर्यसंबद्धाणं, One who has developed Knowledge without instruction of any one else. (6) Purisuttamānam परिसत्तमाणं, One who is the best of all men (being a treasure of innumerable qualities.) (7) Purisasīhāņam gita सीहाणं One who is as brave as a lion among all men-because he is strong enough to destroy the enemies in the shape of Karmas, because he has patience in enduring sufferings, and because he is dauntless in troubles; (8) Purisa-vara pundarīvanam परिसवरपंडरीयाणं, him who is like an excellent white lotus among men-just as, a white lotus is produced in mire, grows higher and higher by water, and then remains quite aloof from both the mire and water, in the same manner, the Bhagavan is born in the mire of Karmas, grows relish of enjoyments, and gradually leaving aside both the Karmas and pleasures, remains perfectly aloof, (9) Purisavara gandhahatthînam पुरिसवरगंघहत्थीणं, To him who is excellent Gandha-hasti गंध हस्ति Rutting elephant Just other elephants run away by the smell of a Gandha-hasti, in the same manner, famines, epidemic diseases, and other pestilences disappear by the perfumed fragrance of the winds wherever the Bhagavan goes; (10) Loguttamanam लोगत्तमाणं To him who is the best among righteous people because he has thirty-four supernatural powers (11) Loga-nāhāṇam लोग-नाहाणं To him who is the lord of righteous people, because he is the medium of the acquisition of Right Knowledge etc by others, and because he protects them; (12) Loga-hiyanam लोगहियाणं To him who does good to all animals because he is the propagator of the principle of Mercy towards all animals; (13) Loga-paivanam लोगपनईन्एं। To him who is like a lamp to the people, because he is able to destroy the darkness of Mithyatva: (14) Loga-payloagarāṇam लोगपज्जोअगराणं To him who is the illuminator of all substances in the universe (like the Sun); (15) Abhaya-dayanam अभयदयाणं To him who is the bestower of Abhaya अभय Freedom from the seven kinds of fear The seven kinds of fear are:-Ihaloka bhaya इहलोकभय Fear from a human being or a beast to a human being 2 Paraloka bhaya प्रलोकम्य Fear from a god er a demigod. 3 Ādāna bhaya आदानभय Fear of wealth and property to be stolen away by robbers 1 Akasmad bhaya अकस्मादभय Fear caused by an occurrence without any visible external cause. 5 Marana bhaya urung Fear of death 6 Ajiyika bhaya आजीविकाभय Fear about the means of one's maintenance, and Apayasa bhaya अवयशभय Fear of disrace. Arihanta Bhagavan is the bestower of Abhaya because he is able to remove these seven kinds of fear (16) Cakkhu-dayanam चक्खदयाणं To him who gives an insight into the Sacred Knowledge. (17) Magga-dayanam मगादयाणं To him who gives Samyag Jnana सम्यग्ज्ञान Right Knowledge, Samyag Dirsana सम्यग्दरीन Right Perception, and Samyag Caritra सम्यग्चारित्र Right Conduct leading to the Path of Liberation; (18) Sarana dayanam सरणहराणं To him who gives shelter to people terrified by the miseries of the Samsāra, (19) Jiva dayanam जीवदयाणं To him who gives a state in which there is no death but endless existence or Moksa with an absence of birth and death or who bears compassion towards living beings; (20) Bohi-dayaņam बोहिन्याणं To him who gives Samyaktva; (21) Dhamma dayanam ध्रमस्याण To him who has instituted two kinds of Dharma viz 1 Désa Virati Dharma देशवरितधर्म Duties of

partial vows for house-holders and 2 Sarva Virati सर्वविरति Dharma-Total Vows for ascetics, (22) Dhamma-desayanam धामनेस्याणं To him who is the preceptor of Dharma (23) Dhamma nāyagāṇam धामनायगाणं To him who is the leader of Dharma. (24) Dhamma-sārahiṇam धामसारहीणं To him who is like a charioteer to the chariot of Dharma. Just as, a charioteer brings a chariot running astray to the right path, in the same manner, the Bhagavān brings the people going astray to the Path of Duty. It is illustrated by the story of Megha Kumāra.

One day, Śramaṇa Śrî Mahāvīra Swāmı going from village to village, came to the pleasure-garden outside the town of Rājagriha राजगृह There, Śreṇika ऋणिक was the king and Dhāriṇi चारिणो was his queen. They had a son named Mégha Kumāra. King Śreṇika, Mégha Kumāra, and others, went to give their respects to Him. On hearing the preaching of Śramaṇa Bhagavān Mahāvîra, Mégha Kumāra became indifferent to worldly pleasures. He abandoned his eight wives, and having received the permission of his parents with some hesitation, was initiated into an Order of Monks by Śramaṇa Bhagavān Mahāvīra. Mégha Knmāra was then entrusted to elderly Sādhus for the purpose of teaching him Sūtras and their meanings and the duties of a Sādhu.

At night, while spreading their beddings in an order of seniority, the bedding of Mégha Kumāra came at the end just near the door of the Upāśraya. The bedding of Mégha Kumāra became completely filled with the dust of the feet of Sādhus going out for urination, and coming in and so, he could not get even a moment's sleep at night So, he thought "Where is my royal bedding! and how to wallow thus on the ground! How long should I suffer this affliction! In the morning, I will take the permission of the Bhagavān, and return home "With this idea in his mind, when during the morning, Megha Kumāra went to the Bhagavān. Śramana

Bhagavān Mahāvīra addressing him with sweet words, said O child! You had an evil meditation at night, but that is not considerate. You have suffered innumerable agonies of hellish regions for many sagaropams in your previous lives. What is this trifling inconvenience in comparison to those agonies? Who but a fool would accept servitude leaving aside the prosperity of a cakravartin? Who will be foolish enough to take a piece of stone instead of a Cintamani Ratra चितामणिरत्न a gem of magical power supposed to yield to its possessor every thing wanted ! O Megha! if one can safely get through the agonies of hell, how can he not safely get through the minor troubles of human life? Is it advisable for a wise man to leave aside Caritra Dharma चारित्रधर्म-the vows of an ascetic-for an insignificant comfort? It is better to die than to abandon the yows taken. Physical suffering in the observation of Cariera Dharma चारित्रधर्म the duties of an ascetic is rewarded with Right Knowledge, and therefore, it is very beneficial Besides, you had suffered much bodily suffering in your previous lives while doing virtuous actions, and hence you are enjoying the wealth of a very wide kingdom. Now hear the account of your previous life.

During your third previous life, you were a large white elephant with six tusks, named Suméruprabha उत्तर मा in the region of Mount Vaitāḍhya विवाद and the lord of one thousand female elephants. One day, a severe fire occurred in the forest. Fearing danger, you began to run away. While running away, you became very thirsty and happened to come to a small lake full of mud Not knowing a better path to enter the lake, you became immersed in the mud. You were far from dry land and also could not reach water. In the mean time, an elephant who had previous animosity towards you came there and wounded you with blows with his tusks Having suffered unbearable pain for seven days, you died, having completed an age-limit of one hundred and twenty years

After your death, you were again born as a red elephant with four tusks in the region of Mount Vindhyācala বিংধাবন

and were the lord of seven hundred female elephants. One day, on seeing fire in the forest, you had a remembrance of your previous life. You therefore prepared a circular area, about four kośa in diameter, free from grass with an idea of escaping from the danger of the fire, and used to root out grass and creepers that would grow there in the commencement of the rainy season and also at the end

A severe fire broke out, however, in that forest, and all the animals living in the forest, came to the circular area and remained there You also came running there. There was not an inch of space in the circular area You raised up one of your feet for the purpose of allaying itching sensation. Meanwhile, a rabbit owing to over-crowding, came occupied the space created by the raising of your foot; as you were setting your foot down after allaying the itching, you saw a rabbit there. Out of compassion for the rabbit, you held up your foot, bent upwards for two days and a half. When the fire subsided and all the animals went away to their respective places, the rabbit also went away, but as the veins of your foot became unusually swollen and stiff, while you were trying to lay down your foot on the g. bund, you fell down at once on the ground, Suffering the pange of hunger and thirst for three days, but full of compassion you died after completing an age-limit of one hundred years You-the soul of the elephant-are born in this life as a son from the womb of queen Dhārini, wife of Śrénika Rājā "O Mégha Kumāra! you suffered such unbearable pains out of compassion even during your life as a lower being, and so, you are born in this life in a royal family Now, just think for a moment, how much you will gain by undergoing bodily suffering for observing the duties of an ascetic. O Megha! you were without Right Knowledge during your life as a lower being, still, out of compassion for living beings, you did not mind unbearable pains, why do you now vex at being touched by the feet of worthy Sādhus even after acquiring Right Knowledge! These Sadhus deserve to be worshipped by the whole world, and the dust of the feet of such pious Sadhūs can only be touched by meritorious persons. You should not, therefore, be pained at being touched by the feet of these worthy Sadhus "On hearing these words of Śramaņa Bhagavān Mahāvīra, Mégha Kumāra had a remembrance of his previous lives. After remembering the accounts of his previous two lives, Mégha Kumāra, getting indifferent to worldly pleasures, bowed down before the Bhagavān and said "O lord! O master! May you live long. Just as a clever charioteer brings a chariot going astray to the right path, in the same manner, you have brought me back to the right path. My lord! you have saved me."

Mégha Kumāra being thus advised, became steady in observing his duties as an ascetic, and he took an oath that he should not take treatment-medicinal or physical-for any other portion of his body, except his two eyes, even under any calamitous circumstance. Having taken such a life-long oath, having carefully observed his duties as an ascetic without any defect, having practised severe austerities, and at the end of his life remaining without food and water for one month, Mégha Kumāra died, and was born as a god in Vijaya Anutt-ara Vimāna. Descending from there, he will acquire Liberation in Mahā Vidéha Kṣetra. Thus, Śramaṇa Bhagavān Mahāvīra is a clever charioteer of the chariot of Dharma.

# CHAPTER II

धम्मवरचाडरंतचक्कवटीणं, दीवो, ताणं, सरणं गई पइटा, अप्पहिहयवरनाणदंसणधराणं, वियद्वछडमाणं, जिणाणं जावयाणं, तिक्राणं
तारयाणं, बुद्धाणं वोहयाणं, ग्रुत्ताणं मोअगाणं, सन्वन्नूणं, सन्वदिसीणं,
सिव-मयछ-मरुअ-मणंत-मक्खय-मन्वावाह-मपुणरावित्ति-सिद्धिगइनामधेयं
ढाणं संपत्ताणं, नमो जिणाणं, जिअभयाणं। नग्रुत्थु णं समणस्स मगवओ
महावीरस्स आइगरस्स चरमितत्थयरस्स पुन्वतित्थयरनिदिद्धस्स जाव
सम्पाविजकामस्स। वंदामि णं भगवंतं तत्थगयं इह गए, पासज मे भगवं
तत्थ गए इह गयं ति कष्ट समणं भगवं महावीरं वन्दइ नमंसइ। वन्दित्ता
नमंसित्ता सीहासणवरंसि पुरत्थाभिग्रहे सिन्नसण्णे, तए णं तस्स सक्करस
देविन्दस्स देवरण्णो अयमेआरूवे अज्झत्थिए चिंतिए पत्थिए मणोगए
संकर्षे सम्रुप्जित्था।। १५।।

15. Dhammavara-cāuranta-Cakkavaṭṭiṇaṃ dīvo, tāṇaṃ, saraṇaṃ gaī paiṭṭhā, appaḍihayavaranāṇa - daṃsaṇadharāṇaṃ, viyaṭṭa chaumāṇaṃ jiṇāṇaṃ jāvayāṇaṃ tinnāṇaṃ tārayāṇaṃ buddhaṇam bohayāṇaṃ, muttāṇaṃ moagāṇaṃ, savvannūṇaṃ, savva-darisīṇaṃ-siva-mayala-marua-maṇanta makkhaya-mavvābāha -mapuṇarāvitti-siddhigal-nāma-dhéyaṃ / Namuttu ṇaṃ Samaṇassa Bhagavao Mahāvīrassa āigarassa carama - Titthayarassa puvva-titthayara-nidiṭṭhassa jāva sampāviu kāmassa / Vandāmi ṇam bhagavantam tattha gayaṃ iha gaé, pāsau mé bhagavaṃ

tattha gaé iha gayam ti kattu Samanam Bhagavam Mahāvīram vandai namansai / Vandittā namansittā sihāsanavaramsi puratthā-bhimukhe sannisanne / Tać nam tassa Sakkassa dévindassa dévaranno ayameārūvė ajjhatthie cintie patthie manogae sankappe samuppājjitthā 15.

15. (25) धरमवरवाउरतचक्कवद्दीणं Dhammavara - cauranta cakkavatținam. Obeisance to Him who is like Cakravartin of religion, who has conquered the four ends, just as a cakravartin who has conquered the land encircled by the three oceans and mount Himavan, is more powerful than other kings so is the Bhagavan more powerful than other exponents of religion; (26) दोबो Divo. An island Him who is like an island for the rescue of persons who are being drowned in the ocean of Sam-ara संसार Worldly existence, (27) ताण Tanam Him who is protector of other persons by destroying their misfortunes: (28) सर्ग Saranam Him who is a shelter for persons affraid of the chastising influeces of Karmas. (29) 37 Him who is the resort of distressed persons to whom they go for happiness; (30) पहुद्धा Paittha, The main prop of holding out of persons falling into the well of the Samsara; (31) areq-डिहयवरनाण-दंसणधराणं Appadihaya vara - nāṇa - damsaṇa - dharāņam; The possessor of Kévala Jināna (केन्न्छज्ञान ) and Kévala Darsana (केवल दर्शन) Perfect Knowledge and Perfect Perception which are unimpeded; (32) वियद्भारणं Viyatta chaumannm. Him whose four ghāti Karmas (i e. Karmas precluding the destructive powers of qualities of the soul) have disappeared; (33) जिल्लाण Jinanam, The conquerer of attachment and hatred: (34) जावयाणे Jāvayāṇam Him who is instrumental to devout persons in subduing attachment and hatred through the medium of preaching (35) तिज्ञाण Tinnāṇam, Him who has crossed the ocean of Samsāra; (36) तारवाण Tārayāṇaṃ, Him who has rescued devout persons: (37) बुद्धाण Buddhāṇam. Him who has a perfect knowledge of divine truth. (38) algam Bohayanam, The instructor of divine truth to other persons. (39) मुसाणं Muttanam. Him who has become free from the Bondage of Karmas. (40) मोअगाण Moaganam, Him who is able to make others free from the trammels of Karmas, (41) सन्वन्तूणं Savvannūṇam, Him who knows every thing through the medium of Kévala Jnāna (केवलज्ञान) Perfect Knowledge. (42) सन्वदिसीणं Savvadarisīṇam, Him who perceives every thing by Kévala Darśana (केवल दर्शन) Perfect Perception (43) सिवंसयलमस्त्रमणंतमक्सयमञ्ज्ञावाहमपुणरा-वित्तिसिद्धग्रह्मामधेयं टाणं संपत्ताणं Siva-mayala-marua-maṇanta makkhaya-mavvābāha-mapuṇarāvitti siddhi gai nāma dhéyam thāṇam sampattāṇam. Him who has acquired the auspicious, immovable, healthy, endless, imperishable, and painless, state called सिद्धगति Siddhi Gati, the Path of Perfection-from which there is no re-birth, (44) नमो जिणाणं जियमयाणं Namo Jiṇāṇam jiya bhayāṇaṃ. Obeisance to the Jina जिन who has conquered attachment and hatred, and to one who has conquered the different kinds of fear,

After giving homage to all the previous Tirthankaras possessing the above-named qualities, the Saudharma Indra (सोचमेंडन्ट) adores the Venerable Saint Mahavira thus:-नमृत्यु णं समणस्स भगवओ महावीरस्स Namutthu nam Samanassa Bhagavao Mahāvīrassa. Obeisance to the Venerable Saint Mahavira, आइगरस्स Aigarassa, The founder of his own तीर्थ Tîrtha or Church, or creed for the four-partie Sangha संघ Congregation consisting of Sādhūs (साध्र) Monks, Sādhvîs ( বাংবী ) Nuns, Śrāvakas ( সাবন ) Male lay-Jains and Śrāvikās (शाविका) Female lay-Jains, (चरमतित्थयरस्स) Carama Titthayarassa. To the last Tirthankara प्रवित्थयरनिहिद्रस्स Puvva titthayara nidditthassa. As pointed out by Bhagavana Sri Risabha-déva and other provious Tirthankaras कामस्स Java sampāviu kāmassa (Till) desirous of attaining the Path of Perfection ( सिद्धिगति ) Siddhi Gati, चंदामि णं भगवंत तत्थाग्य इह्राप Vandāmi ņam Bhagavantam tatthagayam iha gaé. I. from here, adore the Venerable One who is there (in the womb of Dévananda); पासड में भगवं तत्थ गए इह गयं ति कड़ Pāsau mé Bhagavam tatthagaé iha gayam ti kattu. 'May the Venerable One from there see me who am here, ' So saying, समणं भगवं महावीरं वंदह नमंसह Samanam Bhagavam Mahāviram vandai namansai, he adored and worshipped the Venerable Saint Mahāvīra.

Having adored and worshipped the Venerable One, he sat on his excellent lion-seated throne, with his face towards the East.

Then, a self-conceived, well-meditated, desirable, mental idea-not expressed in words-occurred in the mind of Śakréndra, the Indra of the gods,-the King of the gods.

१६ न खलु एअं भूअं, न एअं भैंग्वं, न एअं भविस्सं, जं णं अरिहंता वा चक्कवद्दी वा वलदेवा वा वासुदेवा वा अंतकुलेसु वा पंतकुलेसु वा तुच्छकुलेसु वा दरिइकुलेसु वा किवणकुलेसु वा भिक्लायरकुलेसु वा माहण-कुलसु वा, आयाइंसु वा, आयाइन्ति वा आयाइस्सन्ति वा ॥ १६ ॥

- 16. Na khalu ésm bhūam, na ésm bhavvam, na ésm bhavissam, jam ņam Arihantā vā, Cakkavatţi vā Baladévā vā Vāsudévā vā antakulésu vā panta-kulésu vā tuccha-kulésu vā, daridda-kulésu vā, kivaņa-kulésu vā, bhikkbāyara-kulésu vā māhaņa-kulésu vā, āyālnsu vā āyāinti vā āyāissanti vā 16.
- 16. It never at all happehed nor does it happen, nor will it ever happen that Arhats, Cakravartins, Baladévas or Vāsudévas, were born, are born, and will be born, in low families; in degraded families; in families with very few family members; in families of paupers; in families of misers; in families of beggars; or in families of Brāhmins (with begging proclivities)

१७ एवं खल्ल अरिहंता वा चक्कवृद्दी वा बलदेवा वा वासुदेवा वा, उग्गकुलेसु वा, भोगकुलेसु वा, रायन्नकुलेसु वा, इन्खागकुलेसु वा, खित्तय-कुलेसु वा, हरिवंसकुलेसु वा, अन्यरेसु वा तह्प्पगारेसु वा विसुद्धजाइ— कुलवंसेसु वा, आयाइंसु वा आयाइन्ति वा आयाइस्सन्ति वा ॥ १७॥

17. Évam khalu Arihantā vā Cakravatti vā Baladévā vā Vāsudévā vā, ugga~kulésu vā, bhoga-kulésu vā, rāyanna-kulésu

vā, Ikkhāga-kulésu vā, khattiya-kulésu vā, Harivaṃsa-kulésu vā, annayarésu vā tahappagārésu visuddhajāi-kulavamsésu, vā, āyāinsu vā āyāinti vā āyāissanti vā 17.

17 Indeed, undoubtedly, Arhats, Cakravartins Baladévas or Vāsudévas were born, are born, and will be born, in high families, in noble families, in royal families, in Ikshvāku family, in ksatrīya (शकीय) families, in Harivamśa family or in such other families of pure descent on both sides.

# १८ अत्थि पुण एसे वि भावे छोगच्छेरयभूए अणंताहि उस्स-पिणीहिं ओसप्पिणीहिं विइकंताहिं सम्रुप्पज्जइ ।

18 Atthi puņa ésé vi bhāvé loga cchérayabhūé anant āhi Uesappinihim-Osappinihim viikkantāhim samuppajjai

In this world, however, some extraordinary wonders do happen as events of inevitable destiny, and they occur after the lapse of innumerable Utsarpinis and Avasarpinis. During the present Avasarpini (অব্ধাণিকা) age, the undermentioned হয় সংখ্যাতি ten extraordinary wonderful events have occurred.

उवसंग्ग गब्महरणं इत्थीतित्थं अभाविआ परिसा ।
कण्हस्स अवरकंका, अवयरणं चंद-सूराणं ॥ १ ॥
हरिवंसकुळुप्पत्ती, चमरुप्पाओ अ अद्वसय सिद्धा ।
अस्तंजयाण पूआ, दस वि अणंतेण कालेणं ॥ २ ॥

- 1 Uvasagga, gabbhaharanam itthîtittham abhāviā parisā, Kanhassa Avarakankā, avayaranam Canda—Sūrānam.
- 2 Harivaṃsa kuluppatti, Camaruppāo a aṭṭhasaya siddhā, Assanjayāna pūā, dasa vi aṇanteṇa kāleṇam. 2

1-2. The undermentioned ten strange events have occurred after the lapse of many innumerable years:-viz 1. Uvasagga उचलना 1 The suffering of Venerable Saint Mahavira during 2. Gabbha-harnam गड्सहरणं Kévalî state. his केवली Itthi - tittham इत्थीतित्थ A female Removal of foetus. 3. 4 Abhāviā parisā. अभाविका परिसा Tīrthankara. uninspired audience of Venerable Saint Mahāvīra in his first समवसरण 5 Kanhassa Avarkankā कण्डस्स Samayasarana अवरकेका Krisna going to Aparakankā 6. Avayaranam Canda-Sūrāṇam अवयर्णं चद्-सूराणं The descent of the Moon and the Sun (in their original Vimana विमान Celestial chariot ) 7. Harivamsa kuluppatti हरिवंसकुल्पती The origin of the Harivamsa family 8. Camaruppāö चमरुपाओ The ascent of Camaréndra 9 Atthasaya siddhā अद्भयसिद्धा The Final Liberation or one hundred and eight persons at a time, and 10 Assanjayana pua अस्संजयाण पूआ The worship of persons of uncontrolled senses

# THE FIRST STRANGE EVENT.

1. Uvasagga (उवसमा) Suffering Gosaala caused much suffering to Venerable Saint Mahāvara even during his Kévali state. It happened thus:—One day, the Venerable Saint Mahāvira going about from village to village, went to the town of Śrāvastî आवस्ती. Gośala came there at the same time and proclaimed himself as a Jina जिन a Sarvajana. Rumour became afloat, then, that there were two Jinas at Śrāvasti. Hearing the rumour, Gautama Swāmi asked Bhagavāna Mahāvīra 'O Lord! who is this another person calling himself a Jina?' Bhagavāna said, Gautama, he is not a Jina, but he is a man named Gośāla गोशास-the son of a man named Mankhali मंखलि of Saravana सरवण village by his wife Subhadrā सभदा. He is named Gośāla because he was born in a big cow-stall belonging to a Brahmin During my young age i-e before the attainment of Kévala Jinana केवलजान he wandered about with me for six years calling himself my pupil and acquired some divine knowledge from me. Now, he calls himself a Jina. On hearing these words of Bhagavāna Mahāvīra, a rumour went round that Gosāla was not a Jina. Hearing such a talk in different parts of the town, Gosāla was greatly enraged.

One day, when Ananda anviz a disciple of Bhagavana Śrî Mahavīra Swami was on a begging-tour for alms, Gośala addressed him thus:- 'O Ananda just hear a story from me.'

"Some merchants went to a foreign country with carts full of various groceries for sale. On their way, they entered a big forest. There was no water anywhere. They became very thirsty, and hence, they went in search of water. They saw hillocks with snake-burrows There was green foliage around the hillocks, and so, they thought that there must be water in the hillocks. They dug out one hillock and obtained a large quantity of water. They quenched their thirst with the water and filled their vessels with it. An old man from them, said 'Our object is served; please, therefore, do not dig the second hillock.' Still they dug the second hillock, and they got gold from it Still however, although imploringly forbidden by the old man they dug out the third hillock, and obtained jewels from it. The old man again advised them "Brothern! You have got water, you obtained gold and jewels, please, therefore, do not dig the fourth hillock." I do not see any good future in this, please, bear in mind this advice from an old man, and let us go our own way.' Although the merchants were thus vehemently forbidden, they dug the fourth hillock out of avarice. A huge snake emitting poison from its eyes, rushed out from its burrow, and going up angrily to the top of the hillock, threw the poison all around killing all the merchants then and there. The old man, who used to forbid them by good advice was very honest, and so, the deity of the forest, out of compassion for him, took him alive to his place of residence

"In the same manner, O Ananda! your preceptor not satisfied with so much prosperity of his own, enrages me by

reviling me as he thinks fit I will, therefore, burn him alive through the prowess of my austerities. I am going to do it iust now You go now and relate to him immediately this fact. Give your preceptor the right advice, and I will keep you alive being a good adviser, like that old merchant" On hearing became greatly alarmed. this threat. Muni Ananda going in hot haste to Bhagavana Sree Mahavira Swami, narrated the whole account. Bhagavan Mahavira said. 'Here comes Gcśāla, so, O Āņanda, you and all the Sādhus go away in different directions and inform Gautama and others that no Sadhu should talk with him." Gosala went, thereafter, to Bhagavana Śree Mahāvīra Swāmi and said "O Kāśvapa! Why dost thou say that this GoŚāla is the son of Mankhali ? That man-your pupil-is already dead I am a different man altogether, but knowing that the body of Gosala is powerful enough to suffer great hardships I have taken possession of h's body," Two disciples of Venerable Saint Mahāvīra named Sūnaksatra सुनक्षत्र and Sarvānubhūti सर्वानुभृति, unable to put up with the insult to the Lord, began to say something in the middle. This greatly enraged Gosala; and he burnt down to ashes both the Sadhus by his Tejolesya तेजालेखा. Both of Bhagavāna Śree Mahāvīra them went to heaven. Gośāla, "O Gośāla! If a thief committing a theft is encircled by a crowd of people, and not having a fortress or a mountain or a cave to hide himself in, tries to hide himself by his own finger or by a piece of straw, do you think he can thus hide himself? In the same way, you are trying to hide yourself by saying anything you like; do you think you can hide yourself thus? You are the same Gosala, no one else, why should you try to hide yourself in this way?" Although Sramana Bhagayan Mabayira thus stated the bare fact as it was, the wicked Gosala angrily discharged his Téjolésya तेजीलक्या on Bhagavan Mahavira, but the Téjolésya, going around Him three times, entered the body of Gosala. His whole body was there-by severely burnt, and suffering intense agony for seven days. Gosala died during the seventh night. As a result of the heat of Téjolésyā, Bhagavān Mahāvīra passed blood with stools for six months. Venerable Saint Mahāvīra had this trouble even after attaining ক্ষান্ত্রান, Kévala Jināna. Tīrthankaras, as a rule, do not have any painful trouble after the acquisition of Kévala Jināna, and the mere remembrance of that name is sufficient to heal all pains However, the abovementioned event, did occur in the case of Venerable Saint Mahāvīra Swāmi, and hence it is an Acchérum অভ্যান্ত or a strange event.

#### 2 SECOND STRANGE EVENT.

2. The second strange event relates to the removal of the foetus from one womb to the other. It has never happened in case of any previous Tirthankaras, but it did occur in case of Venerable Saint Mahāvīra; the foetus of Dévānandā having been removed from her womb was placed into the womb of queen Triśalā. It is thus a strange event.

#### 3. THIRD STRANGE EVENT.

3. The third strange event is a semale Tîrthankara, itthītlitha इत्थोतित्थ. As a rule, Tirthankaras are all males; never a semale. But during the present Avasarpını age, Malli kumvarī मही कुंबरी-the daughter of King Kumbharāja of Mithilā, became the nineteenth Tîrthankara lt is a strange event.

#### 4. FOURTH STRANGE EVENT.

4. Abhāviā Parisā अमाविशा परिसा The fruitlessness of the preaching of Tîrthankara The preaching of a Tîrthankara is not fruitless; but during the present Avasarpini age, when Venerable Saint Mahāvīra, soon after the acquisition of Kévala Jnāna, preached from a Samavasarana सम्बद्धण prepared by gods, no one had any desire to take a vow, and so, the preaching was fruitless. The assembly in the Samavasarana consisted mainly of gods and tiryancas (lower animals), and so there was none to take any vow then. Śramana Bhagavāna

Mahāvīra knew by his Kévala Jnāna that there will be no one to take a vow, still, he gave the predching for the purpose of preserving the customary usage. The fruitlessness of the first preaching of Śramana Bhagavān Mahāvīra is thus strange event.

#### 5. FIFTH STRANGE EVENT.

5. Kanhussa Avarakankā कण्डस्स अवरकंका Krisna Vāsudéva's going to Aparakankā is the fifth strange event Śrî Krisna. the ninth Vāsudéva-went to Aparakankā अपरकंका for the sake of Draupadî द्वीपदा It happened thus:--One day, Sage Nārada नारद paid a visit to Draupidi, the wife of the Pandavas. Draupadi did not respect him by getting up and going towards him to receive him, as he was unconsecrated Nārada therefore became angry and thought to put Draupadi into trouble for thus insulting him. Nārada, with this object, went to the town of Aparakanka in the Bharata-ksretra of Dhataki Khanda and gave an exaggerated account of the beauty of Draupadî before Padmottara प्रभोत्तर-the King of Aparakankā-who was very passionately fond of women. King Padmottara became enamoured of Draupadi. She was forcibly brought away with the help of a god a friend of his-and was kept in his harem, There, the most chaste and virtuous Draupadi, preserved her morality Kuntî क्रेती-the mother of the Pāndavās,-gave the information of Draupadî having been forcibly taken away by Padmottara, to Krisna Therupon, Krisna made inquiries about her at a number of places but he could not trace her out In the mean-time, Krisna received the information about Draupaci from Nārada himself, Krisna Vāsudeva adored and wors hipped Susthita-déva स्थितदेव, The Lord of the Lavana Ocean स्वण समद्र The appeared god gave him a way through the ocean and the chariots of Krisna and the Pandava, went across it then went to Aparakanka assumed the form of Krisna Nrisimha नुसिंह, and defeated King Padmottara Padmottara was kept alive by a good word from Draupadi.

While returning with Draupadi, Krisna Vāsudéva sounded

his conch-shell. Kapila Vāsudéva residing at Aprakankā was astonished to hear the sound of the conch-shell of a Vāsudéva He, therefore, inquired of Jinèsvara Bhagavān Śrī Muni Suvrata Swām, and was informed of the coming of Krisna Vāsudéva there. Kapila Vāsudèva, desirous of seeing Krisna Vāsudéva, went near the shore of the ocean and sounded his conch. Krisna Vāsudèva who had gone a long way in the ocean sounded his conch in return. Both the Vāsudévas met each other by the exchange of the sound of their individual conch Such a thing had never happened; two Vāsudévas never meet each other, and therefore, this meeting is a strange event

### 6. SIXTH STRANGE EVENT.

6 Avayaraṇam Canda-Sūrāṇaṇ अवयरणं चंद-स्राणं,—the descent of the Moon and the Sun,—is the sixth stange event. The Sun and the Moon descended to the town of Kauśāmbî कीशांबी in their original celestial chariots for the purpose of giving their respects to the enerable Saint Mahāvīra This event never occurred before, and, so, it is a strange one.

#### 7. SEVENTH STRANGE EVENT.

7. Harlvamsa kuluppatti दिवसद्वाद्भारी The origin of the Hari race. It occurred as follows:—King Sumukha समुख of Kausāmbī had Vanamālā वनमाहा a very handsome wife of a weaver named Vīraka वीरक brought to his harem and kept there The mind of the weaver became so much deranged by the separation from his beloved, that he addressed whom-so-ever he saw, as Vanamālā! Vanamālā. The demented Vīraka followed by persons ford of curiosity, went to the palace of the king and began crying out Vanamālā! Vanamālā. The king and Vanamālā amusing themselves in a balcony of the palace, saw him Both of them became sorry for his pitiable condition and said "We have done a very unbecoming act; we have spoiled the life of this innocent man for the purpose of satisfsing our carnal desires. One does not know how many wicked actions are done by persons blinded by love."

When they were thus expressing their sorrow at their own improper conduct, both of them, died accidentally by a stroke of lightning and were born as twins in the Harivarsa Ksetra हरिवर्ष क्षेत्र

On coming to know that both the king and Vanamala were dead Viraka said "Well-done! the wicked are deservedly punished," Gradually coming to his proper senses and being actuated by a feeling of repugnance towards worldly objects. Viraka became a Tāpasa तापस, a mendicant, and, practising severe austerities, became a Vyantara च्यंतर god after death. Through the medium of his in-born Vibhanga Jhana विभावान he saw both the yugalika-twins and thought 'O! these yuga ik-s-my former enemies-are enjoying happiness here, and in the next life, they will become gods and will have immense happiness. How can I tolerate that my chemies should enjoy happiness! I will put both of them into trouble, so that they may become unhappy." So thinking, the Vyantara by his prowess of contracting the bodies and life period of both of them, brought them to Bharata-ksétra and made them a king and a queen. They were named Hari हिर and Harini हिरानी respectively; and making them extremely fond of meat, and wine, and of other vices, the Vyantara-god departed Both of them making free use of meat, wine, and all the seven vices, went to hell The descendents of Hari and Harini are known as kings belonging to the Hari race. The coming of the yugalika यगलिक twins to Bharata Ksétra, the contraction of their bodies, and the duration of their life-limit, and their going to hell, is a very strange event,

#### 8. EIGHTH STRANGE EVENT.

8. Camaréndra चमरेन्द्र the Indra of the Asura Kumāra असुर कुमार heaven-the first variety of Bhuvanapati Dévas मुवनपति देव, went high beyond his limit.

It happened thus:—A risi ऋषि, sage, named Purana group practising severe austerities was born Camarendra. The newly-

born Camaréndra, on seeing Saudharma Indra above himself was greatly enraged, and so, he took the shelter of Venerable Saint Mahavira, and assuming an extremely hideous form, extended his body to two hundred thousand vojanas, took an iron mace in his hand and wielding it in all directions and terrifying the body-guards of Sakrendra by thunderings went high, Stamping his feet on the sacrificial alter of the Saudharmāvatamsaka सीध्रमवितंसक Vimāna, he began reviling and abusing Śakréndra. The Śakréndra, being seriously enraged, threw the flashing thunder-bolt towards him. The Camaréndra out of fear saught the shelter of the feet of Sramana Bhagavan Mahavira who was standing in Kayotsarga कायोगमर्गrelinquishment of the body Sakendra having come to know the whole account through the medium of his Avadhi [ñāna अवधिज्ञान Visual knowledge, and fearing disrespect towards the Venerable Saint, went hurriedly there, took away the thunderbolt which was only four fingers distant from the feet and spoke thus to Camaréndra:—"I am keeping you alive only through the grace of the Venerable Saint." With these words the Camaréndra was set free. The going high-up of Camaréndra is an unusual occurrence and hence it is a strange event.

# 9. NINTH STRANGE EVENT.

9. One hundred and eight persons with the highest spiritual attainment cannot acquire Siddhi Pada, सिद्धिपद, the Stage of Final Liberation during one Samaya, at one and the same time But they have done so during the present Avasarpini age It was in this way.—

# यतः—द्वषमो (१) द्वषमस्य स्नुता (९९) भरतेन विवर्जिता श्र नवनवितः । अष्टी भरतस्य स्नुताः (१०८) शिवं गता एक समयेन ॥ १ ॥

Yataḥ:--Vriṣabho (1) Vriṣabhasya sutā (99) Bharaténa vivarjitā sca navanavatiḥ;

Astau Bharatasya sutah (108) sivam gata éka samayéna Because:—Risabha-déva, the ninety-nine sons of Risabhadéva, excepting Bharata, and the eight sons of Bharata भरत, altogether one hundred and eight persons attained Final Liberation in one Samaya समय Instant It is a strange event.

# t.

### 10. TENTH STRANGE EVENT.

The adoration and worship of unconsecrated individuals is a strange event. Unconsecrated Brāhmins, who are avaracious of riches and property, were worshipped during the interval between the time of the Ninth and the Tenth Tîrthankaras As a rule, only those who have renounced the world, deserve to be worshipped The adoration and worship of the unconsecrated Brāhmins, during the present Avasarphi age, is a

strange event.

These ten strange events occurred during the present Avasarpini age, after the lapse of innumerable years. In the same manner, other ten strange events occurred in other Bharata and Airavata continents on account of the sameness of the Avasarpini age in those continents. The ascent of Camaréndra happened only in the Bharata Kśétra of Jambū dīvpa, but not in other continents; in those continents, other strange events occurred

These ten strange events happened in the present Avasapini age, during the times of the Tîrthankaras as mentioned in the following two verses:—

> उसहे अव्वहिअसयं सिद्धं (१) सिअलिजणिम्म हरिवंसो (२)। नेमिजिणेऽवरकंकागमणं कण्हस्स संपत्तम् (३)॥१॥ इत्थीतित्थंमल्ली (४) पुआअसंजयाण नवमजिणे (५)। अवसेसा अच्छेरा वीरजिणिंदस्स तित्थिम्म ॥२॥

- 1. Usahé atthahiasayam siddham (1) Siala jinammi, Harivamso (2);
  - Némi j ne' Varakankagamanam Kanhassa sampattam (3) 1.
- 2. Itthî-tittham Mallî (4) puā aranjayāņa navama jiņe (5); Avasesā acchérā Vìra jinindassa titthammi. 2.

1-2. One hundred and eight persons attained Siddhi fale Final Liberation during the time of Śrî Rishabha-déva. The origin of Hari Vamsa हरिवंश, the Hari Race, took place during the time of Śrî Śıtala Nāth. The going of Krisna Vāsudéva to Apara Kankā अप्रकंका happened during the time of Śri Némi Nāth. A female becoming a Tīrthankara occurred in the case Tirthankara of S:î Malli Nāth The worship of the unconsecrated came in vogue during the time of the ninth Tirthankara i-e of Śrî Suvidhi Nāth श्री सुविधिनाथ. The remaining tive strange events viz 1 The occurrence of Upasargan sugarf: troubles. Śramana Bhagavan Mahavira had numerous troubles from gods during pre-Kevali stage and he had troubles from Gosala during the Kévali stage. Such a thing never happens to a Tirthankara as he possesses a predominence of unusual merit. But it did occur in the case of Śramana Bhagavān Mahāvîra and hence it is reckoned as a strange event. 2. The Gabbhaharana Tonatur transference of the foetus from one womb to another. This never happened with any Tirthankara except with Śramana Bhagavan Mahavira and hence it is a strange event Such an event occurred only once during innumerable ages; 3 The Abhāviā Parisā अभाविका The fruitlessness of the first preaching of a Tirthankara as the assembly consisted only of gods and lower animals who are devoid of any inclination to taking vows. This accurrence never happened in the case of any Tirthankara during innumerable Avasarpini ages but it did happen in the case of Śramana Bhagavān Mahāvīra and hence it is a strange event 4. Camarottaiah चमरोत्पात. The ascent of Camaréndra, This is an accidental thing and hence it is a strange event, and 5. Avayaranam Canda-Süranam अवयरणं चंदसराणं The descent of the Moon and the Sun in their original Vimana विमान ( celestial chariot ) at Kausambi कोशास्त्री for the purpose of giving their respects to the Venerable Saint-these five strange events happened during the time of Śramana Bhagayan Mahāvīra.

Nāma guttassa vā kammassa akkhiņassa avelassa aņijjiņņassa udaeņam.

[It was through the influence of the Nîca Gotra Nāma Karma नीसने।त्रनामकरमें, a karma which is the cause of birth in a low family, which was not destroyed, which was not experienced, and the particles of which were not worn out, that Venerable Saint Mahāvīra had to assume the form of a foetus in the embryo of a Brāhamaņi.]

This Nica Gotra Nāma Karma नीचगात्रनामकर्म, (a variety of evil karma which produces birth in a low family) the Venerable Ascetic Bhagavān Mahāvīra had acquired during his third previous Bhava भव Existence, as Marīci मरीचि the son of Bharata Cakravartin भरत चक्रवती when he even during his ascetic life had boasted of his birth in a very high family. his father being a Cakravartin, his grandfather being a Tîrthankara— ( viz Bhagavān Śrī Riṣabha-déva, the first Tîrthankara of the present series of twenty-four Tîrthankaras) and he himself being destined to become a Vāsudeva, a Cakravartin, and the last Tîrthankara (as Śramana Bhagavān Mahāvīra) during his sbbsequent existences.

It was on account of the Nica Gotra Nāma Karma thus acquired, and which had remained unconsumed that Śramana Bhagavān Mahāvīra had to take the form of a foetus in womb of Brāhmani Dévānandā देवानन्य wife of Brāhmana Risabha-datta अध्यादस at Brāhmana Kunda-grāma आक्षणकृष्ड-

Śakréndra then, thought:-

१८, जर्भ अरिहंता वा, चक्कबद्दी वा, बछदेवा वा, वासुदेवा वा, अन्तकुछेसु वा, पन्तकुछेसु वा, तुच्छदरिहिभक्खागिकिविणमाहणकुछेसु वा, आयाईसु वा, आयाईति वा, आयाइस्संति वा, कुच्छिसि गठ्भत्ताए वक्किंसुसु वा, वक्कमित वा, वक्किंमिसु वा, वक्किंमिसु वा, वक्किंमिसु वा, विक्खिमिस्त वा, निक्खिमिस्त वा, निक्खिमिस्त वा। १८ ॥

18. Jannam Arihantā vā, Cakkavatti vā, Baladevā va, Vāsudevā vā, antakulesu vā, panta-kulesu vā, tuccha-daridda bhikkhāga-kivaņa-māhaņa-kulesu vā āyāinsu vā āyāinti vā āyāissanti vā kucchimsi gabbhattāe vakkaminsu vā vakkamanti vā vakkamissanti vā, no ceva ņam joņi-jammaņa nikkhamaņe-ņam nikkhamimsu vā nikkhamanti vā nikkhamissanti vā. 18.

That, indeed, under the influence of Nīca Gotra Nāma Karma, Arhants or Cakravartins or Baladévas or Vāsudévas have come in the past, are coming during the present age, and will come in future or have taken, are taking during the present age, and will take in future, the form of a foetus in the womb, into low families, families with mean rules of conduct, families with very few family-members, in families of paupers, in families of misers, in families of beggars, or in the families of Brāhmans, but they had never came out, they do not ever come out, and they will never come out for birth in this world, thru the cavity of the vagina (of women of such families)."

The meaning is this:—Although the incarnation of an Arahanta or a Cakravartin or a Baladéva or of a Vāsudéva may happen in such low families, as a strange event, their birth in such families never occurred in the past, does not occur during the present age, and will never occur in future 18

- १९. अयं च णं समणे भगवं महावीरे जंबूदीवे दीवे भारहेवासे माहणकुण्डग्गामे नयरे उसभदत्तस्स माहणस्स कोडाउसगुत्तस्स मारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिस गब्भत्ताए वक्कन्ते ॥ १९ ॥
- 19. Ayam ca ņam samaņé bhagavam Mahāvīré Jambūddīvé divé Bhārahévāse Māhaņa-Kundaggāmė nayarė Usabhadattassa māhaņassa Kodālasa guttassa bhāriāé Dévāņandāé māhaņié Jālandharasa-guttāe kucchimsi gabhhattāe vakkanté. 19.
- 19. Here, visibly Śramana Bhagavan Mahavira has taken the form of a foetus in the womb of Brahmani Dévananda of

Jālandhara-gotra, wife of Brāhmaņa Risabha-datta of Kodāla-gotra in Brāhmaņa-Kuņḍa-grāma in Bharata Ksétra in the continent of Jambū-dvîpa. 19.

- २०. तं जीअमेअं तीअपच्चुप्पन्नमणागयाणं सकाणं देविंदाणं देवरायाणं अरिहंते भगवंते तह्य्यगारेहिंतो अन्तकुलेहिंतो पन्तकुलेहिंतो तुच्छकुलेहिंतो दिरहकुलेहिंतो भिन्खागकुलेहिंतो किविणकुलेहिंतो वा, माहणकुलेहिंतो वा, तह्य्यगारेम् चग्गकुलेम् वा, भोगकुलेम् वा, रायनकुलेम् वा, नायकुलेम् वा खित्रयकुलेम् वा, भोगकुलेम् वा, रायनकुलेम् वा, नायकुलेम् वा खित्रयकुलेम् वा, अन्यरेम् वा तह्य्यगारेम् वा विम्रद्धणाइ—कुल्वंसेम् वा जाव रज्जिसिरं कारेमाणेम् पालेमाणेम् साहरावित्तप्। तं सेअं खल्ल मम वि समणं भगवं महावीरं चरमित्थयरं पुञ्चतित्थयर निहिन्दं माहणकुण्डग्गामाओ नयराओ जसभदत्तस्स माहणस्स भारिआप देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ खित्रअकुंदग्गामे नयरे नायाणं खित्रआणं सिद्धत्थस्स खित्रअस्स कासवग्रतस्स भारियाए विसलाए खित्रआणीए वासिद्धसग्रताए कुच्छिस गन्भत्ताए साहरावित्तप्, जे वि अ णं तिसलाए खित्रआणीए गन्मे तं वि अ णं देवाणंदाए माहणीए जालंधरसग्रताए कुच्छिस गन्भत्ताए साहरावित्तप्, पं संपेहेइ, संपेहित्ता हरिणेगमेसि पाइत्ताणिआहिवइं देवं सहावेइ सहावित्ता एवं वयासी॥ २०॥
- 20. Tam jīaméam tîapaccuppannamaṇāgayāṇam Sakkāṇam dévindāṇam dévarāyāṇam Arihanté bhagavanté tahappagāréhinto anta-kuléhinto panta-kuléhinto tuccha-kuléhinto dariddakuléhinto bhikkhāga-kuléhinto kiviṇa-kuléhinto vā māhaṇakuléhinto vā tahappagārésu ugga-kuléu vā, bhoga-kulésu vā,
  rāyanna-kulésu vā, nāya-kulésu vā khattiya-kulésu, Harivamsa
  kulésu vā, annayarésu vā, tahappagārésu vā, visuddha-jāikulavaṃsésu vā, jāva rajjasirim kāremāņésu pālémāņėsu
  sāharāvittaé / Tam séam khalu mama vi samaṇam bhagavam

Mahāvīram caramatithayaram puvvatīthayaraniddiṭṭham Mahāṇa-kuṇḍa-ggāmāo nayarāo Usabha-dattassa māhaṇassa Kodālasa-guttassa bhāriāe Dévāṇandāe māhaṇie Jālandharasa — guttāe kucchio Khattia-kuṇḍa-ggāmé nayaré Nāyāṇam khattiāṇam Siddhatthassa khattiassa Kāsava-guttassa bhāriāé Tisalāé khattiāṇié Vāsiṭṭhāsa — guttāé kucchimsi gabbhattāe sāharāvittaé, je vi a ṇam Tisalāe khattiāṇié gabbhé tam vi a ṇam Dévāṇandāe māhaṇié Jālandharasa guttāe kucchimsi gabbhattāe sāharāvittāe tti kaṭtu — evam sampéhéi, sampéhittā Hariṇéga mesim pāittāṇiāhlvaim dévam saddāvéi, saddāvittā évam vayāsl. 20

20. Hence, it is the established custom of all past. present, and future Sakias. Lords of the gods, and Kings of the gods, to cause Arhanta Bhagavants to be removed from such-like families of अन्त्याः Antyāh, members of servile class. from families with mean customs, from families with very few family-members, from families of paupers, from families of beggars, bards etc, from families of misers, from families of transit: Brahmanas (with begging proclivities) to such-like families of mighty persons appointed by Bhagavan Śrî Risabhadeva Swami as guardians of people, families appointed as भोगकल Bhoga-Kula, Families of elderly members such as TE Gurus, Preceptors, परीहित Purchita, Royal chaplains etc, samilies of राजन्यकुल Rajanya-kula (Families of friends and relatives of kings-with almost equal status in life )-family of शावकल finata kula-(a family of Ksatriyas in which Śramana Bhagavān Mahavıra was born ), families of अत्रीयक्रल Ksatriya kula-( families of protectors of the world ), to ছবিবয়ক্ত Harivamsa Kula-( in which the twentieth Tirthankara Bhagavan Śrî Muni Suvrata Swāmi and the twenty-second Tirthankara Bhagavān Srî Arisa Némi Prabhu, of the present series of twenty-four Tīrthankaras, were born) to other such-like families, (such as the family of भटाः Bhatah, members of the सर्थवंशीय Surva vamsiya,-the Solar Race, of the महाकि Mallaki family, of the लेड्डिक Lécchaki family, of कौरव्याः Kauravyāh, members of Kuru-vansa) with pure जाति sati descent from the mother's side and sea Kula, descent from paternal side.

It is therefore better that I should cause Śramaņa Bhagavān Mahāvira the last Tīrthikara (of the present era) whose advent was predicted by former Tīrthikaras to be removed from the womb of Brāhmaņa Dévānandā of Jālandhara-gotra wife of Brāhmaņa Risabha-datta of Kodāla-gotra from माइण कंडगामाओ नयराओ Māhaṇa-Kuṇḍaggāmāo nayarāo from the Brāhmanical part of the town of Kuṇḍa-grāma to the क्रिया कंडगामे नयरे Khattiya-Kuṇḍa-ggāme nayaré, to the Ksatriya part of the town of Kuṇḍa grāma, and to be placed as a foetus in the womb of Ksatriyāṇi Triṣalā of Vāsistha-gotra, wife of Kṣatriya Siddhārtha of Kāṣyapa gotra belonging to the clan of क्रांचे Jnātri ksatriyas, and to cause the foetus of Ksatriyāṇi Triśalā of the Vāṣiṣtha gotra to be placed in the womb of Brāhmanı Dévānandā of Jālandhara gotra

Thus he reflected and having reflected, he called god हरिंग गमेसि Harinegamesi, the commander of his foot troops, and having called him to his presence, he spoke thus.—

- २१. एवं खल देवाणुणिआ! न एअं भूअं, न एअं भव्वं, न एअं भविस्सं। जन्नं अरिहंता वा, चक्काद्दी वा, बलदेवा वा, वासुदेवा वा, अन्तकुलेसु पन्धकुलेसु किवणकुलेसु दिरहकुलेसु तुच्छकुलेसु भिक्लागकुलेसु माहणकुलेसु वा आयाइंसु वा आयाइंति वा आयाइस्संति वा। एवं खलु अरिहंता वा, चक्क्यद्दी वा, बलदेवा वा, वासुदेवा वा, उग्गकुलेसु वा, भोग-कुलेसु रायनकुलेसु नायकुलेसु लिचिखुनाइकुलवंसेसु आयाइंसु वा आयाइंति वा आयाइस्संति वा।। २१।।
- २२. अस्थि पुण एसे वि भावे छोगच्छेरयभूए अणंताहिं उस्सिष्प-णी ओसप्पिणीहिं विइक्तंताहिं समुप्पज्जह। नामग्रत्तस्स वा कम्मस्स अक्खीणस्स अवेइअस्स अणिज्जिण्णस्स उदएणं। जन्नं अरिहंता वा. चक्कवट्टी वा, बलदेवा वा, वासुदेवा वा, अंतकुलेस वा, पंतकुलेस तुच्छकुलेस किवणकुलेस दिस्कुलेस मिक्खागकुलेस वा माहणकुलेस वा, आयाइंसु वा आयाइंति वा आयाइस्संवि

षा । नो चे्व णं जोणीजम्मण-निक्खमणेणं वा निक्खमिसु वा निक्खमंति षा निक्खमिस्संति वा ॥ २२ ॥

२३. अयं च णं समणे भगवं महावीरे जंबुद्दीवे दीवे भारहे वासे माहणकुंडग्गामे नयरे उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए क्वविंछसि गब्भत्ताए वकंते ॥ २३॥

२४. तं जीअमेअं तीअपच्चुप्पण्णमणागयाणं सकाणं देविंदाणं देवराईणं अरिहंते भगवंते तहप्पगारेहिंतो अंतकुलेहिंतो पंतकुलेहिंतो तुच्छकुलेहिंतो दिरहकुलेहिंतो किविणकुलेहिंतो वणीमगकुलेहिंतो माहणकुलेहिंतो तहप्पगारेसु लग्गकुलेसु भोगकुलेसु रायमकुलेसु नायकुलेसु स्विअकुलेसु हक्खागकुलेसु हरिवंसकुलेसु वा, अन्नयरेसु वा, तहप्पगारेसु विसुद्धजाइकुल्वंसेसु साहरावित्तप् ॥ २४ ॥

२५. तं गच्छ णं तुमं देवाणुष्पिए ! समणं भगवं महावीरं माहण कुंडग्गामाओ नयराओ उसभदत्तस्स माहणस्स केाडालसगुत्तस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ खित्रअकुंडग्गामे नयरे नायाणं खित्रआणं सिद्धत्थस्स खित्रअस्स कासवगुत्तस्स मारिआए तिसलाए खित्रआणीए वासिद्धसगुत्ताए कुच्छिस गब्भत्ताए साहराहि । जे वि अ णं से तिसलाए खित्रआणीए गब्मे तं पि अ णं देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए साहराहि । साहरित्ता मम एअमाणित अं खिप्पामेव पचिष्णाहि ॥ २५ ॥

- 21. Évam khlu dévāņuppiyā! na éam bhūam, na éam bhavvam, na éam bhavlssam! Jannam Arihantā vā, Cakkavaṭṭi vā, Baladévā vā, Vāsudévā vā, an a-kulésu, panta-kulésu, tuccha-kulésu vā, daridda-kulésu, kivaņa kulésu, bhikkhāga-kulésu vā, māhaņa-kulésu va āyāinsu vā āyāinti vā āyāissanti vā. 21.
- 22. Atthi puņa ésé vi bhāvé logacchérayabhūé aņantāhim Ussappiņi Osappiņihim viikkantāhim samuppajjai / Nāma

guttassa vā kammassa akkhiņassa aveiassa aņijjinņassa udae-ņam į Jannam Arihantā vā, Cakkavatti vā, Baladevā vā, Vāsudevā vā, anta-kulesu vā, panta-kulesu vā, tuccha-kulesu va, daridda-kulesu vā, bhikkāga kulesu vā, kiviņa-kulesu vā, māhaņa kulesu vā, āyāinsu vā, āyāinti vā, āyālssanti vā į No ceva ņam joņi—jammaņa—nikkamaņeņam nikkhaminsu vā, nikkhamanti vā nikkhamissanti vā 22.

- 23. Ayam ca ņam samaņé bhagavam Mahāvīré Jambū-ddīvé dīvé Bhārahé-vāsé Māhaņa-Kuņḍa-ggāmé nayaré Usabha-dattassa mahāņassa Kodālasa-guttassa bhārlāe Dévāņandāé māhaņiè Jālandharass-guttāé kucchiņsi gabhattāe vakkanté. 23
- 24. Tam jīaméam tiapaccupannamanagayānam Sakkāņam dévindāņam dévarāīnam Arihanté bhagavanté tahappagāréhinto anta-kuléhinto panta-kuléhinto. tuccha-kuléhinto daridda kuléhinto, tahappagārésu ugga-kulésu vā, bhoga-kulésu vā rāinna-kulésu vā, Nāya-kulésu vā, khattiakulésu vā, Ikkhāga kulésu vā, Harivaṃsakulésu vā annayarésu vā tahappagārésu visuddhajāikulavaṃsésu sāharāvittaé. 24.
- 25. Tam gaccha ņam tuniam dévănuppie! samaņam bhaga vam Mahāvîram Māhaņa-Kundaggamāo najarāo Usabhadattassa māhaņassa Kodālasa-guttassa bhāriāe Dévāņandāé māhaņié Jālandharassa-guttāe kucchio Khattla-kunda-ggāmé najaré Nājāņam khattiaņam Siddhatthassa khattiassa Kāsava-guttassa bhāriāe Tisalāe khattiānié Vāsiṭṭhasa-guttāé kucchiņisi gabbhattāe sāharāhi, je vi a ņam sé Tisalāé khattiāņié gabbhé tam pi a ņim Dévānandāe māhaņie Jālandharasa-guttāe kucchiņsi gabbhattāe sāharāhi, sāharittā mama éamāņattiam khippāméva paecappiņāhi. 25.
- 21. Thus, indeed, O beloved of the gods! it never at all happened, nor does it happen, nor will it ever happen that Arahants, Cakravartins, Baladévas or Vāsudévas were born in the past, are born (in the present age) and will be born in future, in families of service class,

in families with mean customs, in families of misers, in families of paupers, in families with very few family-members, in families of beggars, bards etc, in families of argum: Brahmanah ( with begging proclivities ). Indeed, really, the Arahants, Cakravartins, Baladévas or Vāsudévas were born in the past. are born in the present (age), and will be born in future, in known as syme Ugra-kula, families of mighty persons appointed by Bhagavan Śrî Risabha déva Swami as guardians of people, in families known as भोगकुल Bhoga-kula, Families of elderly members such as me Gurus, Preceptors. प्रोहित Purohita, Royal chaplain etc in राजन्यक्रल Rajanya-kula Families of friends and relatives of kings with almost equal status in life, in স্থানকুল Jnāta-kula, in families of প্রস্থায়া Ksatriyas, members of the warrior race, who protect the world, इक्लागक्लेस in Ikshvāku race, हरिवंसक्लेस in Harivamsa race, or in other such-like samllies with pure जाति lati. Descent from the mother's side, and pure and Kula. Descent from paternal side.

- 22. However, there is some thing like inevitable destiny which creates wonder in this world. It happens after the lapse of endless Avasarpinis and Utsarpinis, that, under the influence of the risl of नामगुत्तस्मकरमस्स Nama guttassa kammassa, of the Karma named गोत्रकर्म Gotra Karma which was not destroyed experienced or worn out, Arihants, Cakravartins. Baladévas or Vasudévas, in the past, present, and future. descend in i-e take the form of a foetus in the womb, in low families, in degraded families, in families with very few familymembers, in families of paupers, in families of misers, in families of beggars, bards etc. but they were never brought forth in the past, they are never brought forth in the present, and they will never be brought forth in future, by birth through such a womb.
- 23. In the Brahmanical part of the town of Kundagrama in Bharata-varşa, in the continent of Jambū-dvîpa, Śramana Bhagavan Mahavîra has taken the form of a foetus

in the womb of Brahmani Dévananda of Jalandhara-gorra, wife of Brahmana Risabha-datta of Kodala-gotra.

- 24 Since it is the established custom of past, present, and future Sakras,—lords of the gods—kings of the gods,—to cause Arihanta Bhagavāns to be removed from such—like families of variate Antyās,—members of the servile class,—families with mean customs, families with few members, families of paupers, families of misers, families of beggars, bards etc, from families of Brāhmaņas, to such—like families of mighty persons appointed as guardians of people, families of elderly people (of kings), families of friends and relatives of kings, to Jināta—kula, to families of Kṣatrīayās, to Ikṣvāku Race, Harivaṃśa Race, or to other such—like families with pure descent from mother's side and from paternal side.
- 25. 'Go now, there, O beloved of the gods! remove Śramana Bhagavān Mahāvira from the Brāhmanical part of the town of Kunḍa-grāma, from the womb of Brāhmani Dévānandā of Jālandhara-gotra, wife of Brāhmana Riṣabhadatta of Kodāla-gotra and place him as a foetus in the womb of Kṣatriānī Tr śalā of Vāsiṣṭha-gotra, wife of kṣatriya Śiddhārtha of Kaśyapa-gotra of the Jnātri Race in the Kṣatrīya part of the town of Kuṇḍa-grāma and place the foetus of Kṣatrīyāni Triśalā into the womb of Brāhmani Dévānandā of Jālandhara-gotra. Having done so, quicky return and report to me that my order is duly executed.'
- २६. तए णं से हरिणेगमेशी पायत्ताणिआहिवई देवे सकेणं देविदेणं देवरन्ना एवं बुत्ते समाणे हट जात हिअए करयल नात ति कृष्ट्र " जं देवो आगवेइ " ति आणाए विणएण वयणं पडिमुणेइ, पडिमुणिता [ सकस्स देविदस्स देवरनो अंतिआओ पडिनिक्खमइ ] पडिनिक्खिमता खत्तरपुरित्थमं दिसीआगं अवक्रमइ, अवक्रिमत्ता विज्ञित्विश्वसप्तुग्धाएण समोहणइ, समोहणिता संखिज्ञाई तोअणाई दंडं निसिरइ, तं नहा—रथणाणं, वयराणं, वेरुखिआणं, छोहिअक्लाणं, मसारगळाणं, इंसग्र्माणं, पुख्याणं,

सोर्गधिआणं, जोईरसाणं, अंजणाणं, अंजणपुष्ठयाणं जायस्वाणं, ग्रमगाणं, अंकाणं, फलिद्दाणं, रिद्धाणं, अहाबायरे पुग्गले परिसाडेइ, परिसाडिसा अहासुदुमे पुग्गले परिआएइ ॥ २६ ॥

२७ परिवाइना दुर्श्वपि वेउव्विअसप्रुग्याएणं समोहणइ, समोहणिता र्वतरवेष्ठिक्वं रूवं विरुव्दर, विरुव्वित्ता ताए उक्किद्राए, दुरिआए, चवलाए, वंडाए, जयणाए, उध्धुआए, सिग्धाए, छिआए विन्नाए, देनगईए वीईवयमाणे वीईवयमाणे तिरि अमसंखिज्जाणं दीवसमुद्दाणं मण्झं मज्झेणं जेणेव जंबहीवे भारहे वासे जेणेव माहणकंडम्गामे नयरे जेणेव उसमदत्तस्स माहणस्स गिहे जेणेव देवाणंदा माहणी तेणेव उवागच्छह, उवागच्छित्ता आछोए समणस्स मगवओ महावीरस्स पणायं करेड, पणामं करिला माहणीप सपरिजणाए श्रोसोवर्णि दछड. **दे**वाणंदाप असुहै पुरुगले अवहरइ. अवहरित्ता सभे पुरुगले पविखवइ. पविखवित्ता " अणुजाण ह मे मयवं " ति कड समणं मगवं महावीरं अञ्चावाहं अञ्चा-बाहेणं दिव्वेणं पहावेणं करयलसंपुडेणं गिण्हइ, करयलसंपुडेणं गिण्हित्ता जेणेव स्वत्तिअकंडग्गामे नयरे जेणेव सिद्धत्यस्य खत्तिअस्स गिहे जेणेव तिसला खित्राणी तेणेव जवागच्छा, जवागच्छित्ता विसलाए खित गाणीए सपरि-जगाए ओसोवणि दलड. दलिचा असहे प्रगले अवहरड. अवहरिचा सहे प्रगले पिक्लवर. पिक्लवित्ता समण भगवं महावीरं अन्वाबाहं अन्वाबाहेणं दिन्वेणं पहारेणं तिसलाए क्रुचिंछिस गन्मत्ताए साहरइ, जे वि अ णं से तिसलाए गब्भे तं पि अ णं देवाणंदार माहणीर जालंधासगुत्तार क्रव्छिस गब्मत्तार साहरह, साहरित्ता जामेत्र दिसि पाउन्भ्रष तामेव दिसि पहिगष ॥ २७ ॥

26. Taé ņam sé Harinégamésî pāyattiāņiahivai dévé Sakkeņam devindeņam devarannā evam vutte samāņe hattha jāva hiyae karayala jāva tti kattu "Jam devo āņavei" tti aņāe viņaeņam vayaņam padisuņei, padisuņittā [Sakkassa devindassa devaranno antiās padinikkhamai,] padinikkhamittā uttara

puratthimam disibhāgam avakkamai, avakkamittā véuvvia samugghāé ņam samohaņai, samohaņittā sankhijjāim joaņāim dandam nisirai, tam jahā-Rayanāņam, Vayarāņam, Veruliāņam, Lohiakkāņam, Masāragallāņam, Hamsagabbhāņam, Pulayāanm, Sogandhiāņam Joîrasāņam, Anjaņāņam, Anjaņapulayānam, Jāyarūvāņam, Sūbhagāņam, Ankāṇam, Phalihānam, Ritthānamahābāyaré puggalé parisādéi, parisādittā ahāsuhumé puggalé pariāéi.

- 27. Pariāittā duccampi veuvvlasamugghāénam samoha samohanittā uttaraveuvviam rūvam viuvvai, viuvvittā nai. ukkitthāe, turiāe, cavalāe candāe jayanãé uddhuāé. tãé sigghāe divvāé, dėvagaie viīvayamāņé vîĭyayamāné masankkhijjānām cīva-samuddānam majjham, maiihénam. jénéva Jambuddivé Bharahe vasé Mahana-Kunda-ggamé nayaré jénéva Usabha-dattassa māhanassa géhé jènéva Dévānandā māhani ténéva uvāgacchai, uvāgacchittā āloé samaņassa Bhapanāmam karéi, Mahāvīrassa gavao panāmam Dévān indāé māhaniè sa-parijanāé osovanim dalai, dalittā asuhé puggalé avaharai, avaharittā subhé puggalé pakkhivai, pakkhivittä "Anujanau mé bhayavam" tti kaţţu samanam Bhagavam Mahāvīram avvābāham avvābāhena divvena pahāvénam karayalasampudénam ginhai ginhittā jénéva Khattiajénéva Siddhatthassa khattiassa géhé Kunda-ggamé nayaré Tisalāe khattiānié ténéva uvāgacchai, uvāgacchaittā Tisalāć khattiānīć sa-parijanāć osovanım dalai, dalittā asuhé puggalé avaharai, avaharittā suhé puggalé pakkhivai, pakkhivittā samanam Bhagvam Mahāvīram avvabāham avvābāhenam, divvénam pahāvénam Tisalāe kuchimsi gabbhattāé sāharai, jé vi a nam sé Tisalāé gabbhé tam pi a nam Dévānandāé māhanié Jālandharasa-guttāe kucchimsi gabbattāé rāharai sāharittā jāméva disim pāubhūé tāméva disim padigaé.
- 26. When Harinégamési, the divine chief of the foot-troops, was thus spoken to by Śakra, the Indra of the gods, the king of the gods, he became pleased etc with the heart expanding with joy, and joining the

plams of his hands so as to bring the ten nails together, and placing his folded hands in front of his forehead, modestly accepted the words of the command, saying ' just as Majesty orders," Having accepted the words of command, he went out of the presence of Sakra-the Indra of the gods, the king of the gods-and departed towards the north-east direction Having departed, he transformed himself through his supernatural power of transformation-and stretched himself out like a staff for numerous yojanas; while doing so, he took hold of the undermentioned gems viz वयराणं Vayaranam वजरत Vajraratna, Diamonds, वेहलिआणं Vérulianam वैडर्थरान Vaidurya ratna -cats-eye gem. छोडिमकाणं Lohiakkanam लोहिताक्षरत्व Lohitaksa ratna, A kind of red gem, (not ruby, very rare) मसारगञ्जानं Masāragallanam मसारदत्न Maeara-ratna, Saphires, इंसगडमाणं Hamsagabbhāṇam इंसगन्भणे Haṃsa-garbha ratna, प्रायणे Pulayānam पुरुकरत्न Pulaka-ratna सौगंधिआणं Sogandhianam सौगन्धिआणं Sangandhika-ratna जोहरसाण Joi-rasanam ज्योतिरसरत lyoti-rasa ratna क्षेत्रणाणं Anjanan क्षेत्रनरस्न Anjana-ratna, Anjana pulayanam भंजनपुलक्तरता Anjana-pulaka-ratna lāya-rūvānam जयोतिरसरस्य lāti-rūpa ratna सभगाणं Subhagānam सुभागरस्न Subhāga ratna, श्रेकाणे Ankānam अंकरस्न Anka-ratna, फिल्हाणं Phalihanam स्पादिकरत्न Sphatika ratna, Crystal gem. Ritthauam Rucca Rista ratna He rejected the gross Particles (of these precious gems) and retained the finer ones.

27. Having retained them, he transforms himself for a second time by a saturated Vaikriya Samudghāta. A forcible and simultaneous rod-like emanation of Karmic molecules from soul-particles at the time of changing his body, and an secondinal divine form, created by the Vaikriya power of contracting or expanding his body at any time, to any size one wishes; having done it, he goes with that excellent, speedy wavering, sierce, exerting, (quick like the motion of dust-clouds in the sky) swift forcible (a gait capable of removing hindrances) divine motion of gods, passing down obliquely right through numberless continents and oceans, and arrives in Jambū dvīpa in Bhārat-varsa in the Brāhmanical part of the town of Kunda

grāma at the house of Brāmaņa Riṣabha-datta where Brāhmaņi Dévānanda lived Having arrived, instantly on seeing Śramaṇa Bhagavān Mahāvīra, he makes a low bow to him, and having bowed down, he puts Brāhmaņi Devānandā with her house-hold members into profound deep sleep; having done so, he removes impure particles and places in, pure particles Having placed them, and saying "May the Venerable One permit me" he takes Śramaṇa Bhagavān Mahāvīra into the cavity of the folded palms of his hands without hurting him, comfortably and by his divine supernatural power.

[He took Śramana Bhagavān Mahāvīra into the cavity of the palms of his hands in such a way, that it did not cause the elightest pain to the foetus. It is said in Bhagavatī Sūtra:—

# पश्रूणं भंते । हरिणेगमेसी सकदूए इत्थीगब्मं नहसिरंसि वा रोम क्वंसि वा साहरित्तए वा निहारत्तए वा ? हंता पश्रू, नो चेव णं तस्स गब्मस्स भावाहं वा विवाहं वा उपप्रजा, छविच्छेअं पुण करिजा "

Pabhū nam bhanté! Harinégamésī Sakkadūé itthigabbham nahisiramsi va romakūvamsi vā sāhurittie vā niharittae Hantā Pabhū, no ceza nam tassa gabbhassa ābāham vā vi-bāham vā, uppzējjā, chavicchéam puna karijjā.

O worshipful master! Is Harinegamesi, the messenger of Sakra, able to place the foetus of a female on the top of a nail or in the pores of a hair to remove it from there? Yes, he is able. He does not invariably cause any pain or any particular pain to the foetus. An incision into the skin is only done.]

Having taken him in the cavity of the folded palms of his hands, he goes to the Kṣatriya part of the town of Kuṇḍa grāma, to the house of Kṣatriya Siddhārtha, where Kṣatriyāni Triśalā lived, and having gone there, he puts Kṣatriyāṇi Triśalā with her house-hold members into profound deep sleep. Having induced deep sleep, he removes unclean particles and having

removed them, he places clean particles; having placed them, he places the foetus of Śramana Bhagavān Mahāvīra, in the uterus of Kṣatriyāṇi Triśalā, comfortably, without injury, by his divine supernatural powers,

[Here, there are four varieties of removal of foetus. 1. From one uterus to another. 2. From uterus to vagina. 3. From vagina to uterus, and 4. Vagina to vagina. In this case, taking the foetus through the vagina and placing it into the uterus is the method followed.]

Then, he places the foetus of Kṣatriyāṇi Triśalā, as a foetus in the uterus of Brāhmaṇi Dévānandā of Jālandhara gotra and having placed it, he went back in the same direction from which he had come. 27.

- २८. ताए उकिहाए, दुरियाए, चवछाए, चंडाए, जयणाए, उध्युआए, सिग्घाए, दिव्वाए, देवगइए, तिरिअमसंखिज्जाणं दीवसधुदाणं मन्त्रं मन्त्रेणं जोअणसयसाहस्सिएहिं विग्गहेहिं उप्पयमाणे जेणामेव सोहम्मे कप्पे सोहम्मविंसए विभाणे, सकंसि सीहासणंसि, सके देविंदे देवराया, तेणामेव उवागच्छइ, उवागच्छित्ता सकस्स देविंदस्स देवरको एअमाणत्तिअं खिप्पामेव प्रचप्पिणइ॥ २८॥
- 28. Tāć ukkiṭṭhāć, turiyāć, cavalāć, canḍāć, jayaṇāć, uddhuāć, sigghāe, divvāć, dévagaić, tiriamasamkhijjāṇam dīvasamuddāṇam majjham majjhéṇam joaṇasayasāhassiéhim viggahéhim uppayamāņć jéṇāméva Sohammé kappé Sohamma vadiṃsać vimāņć Sakkaṃsi sīhāsaṇamsı, Sakké dévindé dévarāyā, téṇāméva uvāgacchai, uvāgacchittā Sakkassa dévindassa dévaranno éamāṇattiam khippāméva paccappiņai 38
- 28. Then with that excellent, speedy, wavering, flerce, exerting, quick- (like the motion of dust-clouds in the sky, swift, divine motion of gods, he flew upwards passing right through numberless continents and oceans of the middle world,

taking hundred thousand yojanas in each motion and returned to Saudharma Kalpa, the celestial abode called Saudharma Avatamsaka, where Sakra,—the chief of gods,—king of the gods,—sat on the throne named Sakra; having returned, he reports to Sakra,—chief of gods,—king of gods,—on the quick execution of his command. 28

- २९. ते णं कालेणं ते णं समएणं समणे भगवं महावीरे जे से वासाणं तचे मासे पंचमे पक्खे आसोअबहुले तस्स णं आसोअबहुलस्स तेरसीपक्खेणं वासीइ राइंदिएहिं विइक्कंतेहिं तेसीइमस्स राइंदिअस्स अंतराबद्धमाणे हिआणुकंपएणं देवेण इरिणेगमेसिणा सक्कवयणसंदिष्टेणं माहणकुंडग्गामाओ नयराओ उसभदत्तस्स माहणस्स कोडालसगुत्तस्म मारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छीओ खित्तअकुंडग्गामे नयरे नायाणं खित्रआणं सिद्धत्यस्स खित्रअस्स कासवगुत्तस्स भारिआए तिसलाए खित्रआणीए वासिद्धसगुत्ताए पुट्यरत्तावरत्तकालसमयंसि इत्युत्तराहिं नक्खत्वेणं जोगम्रवागएणं अव्याबाई दिव्वेणं पहावेणं गव्मत्ताए साहरिए ॥ २९ ॥
- ३०. ते णं काले णं ते णं समए णं समणे भगवं महावीरे तिला णोवागए आवि होत्था, साहरिज्जिस्सामि ति जाणइ, साहरिज्जमाणे नो जाणइ साहरिएमि ति जाणइ ॥ ३० ॥
- 29. Té nam kālé nam té nam samaé nam Samané Bhaga vam Mahāvīré jé sé vāsāņam taccé māsé pancamé pakkhé Asoabahulé tassa nam Asoabhulassa térasīpakkhénam basīl. rāindiéhim viikkantéhim tésīlmassa rāindlassa antarāvattamāne hiānukampaénam Harinégamésinā Sakkavayanasandidévéna Māhana-Kunda-ggāmāo nayarão Usabhadattassa tthénam māhaņassa Kodālasa-guttassa bhāriāé Dévānandāé māhonié Jālandharasa-guttāe kucchio Khattia-Kundaggāmé nayaré nāyā-Siddhatthassa khttiassa Kāsava-guttassa khattiānam bhāriāe Tisalāe khattiānie Vāsitthasa-guttāe puvvarattavaratta kālasamavamsi Hatthuttarāhim nakkhatténam jogamuvāgaénam

avvābāham avvābāhéņam divvéņam pahāvéņam kucchimsi gabbhattāe sāhrié.

- 30 Té ņam kālé ņam té ņam samaé ņam Samaņé Bhagavam Mahāvīré tinnāņovagaé āvihotthā, sāharijjissāmi iti jāņai, sāharijjamāņé no jāņai, sāhariémi tti jāņai.
- 29. During that age, at that time, in the third month of the rainy season, the fifth fortnight, the dark fortnight of Asvina, on the thirteenth day of the dark fortnight of Asvina. after the lapse of eighty-two nights and days, during the eighty-third night the foctus of Sramana Bhagavan Mahavira was, on the command of Sakra, removed by the compassionate and devout god Harinégamési from the uterus of Brahmani Dévananda of Jalandhara-gotra, wife of Brahmana Risabhadatta of Kodāla-gotra of the Brāhmanical part of Kundagrāma and painlessly and comfortably lodged by divine supernatural power as a foetus in the uterus of Ksatriyāņi Triśalā Vāsistha-gotra, wife of Ksatriya Sıddhārtha of Kāsyapa-gotra of the clan of site Inata-ksatriyas, in the Ksatriya, part of the town of Kundagrāma, in the middle of the night, when the Moon was in conjunction with the constellation उत्तराकारगणि Uttaraphālguņi, whose next is Hasta
- So During that age, at that time, the knowledge of Scamana Bhagavan Mahavira (with regard to this transaction) was three-fold:—he knew that he will be removed; he did not know that he is being removed, and he knew that had been removed.

The poet says:-

सिद्धार्थपार्थिवकुल।सगृहमवेशे मौहूर्तमागयमान इव क्षणं यः। रात्रिदिवान्युपितवान् भगवान द्वचशीतिं,विभालये स चरमो जिनराट पुनातु॥१॥

Siddhā:tha-pārthiva-kulāpta-grihapravéšé mauhūrtamāgayamāna iva ksaņam yah!

Rātrimdivānyuşitavān bhagavān dvyasītim viprālayé sa caramo Jinarāt punātu. 1.

May the last Jina Tīrthankara Bhagavān, who lived for eighty-two days, (at the house of a Brāhmana,) as if for the purpose of inquiring about an auspicious moment for entering the house of the renowned family of King Siddhārtha, bless us!

[Besides, in this connection, the question is 'Why is it said that Śramana Bhagavan Mahavira did not know while he was being removed, although (1) he had three varieties of knowledge, (2) the act of removal lasted for numerous moments aud (3) Śramana Bhagavan Mahavira possessed an immense amount of much superior knowledge than the god doing the act of removal?

The answer to this querry is that this sentence shows the dexterity of the act Harinegamesi, the messenger of Sakra, performed the act of removal of the foetus in such a masterly way, that although Sramana Bhagavan Mahavira knew that he was being removed, he was, so to say, unmindful of it as there was a complete absence of any pain.

Some one may, as well, say, "You removed a thorn from my foot in such a way that I did not even know it.

Besides, when there is an overwhelming predominence of the enjoyment of pleasures, such an occurrence is met with in the sacred books also. For instance,

### ति देवा वंतिश्या वरतरुणीगीअवाइअरवेणं । निचं सुहिअपसुइआ गयं पि कालं न याणंति ॥

Tarhi dévā Vantariā vara taruņī gīs vāia raveņam; Niccam suhiapamuiā gayam pi kālam no yāņanti

Therefore, Vyantara gods, rejoiced by the melodious sound of dancing and music of excellent young damsels, do not certainly know the time that has gone by.

Also, there is a reading in आचाराइस्त्र Ācārānga Sūtra. साहरिज्ञमाणे वि जाणइ [ ३९९ सू० ]

Sāharijjamāņė vi jāņai.

He knew also that he was being removed.

This explanation has been given with an idea of avoiding any misunderstanding between the two readings ]

- ३१. जं रयणि च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ तिसलाए खित्रआणीए वासिटसगुत्ताए कुच्छिस गब्मत्ताए साहरिए, तं रयणि च णं सा देवाणंदा माहणी सयणिङ्जंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एआरूवे चराछे जाव चडहस महासुमिणे तिसलाए खित्रआणीए हहे पासित्ता णं पिडेबुदा। तं जहा-गय॰ वसह० गाहा।। ३१।।
- ३२. जं रयणि च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ तिसलाए खित्रआणी.ए वासिट्टसगुत्ताए कुच्छिसि गर्भनाए साहरिए, तं रयणि च णं सा तिसला खित्रआणी तंसि तारिसगंसि वासघरंसि अन्भितरओ सिचत्तकम्मे, बाहिरओ दूमिअघट्टे महे, विचित्त जल्लोअचिल्लिअठ ले मणिरयणपणासिअंध्यारे, बहुसमस्रविभत्तभूमिभागे, पश्चवन्नसरससुरिह्मुक्कपुष्फपुंजोवयारकिष्ठए, कालागुरू-पवरक्रंदरक-तुरक-दण्झंतधूव-मधमधतगंधुद्धुआभिरामे, सुगंधवरगंधिए, गंधविट्टभूए, तंसि तारिसगंसि सयणिउ जंसि सार्लिगणविट्टिए, चभभो बिन्बोअणे, उभओ उन्भए, मज्झे णयगंभीरे, गंगापुलिणवालुआउद्दालसालिसए, खवचिअखोमिअ-दुगुल्लपट्टपिडच्छिने, सुविरहअरयत्ताणे, रत्तंसुअसंबुद्धे, सुरम्मे, आइणगरूअ-ब्रुत्वच्छिम्, सुविरहअरयत्ताणे, रत्तंसुअसंबुद्धे, सुरम्मे, आइणगरूअ-ब्रुत्वच्छिम्। सुत्तवणीयत्लत्तुल्लफासे, सुगन्धवरक्रसमञ्जसयणोवयारकिलए, पुव्वरत्तावरत्त-कालसमयंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे उराले जाव चउद्दस महासुमिणे पासित्ता, णं पिडबुद्धा। तं जहा-गय १ वसह २

सीह ३ अभिसेअ ४ दाम ५ सिस ६ दिणयरं ७ झयं ८ इंमं ९ पउमसर १० सागर ११ विमाण ( भवण ) १२ रयणुचय १३ सिहिंच १४॥ ३२॥

- 31. Jam rayanim ca nam Samané Bhagavam Mahāvīré Dévānandāe māhanié Jālandharasa-guttāé kucchio Tisalāé khattlānié Vāsiṭṭhasa-guttāé kucchimsi gabbhattāé sāharié, tam rayanim ca nam sā Dévānandā māhani sayanijjamsi suttajāgarā ohīramānī ohīramānī imé éārūté utā'é jāva cauddasa mahāsumiņé Tisalāé khattiānié hadé pāsittā nam padībuddhā Tam jahā-Gaya-Vasaha-gāhā. 31
- 32. Jam rayanim ca nam Samané Bhagavam Mahāvīré māhanié [ālandharasa-guttāé kucchio Dévānandāe khattiānie Vāsitthasa-guttāé kucchimsi gabbhattāé sāharié, tam rayaņim ca ņam sā Tīsalā khattiānī tamsi tārisagamsi vāsaabbhintaraö sa-cittakammé. bāhirao gharamsi dūmiaghatté vicittaulloacilliatalé manirayanapanāsiandhay āré. matthé. bahusama - suvibhatta - bhūmibhāgé, pancavanna - saras - surahi mukkapuppha - punjovayāra - kaļié kāļāguru-pavara - kundarukka-turukka-dajjhanta - dhūva-maghamaghanta - gandhuddhuāgandhavattıbhūé. sugandhavaragandhié. bhiramé. tārisagamsi sayanijjamsi sālinganavattié. bibboané. ubhao nayagambhīré, Gangāpulinavāluāuddāubhao unnaé majihé uvacia - khomiadugullapattapadicchanné, lasālisaé. rattamsuasamvudé, su-rammé, āiņaga-rūa-būra navanīya-tūla-tullaphāsé, sugandhavara-kusuma-cunnasayņo vayāra kalié ohīramānī imė éyārūvė urā'ė jāva cauddasa mahāsumiņė pāsittā nam padibuddhā / Tam jahā—1 Gaya 2 Vasaha 3 Sīha 4 Abhiséa 5 Dāma 6 Sasi 7 Dinayaram 8 Jhayam 9 Kumbham 10 Pauma-sara 11 Sāgara 12 Vimāņa (Bhavana) 13 Rayanuccaya 24 Sihim ca. 32.
- 31. During the night in which the foetus of Śramaņa Bhagavān Mahāvīra was removed from the uterus of Brāhmaņi

Dévānandā of Jālandhara-gotra to that of Kṣatriyāṇī Triśaļā of Vāsiṣṭha-gotra, the Brāhmaṇi Dèvānanda,—while lying on her couch in a state between sleeping and waking-taking fits of sleep-woke up on seeing these praiseworthy etc fourteen great dreams, taken away by Kṣatriyāṇī Triśalā. They are-Elephant, Bull etc. Gāthā 31

32. During the night, in which the foetus of Śramana Bhagayan Mahavira was removed from the uterus of Brahmani Dévananda of Jalandhara gotra to that of Kşatriyanı Trisala of Väsistha-gotra, Ksatriyani Trisala was in her bed-chamber of which the interior was decorated with paintings, and the external surface was white-washed, well-polished and soft, the ceiling was painted with various pictures, and was shining; the darkness was removed by jewels and precious stones and the floor was perfectly level and adorned with well-arranged auspicious figures: which was furnished with offerings of heaps of julcy fragrant flowers of all the five colours strewn here and there; was delightful on account of the fragrance of scented fumes arising from the burning of कालगढ़ Kāālguru, Black aloe, finest sizes Kundarukka, a kind of fragrant substance used as incense, and त्रहक Turukka, A kind of myrrh, Benzoin; was exquisitely scented with excellent perfumes and turned as it were into a pastile of fragrant substances; on a couch with a mattress of the length of a man's body, with pillows at both places (at the head and at the foot); raised on both sides, depressed and deep in the middle, soft as if one placed his foot on the sand of the low sand-bank of the Ganges: covered with a well-cured half-silken bed-sheet, with a wellarranged रजसाण Rajastrāņa,-a sheet-covering for protecting the bed from dust (when not used ); hung with red mosquitocurtains; delightful, soft to the touch like well tanned leather. cotton wading, ब्र Bura -a kind of soft vegetation,-and butter; furnished with comforts of a bed such as highly fragrant flowers and perfumed powders-(in such a bed-chamber and on such a bed) Ksatriyāņi Triśalā, in the middle of the night



VISION OF FOURTEEN FAMOUS DREAMS

while in a state between sleeping and waking, - taking fits of sleep-woke up on seeing these praiseworthy etc fourteen great dreams viz 1 An elephant, 2 A bull, 3 A lion, 4 The anointing of Śri Dèvî (Goddess of Wealth) 5 A garland, 6 The Moon, 7 The Sun, 8 A banner 9 A Kalaśa (a festal jar) 10 A Lotus lake, 11 A sca, 12 A celestial chariot, 13 A heap of jewels, and 14 A smokeless flame. 32

- ३३. तए णं सा तिसला खित्रआणी तप्पदमयाए [तओ अ]
  च उदंत-उसिअ-गलिअ-विपुलजल हर-हारिनकर-खीरसागर ससंकि किरणदग रय-रययमहासेल पंडरं. समागयमहुअर-सुगंधदाणवासिअ-क वोल मूलं,
  देवरा यकूं जरवरप्पमाणं, पिच्छइ, सजल घणविपुलजल हरग जिल्ला अगंभी रचा क घोसं,
  इमं सुमं सञ्चलक खणक यंवि अंवरो कं।। १।। ३३।।
- 33. Taé nam sā Tisalā khattiānî tappadhamayās [tao a] cauddanta-usia-galia-vipula jalahara-hāranikara-khīrasāgara-sasankakirana-dagaraya-rayayamahāsélapanduram, samāgayama-huara-sugandha-dānavāsia kavola mūlam, dévarāya kunjara varappamānam, picchai, sajala-ghana-vipula jalahara gajjia-gambhīra cāru-ghosam, ibham subham savvalakkhana-kayam biam varorum 1 33
- 33. Then, Kṣatriyāṇī Triśalā sees, during her first dream, an excellent, enormous, praiseworthy elephant, possessing a mass of all auspicious marks, with four tusks as white as the extensive rain-cloud raised up high and emptied (after a shower), or a dense mass of a necklace of pearls, or the Ocean of Milk, or the beams of the Moon, or the spray of water, or the great silvery mountain (called वैताद्य Vaitāḍhya); whose temples were perfumed with highly scented temple-juice which attracted bees; equalting the excellent dimensions of the elephant of the King of Gods (Airāvaṇa), and uttering a deep sound as pleasant as the thundering of a dense extensive rain-cloud filled with water (1) 33

- ३४. तओ पुणो धवळकमळपत्तपयराइरेगरूवप्पभं, पहासग्रुद्ओवहारेहिं सव्वओ चेव दीवयंतं, अइसिरिभरपिछणा-विसप्पंत-कंत-सोहंत -चारू-ककुहं, तणु-मुद्ध-मुकुमाळ-लोमनिद्धच्छविं, थिरमुबद्ध-मंसलोवचिश्र-लट्ट-मुविभत्त सुंदरगं, पिच्छइ, घण-वट्ट-लट्ट-जिक्ट-तुप्पगतिक्लिसिंगं, दंतं, सिवं, समाण सोहंतमुद्धदंतं, वसहं, अभिअगुणमंगलग्रुहं ॥ ३४ ॥
- 34. Tao puno dhavala kamala patta payarāi réga rūvappahham, pahāsamudaovahāréhim savvao céva dīvayantam, aisiribharapillanā—visappanta—kanta—sohanta—cāru—kakuham, tanu—suddha sukumā'a—loma—niddhacchavim, thira subaddha—mansalovacía—laṭṭha—suvibhatta—sundarangam, picchai, ghanavaṭṭa—ukkiṭṭha—tuppaggatikkhasingam, dantam, sivam, samāna sohanta—suddha—dantam, vasaham, amia—guṇamangala—muham
- 34. Then, she saw a tame lucky bull, of a whiter hue than that of a mass of petals of white lotus, decidedly illuminating all around by the diffusion of a mass of light; whose charming, splendid, and beautiful hump was dancing rejoicingly owing to the collection of its charms; whose glossy skin was covered with thin, spotless, and very soft hairs; whose body was firm, well-formed, muscular, well-nourished, attractive well-proportioned, and handsome; whose horns were solid, round, well-nourished, excellent, polished (with grease) and pointed at the top; whose teeth were equal (in size), brilliant, and spotless. He was the auspicious source of innumerable virtuous qualities. (2). 34
- ३५. तओ पुणो हारिनकर-खीरसागर-ससंकिक्षण-इगरय-रययमहा सेलपंडरतरं, रमणिज्ञिपिच्छिणिज्ञं, थिरलद्वपउद्वं, वद्द-पीवर-सुसिलिद्व-विसिद्व-तिक्खदाढाविडंविअ-सुहं, परिकम्मिअ-जबकमलकोमल-पमाणसोमंत लद्वउद्वं, रत्तुप्पलपत्त-मजअ-सुकुमालताल्ज-निल्लालिकगणतीहं, मूसागयपवर कणगताविअ-आवत्तायंत-वद्द-तिडिविमळसिरसनयगं, विसालपीवरवरोकं,

पिडपुक्त हिमल्रांषं, मिल-विसयसहम-लिक्स प्रतिविध्य केसराडोवसो-हिअं, क्रसिअ-सिमअ-सुनाय-अप्फोडिअ-लंगूलं, सोमं, सोमाकारं, लिलायंतं, नहयलाओ ओवयमाणं, नियगवयणमहत्रयंतं, पिच्छइ सा, गाढतिक्लग्गनहं, सीहं, वयणसिरीपल्लवपत्तचारूनीहं ॥ ३ ॥ ३५ ॥

- 35. Taö puņo hāranikara khīrasāgara-sasankakiranadagaraya-rayaya mahāséla - pandurataram, ramanijjapicchanijjam, thira lattha pauttham, vatta-pîvara - susilittha - visitthadādhā vidambia muham, parikammia jacca tikkha komala-pamāna-sobhanta-lattha-uttham, rattuppala maua-sukumā'a-!ālu-nil!āliaggajīham, mūsāgaya pavara kanaga tāvia-āvaitāyanta-vatta-tadı vimaļa sarisa nayanam, pīvara varorum. padipunna vimala khandham, suhuma-lakkhana pasattha=vicchinna késarā-dova sohiam ūsia sunimmia - sujāya-apphodia ļangūlam, somam, somākāram, lîļāyantam, nahayalāö uvayamānam, uiyaga vayana maivayantam, picchai, sā, gādha-tikkhagga naham, vayana sirī - pallava patta caru jiham (3) 35
- 35 Then, further, she sees a be utiful, handsomely-shaped sportive lion coming down from the vault of the sky and entering her mouth-a lion of a hue whiter than that of a dense mass of a necklace of pearles ro the Ocean of Milk or the beams of the Moon, or sprays of water, or the great silver mountain, charming, and beautiful to look at, who had firm and powerful farearms and a mouth adorned with round. thick, well-joined, excellent, sharp teeth, whose beautiful lips shining through their proportions, appeared as if well-tanned and as soft as the best lotus; whose very tender palate was as soft as the petals of a red lotus, and tip of the tongue was coming out quickly; whose eyes, resembling pure lightning, revolved around like red-hot best gold heated in a crucible; whose excellent thighs were extensive and strong; whose shoulders were full and faultless; who was adorned with an extensive long mane of soft, white, fine, hairs of best quality; whose

tail was raised up, well-bent round, well-grown, and swinging; the tip of whose nails were very sharp; whose lovely tongue was spread out as an offshoot of the beauty of his face.

- ३६. तओ पुणो पुन्नचंदवयणा, उच्चागयद्वाणल्हुसंविअं, पसत्य रूवं, सुपइहिअ-कणगमयक्रुम्मसिरसोवमाणचल्रणं, अञ्चुण्यय पीण-रइअ-मंसल्ल जविअ-तणु-तंव-निद्धनदं, कमल्पलाससुकुमालकरचरणं, कोमलवरंगुलिं, कुरुविदावल्त-वहाणुपुन्वजंघं, निगृदजाणुं, गयवरकरसिरसपीवरोरं, चामीकर रइअमेहलाजुतं, कंतिविज्ञिलसोणिचंकं, जर्चजण-ममर-जलयपयरउज्जुअसमसं हिअ-तणुअआइज्जलहरू-सुकुमालमजअ-रमणिज्ञरोमराइं, नाभीमंहलसुंदर विसालपसत्यज्ञघणं, करयलमाइअ-पसत्यविलअमज्ज्ञं नाणामणि-कणग-रयण विमलमहातवणिज्ञाभरणग्रसण्-विराइअमंग्रुवंगि, हारविरायंत कुदमालपरिणद्ध जलजलितथणज्ञअलविमलकल्रसं, आइअपत्तिअविश्वसिएणं सुभगजालुज्जलेणं मुक्ताकलावएणं, उरत्यदीणारमालविरइएणं कंद्रमणिसुत्तेपणं, य, कुंदलजुअलु- ह्रसंत-अंसोवसत्तसोमंतसप्पमेणं, सोभाग्रणसमुद्रएणं आणणकुद्वंविएणं, कमलामलविसालरमणिज्जलोअणिं, कमलपज्जलंतकरगहिअ मुक्तोयं, लीलावाय-क्रयप्यत्यत्पणं, सुविसद-किसण-घण-सण्ड-लंबंत-केसहत्थं, पउमहहक्रमल्बा-स्यप्यत्यत्पणं, सुविसद-किसण-घण-सण्ड-लंबंत-केसहत्थं, पउमहहक्रमल्बा-स्यप्यत्यत्यणं, सुविसद-किसण-घण-सण्ड-लंबंत-केसहत्थं, पउमहहक्रमल्बा-स्यप्यत्यत्यणं, सुविसद-किसण-घण-सण्ड-लंबंत-केसहत्थं, पउमहहक्रमल्वा-स्यप्यत्यत्यणं, सुविसद-किसण-घण-सण्ड-लंबंत-केसहत्थं, पउमहहक्रमल्वा-स्यप्यत्त्वपणं, सिर्णि, सगवइं विज्ञह्म, हिमवंतसेलसिहरे दिसागइंदोल्पीवर-करामिसिंचमाणि ॥ ४ ॥ ३६ ॥
- 36. Tab punacandavayanā, uccāgaya tthāna lattha santhiam, pasattha rūvam, supaitthia kanagamaya kumma sarisovamāna calanam, accunnaya pīna raia—mansala uvacia—tanu—tamba niddha naham, kamala—palāsa sukumāla kara caranam, komala—varangulim, kuru—vindāvatta—vattānupuvva jangham, nigūḍhjaānum, gaya vara—kara sarisa—pīvarorum, cāmikara raia méhalā juttam, kanta vicchinna soņicakkam; jaccanjana bhamara—jalaya pavara ujjuasamasamhia tanua ārija ladaha—sukumāla maua—ramanijja—romarāim, nābhī maṇḍala sundara visāla pasattha jaghanam, kara yala māia pasattha

tivalia-majjham, nānā maņi kaņaga rayaņa-vimala-mahātavaņijjābharaņa - bhūsaņa - virālamanguvangim, hāravirāyanta-kuņda
māla pariņaddha jalajalita-thana juala vimala kalasam, ālapattia
vibhūsiéņa subhaga - jālujjaléņam, murtā kalāvaéņam, urattha
dīņāra māla viraléņam, kantha maņi suttaéņam ya, kuņḍala
jualullasanta - ansovasatta sobhanta - sappabhéņam, soblaguņa
samudaénam āņaņa kudumbieņam, kamalāmala-visāla-ramaņijja
loaņnim, kamala pajjalanta kara gahia-mukkatoyam, līlāvāyakayapa khaeņam, suvisada - kasiņa - ghaņa - sanha - lanbantakésa - hattham, paumaddaha - kamala vāsiņim, sirim, bhagavaim
picchai, Himavanta séla siharé dīsā gaindoru pivara-karābhisiuccamānim, (4) 36,

36 Then further, she (kāsasatrijāņi Trīsalā) with a face like the Full Moon sees shard Śrī-dévi (the Goddess of Beauty and Prosperity) of a handsome form, reposing on top of Mount Himavanta, on a lotus in the quas Padama-draha - a lake of lotuses on an excellent locality of the high mountain-anointed by water from the extensive and powerful trunks of lordly elephants of the (eight) directions; whose feet resembled wellarranged gold tortoises; whose nails were highly elevated, fat, dyed, fleshy, strong, fine, red and smooth Her hands and feet were tender like the leaves of the lotus, and her fingers and toes were soft and excellent Her legs were round like the trunk of a plaintain-tree and progressively less round, and her knees were invisible. Her fat thighs resembled the trunks lordly elephants. The circle of her lovely broad hips was adorned by a gold girdle. Her lovely row of hairs, black as excellent collyrium, a mass of black wasps, or black clouds, straight, even, well-arranged, fine, admirable, beautiful. soft, and very delicate Her large and admirable, fleshy part bellow the waist, was handsome on account of her circular navel. The middle portion of her body-her waist containing admirable three folds, could be grasped by the palms of one's hands. The members of her body and their subordinate parts were adorned with ornaments and decorations of various kinds

of gems, gold, precious atones, and of pure, excellent, red gold. The faultless globelike pair of her breasts, shone, encircled by a garland of set Kunda, Jasmine flowers, beautified by a necklace of pearls She looked beautiful by a necklace of pearls beautified with well-arranged emeralds more white than admirable strings of pearls, and necklace of jewels on her neck sparkled by a string of states Dinaras, gold coins. Her face appeared more beautiful by the accompanying mass of brilliancy of a pair of waving ear-rings touching her shoulders. Her eyes were large, attractive, and pure, like a lotus. She sprinkled sap from two lotus-flowers held in her splendip hands and sportively used them as a fan. Her braid of hair was very distinct, black, thick, smooth, and hanging down.

#### CHAPTER III

३७ तभो पुणो सरसकुसुममंदारदाम-रमणिज्ञभूअं, चंपगासोग-पुन्नागनाग-पिअंग्रुसिरिस-मुग्गर-मिल्लिआ-जाइ-जूहि-अंकोल्ल कोज्ज कोरिंट-पत्तदमणय-नवमालिअ-वडल-तिलय-वासंतिय-पडमुप्पल-पाडल -क्वंदाइमुत्त-सहकार-सुरिमगंधि, अणुवममणोहरेणं गंधेणं दसदिसाओ वि वासयंतं, सन्वोडअसुरिम कुसुममल्लघवल-विलसंत-कंत-बहुवन्नभत्तिचित्तं, ल्लप्य-महुअरि-भमरगण-ग्रमग्रुमायंत--निल्लित--ग्रंजंत--देसभागं, दामं, पिज्लइ, नभंगणतलाओ ओवयंतं॥ ५॥ ३०॥

37. Tao puņo sarasa kusuma mandāra dāma-ramaņijjabh
ūam, campagāsogapunnāga nāgapiangu sirisa-muggara-malliājāi-jūhi-ankolla kojja korinta-pattadamanaya-navamālia-baul
tilaya-vāsantiya—paumuppala—pāḍala— kundāimutta — sahakārasurabhigandhi, aņuvama—manoharenam gandhenam dasadisāo
vi vāsayantam, savvoua surahi-kusuma malla dhavala-vilasantakanta-bahuvannabhatticittam chappaya-mahuari-bhamaraganagumagumāyanta-nilinta-gunjanta-desabhāgam, dāmam, picchai,
nabhmganatalāo ovayantam. (5). 37.

37. Then, again, she saw coming down from the surface of the vault of the sky, a garland-elegantly prepared with wreaths of juicy flowers of मन्दार Mandara, the Coral tree, (Erythrina Indica-one of the five trees in Indra's paradise), making all the ten directions (of the universe) fragrant with the incomparably fascinating perfume of the flowers of Campaka (Michelia Champaka), Aśoka (Jonesia Asoka) Punnāga (Rottlera Tinctoria), Nāga (Mesua Roxburghiia), Priyangu ( Acacla Sirisā ). (Panicum Italicum), Sirisa (मोधर Moghara-A species of Jasmine), Mallikā (Jasminum Zambac), Jāti ( जाइ Jāi, Jasminum Grandiflorum. Juhi युधिका Yuthikā ( जूइ Jui. Jasminum Auriculatum ), ( Alanginum Hexapetalum ). Koma. Korantaka. patra (leaves of Artemisia Indica ) Damanaka Mālikā (Double Jasmine). Bakula ( बोलिसरी Bolasiri-Mimusops Elengi), Tilaka (Gletodendum Phiomoides). Vāsantikā (Gaertnera Racemosa) Padma (Nuphar). Utpala (Nimphaea) Pātala (Bignonia Suaveolans), Kunda (Fragrant Oleander), Atimukta (Dalbergia Ougeinense), and Sahakara ( an extremely fragrant kind of Mango-tree ) .- a garland (predominantly ) white, through the wreaths of ( white ) fragrant flowers of all seasons, and brilliant, as well as, charming through splendid arrangement of many colours, a garland whose neighbourhood was full of the melodious sound of the humming of buzzing hordes of qzqz satpada, (Six-footed animals, bees) मधुकरी Madhukarl, Honey-bees भ्रमर Bhramara. Wasps etc, (coming there and) sitting on it 37.

३८ ससि च गोखीर-फेण-इगरय-रययकलसपंडरं, सुहं, हिअय-नयणकंतं, पिडपुणं, तिमिरिनकर-घणग्राहर-वितिमिरकरं, पमाणपक्लंत-रायलेहं, कृसुअवणिवबोहगं, निसासोहगं, सुपरिपद्धदप्पणतलोवमं, हंसपड्वकं, जो इससुहमंडगं, तमिरेपुं, मयणंसरापूरं, समुद्दगपूरगं, दुम्मणं जणं दइअविज्ञिश्र पाएहिं सोसयंतं, पुणो सोम्चारुक्वं, पिच्छइ । सा गगणमंडल-विसाल-सोम-चंकम्ममाण-तिलयं, रोहिणिमण-हिअयवल्लहं, देवी पुन्नचंदं समुल्लसंतं । ६ ।। ३८ ।।

- 38. Sasim ca gokhīra phéņa-dagaraya rayaya-kalasasuham, hiaya - nayana - kantam, padipunnam. timiranikara - ghanaguhira - vitimirakaram pamānapakkhanta rāvaléham kumua vaņa vibohagam nisā-sohagam supārimattha dappana talovamam, hamsa-paduvannam, joi samuha mandamayanasarāpūram, samuddadagapuragam, tamaripum, dummanam janam dasa vajjiam pāéhim sosayantam. gagaņamaņdala - visāla - soma picchai, sā somacārurūvam. camkammamāna-tilayam, Rohiņi maņa-hiaya - vallaham, punnacandam samullasantam. (6) 38
- 38. She saw the Full Moon shining brilliantly by her bright light—the Moon with light a white as cows milk, foam, water—spray, or a silver jar, delightful, pleasant to the heart and eyes, perfect, dispelling the dakness of dense, dark, forest recesses etc.

It is said.

## विरम तिमिर ! साइसादमुष्मा-चदि-रिवरस्तिमतःस्वतस्ततःकिम् ?। कल्यसि न पुरो महोमहोर्मिस्फुटतरकैरिवतान्तिरिक्षमिन्दुम् ?॥ १॥

1 Virama Timira | Sahasadamusmā-dyadi-ravirastamitah svat astatah kim ?

Kalayasi na puto mahomahormisphutatara kairavitāntariks-amindum ! 1

1. Desist, O darkness! from this reckless act of yours (of spreading darkness), what does it matter, if the Sun has set, of its own accord? Do'nt you see in front (of you), the Moon which has made the sky full of moon-lotuses expanded with her big waves of rays.

The Moon, whose shine (on Purnima) between the two fortnights (i. e. system Śukla paksa, the bright fortnight and storque Krisna paksa, the dark fortnight) which were a measure of time i. e year, month i. e, which was expanding the blossoms of forests of saga Kumuda, Night lotus (expanding under the influence of the moon).

Because,

### दिनकरतापन्यापमपन्नमूच्छीनि कुम्रुंदगहनानि । उत्तस्थुरमृतदीधितिकान्तिस्रधासेकतस्त्वरितम् ॥ १ ॥

- 1 Dinakara tāpa vyapa prapanna mūrcohāni, Kumuda gahanāni; Uttasthu r-amrita dīdhiti sudhāsekgtastvaritam. 1.
- 1. The forests of night lotus, which have become unconscious by the pervading heat of the Sun, quickly got up, being sprinkled by the nectar of the radiance of the अमृतदीशित Amritadidhiti, the Moon.

The Moon, beautifying the night, resembling the surface of a well-cleansed mirror, as white as a swan, the ornament of the heavenly bodies, the enemy of darkness, a quiver of man Madana, (Cupid, God of Love) the augmentor of the tide of the sea, wasting away, by her rays, the (bodies of) bewildered people absent from their sweethearts,

Because,

# रजनिनाथ ! निशाचर ! दुर्मते ! विरहिणां रुधिर पिवसि धुवम् । दयतोऽरुणता कथमन्यथा, तव कथं च तके तनुताभृतः ? ॥ १ ॥

1 Rajvninātha ? Niṣādara! Durmate! virahiņām rudhiram pibasi dhruvam;

Udayata'runatā kathamanyathā, tava katham ca take tanutābhritah ?

1. O lord of the night! O wanderer at night! O miscreant!

You certainly drink the blood of separated lovers. Otherwise, how is it that there is redness (in you) from the commencement of your rise? Besides, how is it that your body is loaded with it?

The moon, which looked like a magnificent, pleasant, and moving head-mark of the planetary bodies, and which was favourite by mind and heart to Rohini,

Such was the beautiful Full Moon shining brilliantly by her bright light. 38.

- ३९ तओ पुणो तमपडलपरिष्फुडं चेव तेश्वसा पज्जलंत-रूबं, रत्तासोग-प गासिकं सुश्र- सुश्रमुह-गुंजद्धरागसिरसं, कमलवणालंकरणं, अंकणं जोइसस्स, अंबरतलपईवं, हिमपडलगलग्गहं, गहगणोरुनायगं, रत्तिविणासं, उदयत्थमणेसु मुहुत्तसुहदंसणं, दुनिरिक्लरूवं, रत्तिमुद्धंत-दुष्पयारप्पमद्दणं, सीअवेगमहणं, पिच्छइ, मेरुगिरिसययपरिश्रष्ट्रयं, विसालं, सूरं, रस्सीसहस्सपयलिश्र-दित्तसोहं ॥ ७ ॥ ३९ ॥
- 39 Tao puņo tamapadalaparipphudam, céva téasā pajjalanta-rūvam, rattāsogapagāsakimsua-suamuha-gunjadharāga sarisam, kamalavanā —laṅkaraṇam, aṅkaṇam—joisassa, ambara tala-paīvam, himapadala-galaggaham, gaha gaṇoru—nāyagam, ratti viņāsam, udayatthamaṇesu muhutta-subadaṃsaṇam, du—nnirikkha rūvam, rattimuddhanta-duppayārappamaddaṇam, sīavéga-mahanam, picchal, Mérugiri-sayaya-pariaṭṭaym, visālam, sūram, rassīsahassa payaliya dittasoham. (7) 39
- 39. Then, she saw the large Sun, the dispeller of the veil of darkness, of a form shining brillantly by his bright light, of a colour resembling the colour of red Aśoka tree, the expanded red flowers of Butea Fraundosa, the beak of a parrot, or the red half jim Gunjā, - the retti seed, - beautifying forests of lotuses, an indicator of the heavenly bodies, the illuminator of the strface of the firmament, a seizer by the throat of the mass of cold, a great leader of the host planetary bodies the destroyer of night; who can be comfortably looked at, only for a महते Muhurta, (a period of fortyeight minutes-one thirtieth of a day) at its rising and setting. whose form is hard to be looked at (at all other times), who crushes evil-doers who are diligent at night, who removes the current of cold, who always rotates circularly round Mount Méru, and whose thousand rays have dispered the splendour of other luminaries.

The Sun is generally described as thousand-rayed, but the number of sun's rays increases at particular times.

It is said.

ऋतुभेदात्पुनस्तस्याऽितिरिच्यन्तेऽिप रझ्मयः ।

श्वतानि द्वादश (१२००) मधौ, त्रयोदश (१३००) तु माधवे ॥ १ ॥

खतुर्दश्च (१४००) बुनर्ज्येष्ठे, नभोनभस्ययोस्तथा (१४००–१४००) ।

पंचदश्चैव (१५००) त्वाषाढे, षोडश्चैव (१६००) तथाऽऽिवने ॥

फार्तिके त्वेकादश च (११००) श्वतान्येवं (११००) तपस्यिष ।

मार्गे च दश सार्धानि (१०५०) श्वतान्येवं (१०५०) च फाल्गुने ।

एव परं मासि, संदक्षं (१०००) किरणा रवेः ॥ ७ ॥ ३९ ॥

Ritubhedāt punastasyā'tiricyante'pi raśmayaḥ; Śatāni dvādaśa (1200) Madhau, trayodaśa (1300) tu Mādhave, Caturdaśa (1400) puna-r-Jyéṣthe, Nabho Nabhasyayostathā (1400)-1400)

Panca daśaiva (1500) tvāsāḍhé, sodaśaiva (1600) tathā'śviné, Kārtiké tvekādaśa ca (1100) śatānyevam Tapasyapi, Mārge ca daśa sārdhāni (1050) śatānyévam ca (1050) Phalguné Pausa eva param māsi, sahasram (1000) kiraņā ravéh.

TABLE

Number of Sun's Rays

Caitra चेत्र	Vaiśākha वैशाख	Jyéstha ज्योष्ठ	Āṣāḍha आ <b>षाढ</b>	Śrāvaņa <b>आवण</b>	Bhādra- -pada भाद्रपद
1200	1300	1400	1500	1400	1400

Āśvin	Kārtika	Mārga	Pausa	Māgha	Phālgun
आश्विन	कार्त्तिक	मार्गशीर्ष	पोष	माघ	फाल्गुन
1600	1100	1050	1000	1100	

- ४० तओ पुणो जचकणगलिह-पइदिअं, समूहनीलरत्तपीअसुिक्ल-स्रकुमाख्यक्षिअ-मोरिपच्छकयशुद्धयं, अहिअसिस्सिरीअं, फाछिअ-संसंक-कुंद--दगरय-रयय-कलसपंडुरेण मत्थयत्थेण सीहेण रायमाणेण रायमाणं भित्तुं गगणतलमंडलं चेत्र वनसिएणं, पिच्छइ, मिवमन्त्रभमारुअलयाह्यकंपमाणं, अइप्पमाणं जणपिच्छणिज्जरूवं।। ८ ॥ ४० ॥
- 40. Taö puņo jacca kaņaga laṭṭhi-palṭṭhiam, samūha ntlaratta-pîa-sukkila-sukumālullasia-mora picchakayamuddhayam,
  ahia—sassirīam, phālia—saṅkhanka-kunda—dagaraya—rayaya
  kalasa panḍuréṇa, matthayatthéṇa sīhéṇa rāyamāṇéṇa, rāyamāṇam bhittum gagaṇa tala manḍalam, céva vavasiéṇam picchai,
  siva-maua-mārua-layāhaya-kampamāṇam, aippamāṇam, jaṇapicchaṇijja rūvam (8) 40
- 40. Then, again, she saw a very beautiful large flag, of a form delightful to beholders, holsted on a long staff of excellent gold surmounted at its top by a tuft of assorted, soft, wavy, peacock-feathers of dark-blue, red, yellow, and white colour; the flag, decorated with the figure painted at its upper-most part of a splendid lion, as white as white

- ४१ तओ पुणो जच्चकंचणुज्जलंतरूवं, निम्मळजळपुमधुत्तमं, दिप्पमाणसोदं, कमळकळाव-परिरायमाणं, पडिपुन-सन्व मंगळकभेश्य-समागमं, पवररयणपरि-रायंत-कमळहिअं, नयणभूसणकरं, पभासमाणं सन्वओ चेव दीवयंतं, सोमळच्ळीनिभेलणं, सन्वपावपरिवज्जिअं, सुभं, भासुरं, सिरिवरं, सन्वोजअ—सुरभिक्कसुम-आसत्तमळ्दामं, पिच्छइ, सा रययपुन्नकलसं ॥ ९ ॥ ४१ ॥
- 41. Taö puno jacca kancanujjalantaruvam, nimmala jalapunnamuttamam, dippamāna soham, kamala kalāva-parirāyamānam, padipunna-savva-mangalakabhéa-samāgamam, pavararayana-parirāyanta—kamalaṭṭhiam, nayana—bhūsanakaram,
  pabhāsamānam, savvao céva divayantam, soma lacchi-nibhélanam, savva pāva parivajjiam, subham, bhāsuram, sirivaram,
  savvoua-surbhi kusuma-āsatta malladāmam, picchai, sā rayaya
  punna kalasm. (9) 41
- 41. Then, again, she saw a full silver vase, filled with pure water; of an appearance as bright as that of excellent gold; most excellent; of shining beauty, looking excessively beautiful by the band of lotuses; the meeting place of all kinds of perfectly auspicious things; standing on a lotus exceedingly brilliant with most excellent jewels; the vase delightful to eyes; of unique lustre; illuminating decidedy in all directions; an abode of pleasant good Fortune; absolutely free from all inauspiciousness; splendid; brilliant; extremely beautiful; the vase with a wreath of fragrant flowers of all seasons placed (round its neck) (9) 41.
- ४२ तओ पुणो रविकिरणतरूणवोहिअसहस्सपत्तसुरभितरपिंजरजलं,
  जलचरपहकरपरिहत्यगमच्छपरिभुज्जमाणजलसंचयं, महंतं जलंतिमव कमलकुवलय-उप्पल-तामरस-पुंडरीयोरु-सप्पमाण-सिरिसम्रुद्रएणं रमणिज्जरूवसोमं,
  पम्रुइअंत-ममरगण-मत्तमहुअरिगणुकरोलिज्झमाणकमलं, कायंवग-वलाहयचक्क-कल्लंस-सारस-गिवय-सज्जगणमिहुण-सेविज्जमाणसिललं, पजिमिणपत्तोवलग्ग-जलविंदुनिचर्याचत्तं, पिच्छइ। सा हिअय-नयण-कंतं, पजमसरं
  नाम सरं, सरहहामिरामं ॥ १०॥ ४२॥

- 42. Tao puṇo, ravi kirana taruṇa bobia sahassa patta surabhitara pīnjara jalam, jalacara pahakara parihatthaga maccha paribhujjamāna jala sancayam, mahantam jalantamiva kamala -kuvalaya uppala tāmarasa-puṇḍarīyoru-sappamāṣa-siri samu-daéṇam ramanijjarūva-sobham, pamuianta-bhamara gaṇa matta mahuari gaṇukkarolijjhamāṇa-kamalam, kāyambaga-balāhaya-cakka-kalahaṃsa-sārasa-gavviya-sauṇa gaṇa mihuṇa-sévijjamā-ṇasalilam, paumiṇi -- pattovalagga -- jalabindunicayacittam, picchai sā hiaya-nayaṇa-kantam, paumasaram nāma saram, sararuhā-bhirāmam.(10) 42
- 42. Then again, she saw a lake named vares Padma-sara, the Lotus Lake-adorned with lotuses and pleasant to the heart and eyes; the lake whose reddish yellow water was rendered exceedingly fragrant by large lotuses (having thousand petals) expanded by the rays of the rising Sun and was full of a multitude of aquatic animals; and whose store of water comfortably enjoyed by fishes; the lake which was large, and seemed to be blazing, as it were, by the extensive and widespreading mass of beauty of and kamala, Day-Lotuses (opening by the rays of the Sun), क्रवल्य Kuvalaya, Blue-lotuses. (opening at night ) उत्पन्न Utpala, Red lotuses, तामरस Tāmarasa Large lotuses Nelumbium Speciosum), and quarika (White lotus); the lake whose beauty of form was delightful: the lake with lotuses liked by mutitudes of delighted drones and intoxicated hone;-making bees; the lake whose water was resorted to by multitudes of proud pairs of birds such as दाइम्ब Kādamba, a kind of goose with dark-grey wings. बलाक Balāka, a kind of crane, चक्रवाक Cakaravāka, Ruddy goose कल्डेस Kalahamsa, Royal swan, and सारस Sārasa, Indian Crane (Aradea Sibirica), and the lake which was adorned by water-drops on lotus-leaves (appearing like pearls ) 42.

४३ तओ पुणो चंदिकरणरासिसरिससिरिवच्छसोहं, चडगमणपवद्धमाणजळ-संचयं, चवलचंचछचायप्पमाण-कङ्ठोललोलंततोयं, पडुपवणाहय-चलिअ-चवळ-पागढतरंग-रंगतमंग--खोलुब्ममाण-सोमंत--निम्मळ-डकढ-डम्मो- सहसंबंध-धावपाणावनियत्त-भासुरतराभिरामं, महामगरमच्छ-तिमि-तिमि-क्रिलि निरुद्ध-तिलिति लिया-मिघाय-कप्पूरफेणपसरं, महानईतुरियवेगसमा-गयभम-गंगावत्त-गुप्पमाणुचलंत-पचोनियत-भममाणलोलसिललं, पिच्छइ, खीरोयसायरं सा रयरयणिकरसोमवयणा॥ ११॥ ४३॥

- 43. Tao puņo canda kiraņa rāsi sarisa siri-vacchasoham caugamaņa pavaddhamāņa jala sancayam, cavala-cancaluccāyapp-amāņa-kallola lolanta toyam, padupavaņāhaya calia cavala-pāgada taranga-ranganta bhanga khokhubbhamāna sobhanta-nimmala-ukkada ummi-saha sambandha-dhāvamāņa niyatta-bhāsuratarābhirāman, mahā magara maccha timi timingili-niruddha tilitiliyābhidhāya kappuraphéņa pasaram, mahā naī turiya véga samāgaya bhama-Gangāvatta-guppamāņuccala-nta-pacconiyata bhamamāņa lola salilam, piccchai, khīroya sāyaram, sā raya rayanikara soma vayaņā (11) 43.
- 43. Then, again, she whose face was as placid as the Autumnal Moon, saw the Milk-Ocean the beauty of whose central portion resembled that of the mass of the rays of the Moon, (being very white in the middle); whose mass of water went on increasing immensely in all the four directions, and whose water moved to and fro by exceedingly restless and high waves; the milk-ocean, which appeared spendid as well extremly delightful by visible rushing and ever-changing waves set in motion by sharp wind, by tossing waves, and by waves accompanied with highly agitated, graceful, oransparent and whirling breakers; the milk-ocean with diffused, camphorwhite foam produced by the lashing (of tail) of महामगर Mahā magara, Huge marine-monsters, मस्त्याः Matsyāh, Fishes, तिमि Timi, Whale, तिमिक्कि Timingila, Fabulous sea-monster, निरुद्धाः Niruddhah, a variety of marine monster, and तिलितिलकाः Tilltilikāh. Spotted sea-monsters; the milk-ocean with agitated rolling water, which rose high up and fell down with whirling motion on account of the गङ्गावत Gangavarata, a whirling resembling the whirling of the water of the Ganges produced

by the confluence of the vehement and highly speedy waters of great rivers. (11) 43

४४ तओ पुणो तरुणसूरमंडलसमण्यहं दिण्पमाणसोहं उत्तमकंचणमहामणि—
सप्हपवरतेय अहसहस्सदिष्पंतनहष्पईवं, कणगपयरलंबमाण—मुत्तासमुज्जलं,
जलंतदिन्वदामं, ईहामिग—जसभ—तुरग—नर—पगर—विहग—वालग—किंनर—कर
—सरम—चमर—संसत्त—कुंजर—वणलय—पजमलय—भत्तिचित्तं, गंधन्वोपवज्जमाणसंपुत्रघोसं, निचं, सजलघणविजलजलहर—गज्जियसहाणुनाइणा देवदंदुहि
महारवेणं, सयलमवि जीवलोयं पूर्यंदं, कालागुरु—पवरकुंदुरुक-तुरुकडज्झंतमाणधूववासंग—मघमघंतगंधुदुआभिरामं, निचालोअं, सेअं सेअप्पमं,
सुरवरामिरामं, पिच्ल्इ सा साओवभोगं, विमाणवरपुंदरीयं ॥ १२ ॥ ४४ ॥

- 44. Tao puņo taruņa sūra maņdala samappaham dippamāņa soham, uttama kancaņa mahāmani-samūha pavara teya attha sahashssa dippanta nahappaīvam, kaņaga payara lamba māņa-muttāsamujjalam, jalanta divva dāmam, īhāmiga-usabha turaga-nara—magara—vihaga—vālaga—kinnara—ruru—sarabha-camara—samsatta—kunjara—vaņalaya—paumalaya—bhatticit am, gandhavvopavajjamāņa—saṃpunna ghosam, niceam. sajala ghaṇa viula jalahara-gajjiya saddāņunāinā deva—dunduhi—mahāravenam sayalamavi jīvaloyam pūrayantam, kālāguru—pavara kundurukka—turukka-dajjhantamāṇa dhūva vāsanga-maghamaghanta gandhud dhuābhirāmam, niceāloam, seam seappabham, suravarābhirāmam, picchai, sā sāovabhogam, vimānavarapundarīyam. (12) 44.
- 44 Then, further, she sees a celestial abode, the most excellent among the best of its kind, like the white lotus (among flowers), with a brilliancy equalling the disc of the rising Sun, and of a brightly shining beauty. The brilliancy of its one thousand and eight splendid columns inlaid with best gold and a mass of precious jewels, diffused light like a bright heavenly lamp. It appeared delightful by long hanging rows of pearles fixed to gold sheets and by brilliant divine flower-garlands (hanging there). It was decorated with paintings of

wolves, bulls, horses, human beings, crocodiles, birds, serpents, Kinnara gods, 55 Ruru, A Kind of deer, extr Sarabha, octoped wild animal which can even carry an elephant on its back, was Camera (A kind of deer resembing a buffalo, the hair of whose tail is used for making chowries,) hunting dogs, elephants, forest-creepers, and lotus plants. It was full of the sound of songs and divine musical instruments, and the constant din of the great roar of the divine drum imitating the sound of roaring of extensive dense rain-clouds, filled with water pervading the entire world of living beings. It was charming on account of the fragrant fumes spreading out from the burning of कालागृह Kālāguru (A kind of black aloe used as an incense), excellent sizes Kundurukka, (Olibanum, a kind of fragrant vellow gummy exudate used as an incense). Ass Turukka,-Gum Benzoin,-and burning incense and scented powders. It had continuous light, was white, of bright lustre, pleasing to the best of gods, and affording enjoyment and happiness.

४५ तओ पुणो पुलग-वेरिद-नील-सासग-कक्षेयण-लोहियक्ख-मरगय-मसारगल्ल-पदाल-फलिह-सोगंधिय—इंसगब्ध-अंजण—चंदप्पह-वर्रयणेहिं महिचळपहिंद्यं गननमंडलंतं पभासयंतं, तुंगं, मेकिगिरिसिमासं, पिच्छइ, सा रयणनिकररासि ॥ १३ ॥ ४५ ॥

- 40. Tao puno pulaga-vérinda-nîla-sāsaga-kakkéyana-lohiya kkha-maragaya-masāragalla-pavāla—phaliha-sogandhiya hamsa-gabbha-anjana-candappaha-vara rayanéhim mahiyala paitthiyam, gagana mandalantam-pabhāsayantam, tungam, Mérugiri sannigāsam, picchai, sā rayananikara-rāsim. 13. 45.
- 45. Then, further, she sees a heap of a dense mass of best jewels containing Pulaka, Vajra, Indranīla (sapphires) Sasyakaratna, Karkétana-ratna, Lohitākṣa (a kind of gem, not ruby; very rare), Marakata-ratna (emeralds), Masaragalla (a variety of sapphires), Pravāla (coral), Sphatika (quartz; crystal),

Saughandhika-ratna, Hamsagarbha-ratna, Anjana-ratna, and Candrakānta-ratna, resting on the level of the earth and illuminating the end of the sphere of the sky. It was high and resembled Mount Méru. (13) 45.

४६ सिर्हि च सा विज्ञुज्जलिंगल-महु-घय-परिसिचमाण-निध्द्म धग-धगाइय-जलंतजालुज्जलाभिरामं, तरतमजोगलुत्तेहिं जालपयरेहिं अन्तुन्निमव अणुष्पइसं, पिच्छइ, सा जालुज्जलणग-अंबरं व कृत्थइ पयतं, अइवेग-चंचलं, सिर्हि ॥ १४ ॥ ४६ ॥

- 46 Sihim ca sā viulujjalapiņigala-mahughaya parisiccamāņa niddhūma dhaga dhagātya-jalanta jālujjalābhirāmam, tara tamajogajuttèhim jāla-payaréhim, annunamiva aņuppainnam, picchai, sā jālujjalaņaga-ambaram-va katthai payantam, aivéga-cancalam, sihim. (14) 46
- 46. And a Flame of Fire, she sees a fire in vehement motion, fed by abundant pure ghee and yellow honey, smokeless, burning fiercely, and beautiful by its bright burning flames. The mass of the flames progressively increasing seemed to interpenetrate each other, and seemed to bake the vault of the sky in some places by the rising blaze of its flames
  - ४७ इमे एयारिसे सुभे सोमे पियदंसणे सुरूवे सुमिणे दहूण सयणमज्झे पिंडबुद्धा । अर्रिवेदलोयणा हरिसपुलइअंगी, ' एए चउदस सुविणे, सन्वा पासेई तित्थयरमाया । जं रयणिं वक्तमई, कुच्छिसि महायसो अरहा ॥१॥४७॥
- 47 Imé éyārisé subhé somé piyadam-ané surūvé suminé daṭṭhūṇa sayaṇamajjhé paḍibuddhā | Aravinda-loyaṇā harisa pulai aṅgî, Ēé caudasa suviņé savvā pāséî titthayara-māyā,

Jam rayanim vakkamai, kucchimsi mahayaso Araha. 1 47.

47. Having seen these such auspicious' attractive, pleasing beautiful dreams, the lotus-eyed queen woke in her her bed with the hair of her body bristiling with Joy.

Every mother of a Tîrthankara sees these fourteen dreams during night in which the illustrious Arhat, enters her womb.

- १८ तए णं सा तिसळा खित्र आणी इमे एआरूवे उराळे चडदस महासुमिणे पासित्ता णं पिंडबुद्धा समाणी इद्वतुद्ध जाव हिअया धाराहयक-यंबपुष्फगंपि व समुस्सिस अरोमकृवा सुमिणुग्गहं करेइ, किरता सयणिज्ञाओ अब्सुद्धेइ, अब्सुद्धिता पायपीढाओं पच्चोरुहइ। पच्चोरुहित्ता अतुरियमचवल्य-संगंताए अविलिम्बयाए, रायहंससिरिसीए गईए, जेणेव सयणिज्जे जेणेव सिद्धत्थे खित्रए तेणेव उवागच्छइ, खवागच्छित्ता सिद्धत्थं खित्रयं तिर्दि इद्वाहिं, कंताहिं, पियाहिं, मणुण्णाहिं, मणामाहिं, खराळाहिं, कल्ळाणाहिं, सिवाहिं, धन्नाहिं, मंगळाहिं सिस्सिरीयाहिं, हिअयगमणिज्ञाहिं, हिअयपल्हा— यणिझाहिं मिअमहुरमंज्ञळाहिं गिराहिं संलवमाणी पडिबोहेइ।। १८।।
- 48. Taé ņam sā Tisalā khattiyāņī imé éārūvé cauddasa mahāsumiņé pasittā ņam padibuddha samāņi hattha tuttha jāva hiayā dhārāhaya-kayamba pupphangampi va samussasia—roma kuvā sumiņuggaham karei, karittā sayaņijjāo abbhutthei abbhutthitā pāyapīdhāo paccoruhai, paccoruhittā aturiayama—cavalamasambhatāé— avilambiyāé, rāyahaṃsasarisīe gaīé jeneva sayaņijje, jeņeva Siddhatthe khattie, teņeva uvāgacchal, uvāgacchittā Siddhattham khattiyan tāhim itthāhim, kantāhim, piyāhim, maņuņņāhim, maņāmāhim, urālāhim, kallāņāhīm, sivāhim, dhannāhim, mangallāhim, sassirīyāhim, hiaya—gamaņi—jjāhim, hiaya palhāyaņijjāhim, mia—mahura—manjulāhim—girāhim saṃlavamānī padibohei. 48.
- 48. Then, Kṣatriyāṇi Triśalā having seen these such-like illustrious fourteen great dreams, woke up, and she, glad, contented, till full of joy in her heart, with the hair of her body

bristling with joy in their pores, like a flower of Kadamba tree (Anthrocephalus Kadamba) sprinkled with showers of rain, began to recapitulate the dreams. Having done so, she rose up from her bed, and having got up she descended from her foot-stool. Having descended, neither hasty, nor unsteady, but free from any delusion, without delaying, and with a gait resembling that of a royal swan, she went to the couch where Kṣatriya Siddhārtha was. Having gone, she awakened Kṣatriya Siddhārtha, addressing him with those agreeable, charming, amiable, entertaining, impressive, noble, auspiclous, lucky, liberal, prosperous, ornamental, heart-reaching, heart-easing, measured, sweet, and beautiful words.

- ४९. तए णं सा तिसका खित्तयाणी सिद्धत्थेणं रन्ना अब्भणुण्णाया समाणी नाणामणिकणगरयणमितिचित्तंसि भद्दासणंसि निसीयइ, निसीइत्ता आसत्था वीसत्था सुद्दासणवरगया सिद्धत्थं खित्तयं ताहिं इद्वाहिं जाव संख्वमाणी संख्वमाणी एवं वयासी ॥ ४९ ॥
- ५०. एवं खळु अहं सामी! अज्ज तंसि तारिसगंसि सयणिज्जंसि वण्णओ जाव पिडचुद्धा, तं जहा—"गय वसह" गाहा। तं एएसिं सामी! खरालाणं च उदसण्हं महासुमिणाणं के मन्ने कल्लाणे फळवितिविसेसे मविस्सह॥५०॥
- 49. Taé ņam sā Tisalā khattiyāņī Siddhatthéņam rannā abbhan, nnāyā samānî nānāmani-kanaga-rayana-bhatti cittamsi bhaddāsanamsi nisīyai; nisīittā āsatthā vīsatthā suhāsanavaragayā Siddhattham khattiyam tāhim iṭṭhāhim jāva samlavamānī samlavamānī évam vayāsī. 49.
- 50. Évam khalu aham sāmī! ajja taṃsi tārisagaṃsi sayaṇijjaṃsi vaṇṇao jāva paḍibuddhā, tam jahā, 'Gaya, Vasaha,' gāhā / Tam éésim sāmī! urālāṇam caudasaṇham mahāsumiṇāṇam ké manné kallāṇé phalavittivisésé bhavissai. 50.
- 49. Then, Kṣatriyāṇī Triśalā, with the permission of King Siddhārtha, sat on a state-chair, inlaid with various kinds

of glittering jewels, gold, and precious stones; becoming refreshed and free from exertion, and sitting comfortably on the excellent chair; she, addressing Kṣatriya Siddhārtha with those agreeable etc words, spoke thus:—

- 50. Indeed, O Loid! I was just now on my couch (described before), and I woke up after seeing the fourteen illustrious great dreams, viz An Elephant, a Bull etc. Therefore, O lord! what, methinks, will be the auspicious distinguishing attribute of the happy result portended by these illustrious fourteen great dreams?
  - ५१. तए णं से सिद्धत्थे राया तिसलाए खित्तयाणीए अंतिए एयमडं सुचा निसम्म इद्व तुड जाव हियए धाराहयनीवसुरहिक्कसुमचुंचुमालइयरोमक्क्वे ते सुमिणे ओगिण्डइ, ते सुमिणे ओगिहिण्ता ईहं अणुप्पविसइ, अणुप्पविसित्ता अप्पणा साहाविएणं मइपुन्वएणं चुद्धिविण्णाणेणं तेसिं सुमिणाणं अत्थुग्गहं करेइ, करित्ता तिसलं खित्तयाणिं ताहिं इद्वाहिं जाव (मंगल्लाहिं मियमहुर) सिस्सरीयाहिं वग्गूहिं सल्लवमाणे संलवमाणे एवं वयासी ॥ ५१ ॥
  - ५२. उराला णं तुमे देवाणुप्पिए! सुमिणा दिहा, कल्लाणा णं तुमे देवाणुप्पिए! सुमिणा दिहा, एवं सिवा धन्ना मंगल्ला सिस्सरीया आरुग-तुहि-दीहाल-कल्लाण-मंगल्लकारगाणं तुमे देवाणुष्पिए! सुमिणा दिहा, अत्थलामो देवाणुष्पिए! मोगलामो देवाणुष्पिए! पुनलामो देवाणुष्पिए! सुक्लामो देवाणुष्पिए! एवं सल्ल तुमे देवाणुष्पिए! णवण्हं मासाणं बहुपिडपुण्णाणं अद्धमाणराइंदियाणं विइक्षंताणं, अम्हं कुलकेउं, अम्हं कुलदीवं, कुलपव्वयं, कुलविह्मयं, कुलतिलयं, कुलकित्तिकरं, कुलवित्तिकरं, कुलवित्तिकरं, कुलवित्तिकरं, कुलवित्तिकरं, कुलविद्याणं विद्यसरीरं, क्रव्यायवं, कुलविद्याणं क्रिंग्यसरीरं, क्रव्यायवं, कुलविद्याणं स्वाप्ति स्वर्ति स्वाप्ति स्वर्ति स्व

#### ५३. से वि य णं दारए उम्मुक्तवालभावे विन्नायपरिणयमित्ते जुव्वणगमणुष्पत्ते सुरे वीरे विकंते वित्थिण्णविडळबळवाहणे रज्जवई राया भविस्सइ॥५३॥

- 51. Taé ņam sé Siddhatthé rāyā Tisalāé khattiyāņīé, antié éyamaṭṭham succā ņisamma hatṭha tuṭṭha jāva hiyaé dhārā haya nīva surahi kusuma cuncumālaiya-roma kūvé, té sumiņé ogiņhai, té sumiņe ogiņhitā iham aņuppavisai, aņuppavisitā appaņo sāhāviéņam maipuvvaéņam buddhiviņņāņéņam tésim sumiņāņam aṭṭhuggaham karéi, karittā Tisalam khattiyāņim tāhim iṭṭhāhim jāva [maṅgallāhim miya mahura] sassirīyāhim vaggūhim saṃlavamāņe saṃlavamāņe évam vayāsī. 51.
- 52. Urālā ņam tumé dévāņuppie! sumiņā ditthā kallānā nam tumé dévāņuppié! sumiņā ditthā, évam sivā, dhannā, sassirīyā ārugga-tutthi-dihāu-kallāna-mangalla mangallā kāragāņam tumé dévāņuppié! sumiņā ditthā. atthalabho dévanuppié! bhogalabho dévanuppié! puttalabho dévanuppié! sukkhalābho dévāņuppié! rajjalābho dévāņuppié! évam khalu tumé dévānuppié! navanham māsānam bahupadipunnānam. addhatthamāņa rāimdiyāņam viikkantāņam, amham kula kéum. amham kula-dīvam, kula-pavvayam, kula-vadimsayam,-kulakula-kittikaram, kula-vittikaram, kula-dinayaram, -tilavam. kula-adharam, kula-nandikaram, kula-jasakaram, kula-payayam, kula-vivaddhanakaram sukumāla pāņi pāyam, ahīna padipunna pancindiya sarīram, lakkhana vanjana gunovaveyam mānummiāna padipunna sujāya savvanga-sundarangam, sasi-somākāram, kantam, piya-damsanam, suruvam darayam payahisi 52.
- 5. Sé vi ya nam dāraé umukkabālabhāve vinnāya parinayamitté juvvaņagamanuppatté sūré vīré vikkanté vitthiņņa viula-bala-vāhaņe, rajjavaī rāyā bhavissai. 53.
- 51. Then, Siddhārtha, after having heard this news from Kṣatriyaṇī Triśalā and having reflected upon it, he-pleased, contented, with his hair bristling in their pores, with joy at heart, like the fragrant flower of त्रीप Nīpa tree, Nuclea Cada-

mba, sprinkled with showers of rain, fixed those dreams in his mind, and having fixed the dreams, begins to think about their meanings. Having commenced thus, he meditates upon the meaning of those dreams through the medium of his natural innate intellect determined by his superior knowledge. Having done so, he spoke thus to Ksatriyāṇī Triśalā addressing her repeatedly with those pleasing, [lucky, measured, sweet] auspicious words.

- 52. Noble dreams. O beloved of the gods! you have seen: auspicious dreams. O beloved of the gods! you have seen, Thus O beloved of the gods! you have seen noble prosperous, lucky, beautiful dreams, bestowing health, contentment, longlife. luck, and prosperity; O beloved of the gods! you will acquire wealth: O beloved of the gods! you will get pleasures; O beloved of the gods! You will have a son: O beloved of the gods! You will have happiness; O beloved of the gods! You will acquire a kingdom. Thus, O beloved of the gods! after the lapse of nine months and seven and a half nights and days, you will give birth to a lovely, beautiful, handsome child who will become au emblem of our a nily, a lantern of our family, a support of the family, a diadem of the family, a George Tilaka, An ornament of the forehead for the family, a renowner of the family, a maintainer of the family, a sun in family, a prop of the family, a gladdener of the family, a maker of the fame of the family, a shelter of the family, an augmentor of the family, a child with tender hands and feet, whose body is furnished with unlacking complete five sense-organs, furnished with lucky marks and signs, and whose body is furnished with all the members which are well-measured. well-proportioned appropriate, perfect and beautiful, and with a face as calm as the Moon
  - 53. Besides, the child when he has completed boy-hood, and, after having acquired proficiency in arts and sciences, when he has reached youth, he will become a benevolent, powerful, invincible king-an owner of an extensive large army and force.

- ५४. तं उराला णं तुमे जाव सुमिणा दिहा दुर्चिप तर्चिप्रिं अणुवृहइ, तए णं सा तिसला खित्रयाणी सिद्धत्थस्स रन्नो अंतिए इयमहं सुचा णिसम्म इह—तुह—जाव हियया करयलपरिग्गहियं (दसनहं सिरसावत्तं) जाव मत्थए अंजलि कहु एवं वयासी ॥ ५४॥
- ५५. एवमेयं सामी ! तहमेयं सामी ! अवितहमेयं सामी ! असंदिद्ध-मेयं सामी ! इच्छियमेयं सामी ! पिंडच्छियमेयं सामी ! इच्छियपिंडच्छियमेयं सामी ! सच्चे णं एसमहे से जहेयं तुन्मे वयह ति कहु ते सुमिणे सम्मं पिंडच्छइ, पिंडच्छित्ता सिद्धत्थेणं रज्ञा अन्मणुण्णाया समाणी नाणामणिरयण मत्तिचित्ताओ भहासणाओ अन्मुहेइ, अन्मुहित्ता अतुरियमचवलमसंभंताए अविलंबियाए रायहंससिरसीए गईए, जेणेव सए सयणिज्जे तेणेव चवागच्छइ, चवागच्छित्ता एवं वयासी ॥ ५५ ॥
- ५६. मा मे ते उत्तमा पहाणा मंगल्ला स्रुमिणा दिहा, असेहिं पावस्रुमिणेहिं पडिहम्मिस्संति ति कहु देवग्रुरुजणसंबद्धाहिं पसत्थाहिं मंगल्लाहिं धम्मियाहिं कहाहिं स्रुमिणजागरियं जागरमाणी पढिजागरमाणी विहरइ ॥ ५६ ॥
- 54. Tam urālā ņam tumé jāva sumiņā ditthā duccampi taccampi aņuvūhai, taé ņam sā Tisalā khattiyāņī Siddhatthassa ranno antié éyamattham succā ņisamma hattha-tuttha-jāva hiyayā karayala pariggahiyam [dasa naham sirasāvattam] jāva mātthaé anjalim kattu évam vayāsī 54.
- 55. Évaméyam sāmī! tahaméyam sāmī! avitahaméyam sāmī! asamdiddhaméyam sāmī! icchiyaméyam sāmī! padicchiyaméyam sāmī! padicchiyaméyam sāmī! saccé ņam ésamatthé sé jahéyam tubbhé vayaha tti kaṭṭu té sumiņé sammam paḍicchai, paḍicchittā Siddhatthéņam rannā abbhanunnāyā samānī nāṇāmaṇi—rayaṇa—bhatticitāo bhaddāsaṇāo abbhuṭṭhéi, abbhuṭṭhittā aturiyamacavalamasambhantāe avilambiyāe rāyahaṃsasarisīé gaīé jénéva saé sayaṇijié téņéva uvāgacchai, uvāgacchittā évam vayāsī. 55.

- 56. Mā mé té uttamā pahāņā mangallā sumiņā diṭṭhā, annéhim pāva-sumiņéhim paḍihammissanti tti kaṭṭu déva-gurujaṇa sambaddhāhim pasatthāhim mangallāhim dhammiyāhim kahāhim sumiṇa-jāgariyam jāgarīyam jāgaramāṇī paḍi-jāgaramāni viharai. 56.
- 54. He extolled, twice or thrice, saying you have seen noble etc dreams. Then, having heard the meaning from King Siddhārtha and having reflected upon it, Ksatriyāṇī Triśaļā, pleased, contented, full of joy at heart etc, brought the palms of her folded hands [in a way to bring the ten nails round the head] in the form of a fo'ded cavity in front of the forehead, and spoke thus:—
- 55. That is so, O master! It is so, O master! It is exactly so, O master! It is undoubtedly so, O master! It is so desired, O master! It is so desired and accepted, O master! and she, saying that the meaning is as true as you say, entirely accepted those dreams. Having accepted them, and, being permitted by King Siddhārtha, she rises up from the state-chair inlaid with designs of various kinds of jewels and precious stones. Having risen up, she goes to her couch with an unhasty, untremulous, unbewildered, un-delaying galt, resembling that of a royal swan. Having gone, she spoke thus:—
- 56. "Lest these excellent, supreme, auspicious, dreams seen by me, become fruitless by other wicked dreams" So saying, she remained awake practising religious wakefulness and repeated wakefulness, for the preservation of her dreams, by laudatory auspicious religious stories relating to deified gods and worshipful teachers.
  - ५७. तए णं सिद्धत्ये सित्तिए पच्चूसकाळसमयंसि कोडंबियपुरिसे सदावेद, सदावित्ता एवं वयासी ॥ ५७॥

- ५८. खिप्पामेव भो ! देवाणुप्पिया ! अज्ज सिवसेसं बाहि।रयं चवहाणसालं गंधोदगिसत्तं सुइसंमि जिओविलतं सुगंधवरपंचवन्नपुष्फोवयार-कलियं कालागुरु-पवरकुंदुरुक्क-तुरुक्क-डज्झंतध्वमधमधंतगंधुध्दुयामिरामं सुगंध-वरगंधियं गंधविहिभूयं करेह, कारवेह, करित्ता य कारवित्ता य सिंहासणं रयावेह, रयावित्ता मम एयमाणित्तयं खिप्पामेव पचाप्पिणह ॥ ५८॥
- 57, Taé ņam Siddhatthé khattié paccūsakālasamayaṃsi kodumbiyapurisé saddāvéi, saddāvittā évam vayāsī. `57.
- 58 Khippāméva bho! dévāņuppiyā! ajja savisésam bāhiriyam uvaṭṭhāṇasālam gandhodagasittam suisammajjiovalittam sugandhavara-pancavanna-pupphovayārakaliyam, kālāgurupavara-kundurukka-turukka-dajjhanta dhūva magha-maghanta gandhudduyābhirāmam suganddha vara gandhiyam gandha-vattībhūyam, karéha, kāravéha, karittā ya kāravittā ya simhā-saṇam rayāvéha, rayāvittā mama éyamāṇattiyam khippāméva paccappiṇaha 58.
- 57. Then, at dawn time, Kşatriya Siddhārtha calls his family-servants. Having called them, he spoke thus:—
- 58. Quickly, certainly, O beloved of the gods! to-day more particularly, have the outer council-hall sprinkled with perfumed water, washed, cleaned, besmeared (with cow-dung) furnished with complimentary garlands of excellent fragrant flowers of five colours beautified with delightfully fragrant smell arising from the burning incense of signific Kālāguru, (Black aloe,) excellent Kundarukka (benzoin) and gets Turuṣka. (Olibanum); made fragrant with excellent scented powders and converted as it were into a pastile of perfumed objects, and have it done by others. Having done it and having got it done by others, have a lion-seated throne placed there. Having placed it, quickly report on the execution of this order of mine.
  - ५९ तए णं ते कोडंबियपुरिसा सिद्धत्थेणं रण्णा एवं बुत्ता समाणा इड-तुड्ड-जाव दियया करयस्र जाव कड्ड एवं सामि ति आणाए विणएणं

वयणं पिडसुणंति, पिडसुणित्ता सिद्धत्थस्स खित्तयस्स अंतिआओ पिडिनिक्ख-मंति, पिडिनिक्खिमित्ता जेणेव बाहिरिया उवद्वाणसाला तेणेव उवागच्छंति, उवागच्छिता खिप्पामेव सिवसेसं बाहिरियं उवद्वाणसालं गंधोदयसित्तसुइं जाव सीहासणं रयाविति, रयावित्ता जेणेव सिद्धत्थे खित्तए तेणेव उवागच्छंति, उवागच्छित्ता करयल [पिर्गिहियं दसनहं सिरसावत्तं ] जाव मत्थए अंजलि कृष्ट सिद्धत्थस्स खित्यस्स तमाणित्तयं प्रचिष्णंति ॥ ५९॥

- 59 Taé ņam té kodumbiyapurisā Siddhatthéņam raņņā évam vuttā samāņā hattha-tuṭṭha-jāva hiyayā karayala jāva kattu évam sāmi tti āṇāé viṇaéṇam vayaṇam paḍisuṇanti, paḍisuṇittā Siddhattha sa khattiyassa antiāo paḍinikkhamanti, paḍinikkhamittā jéṇéva bāhiriyā uvaṭṭhāṇasālā téṇéva uvāgacchanti, uvāgacchittā khippāméva savisésam bāhiriyam uvaṭṭhāṇasālam gandhodayasittam suim jāva sīhāsaṇam rayāvinti, rayāvittā jéṇéva Siddhatthé khattié téṇéva uvāgacchanti, uvāgacchittā karayala [ pariggahiym dasanaham sirasāvattam ] jāva matthaé aṅjalim kaṭṭu Siddhatthassa khattiaāssa tamāṇattiyam paccappiṇanti 59.
- King Siddhārtha, pleased, contented etc at heart, till, the palms of hands etc, saying "Just as your majesty orders" respectfully hear the command. Having heard, they go out from the presence of Kṣatrīya Siddhārtha, Having gone out, they go to the outer council-hall. Having gone, they quickly and more particularly sprinkle the outer council-hall with perfumed water, clean etc place a lion-seated throne. Having placed it, they go to Kṣatrīya Siddhārtha. Having gone, with the palms of hands etc [carrying the joined ten nails round the head] holding the folded cavity (of the hands) in front of their foreheads, report before Kṣatrīya Siddhārtha on the execution of his commands. 59,
- ६०. तए णं सिद्धत्ये सित्तिए कल्लं पाउप्पमाए रयणीए फुल्ख्रप्प रूकमरुकोमल्लम्मीकियंमि अहापंडुरे पमाए रत्तासोगप्पगास-किंसुय-सुयमुह-

गुंजदराग-बंधुजीवग-पारावयचळण-नयण-परहुअसुरत्तलोअण-जासुअणकुसुम-रासि-हिंगुलयनिअराइरेगरेहंतसिरसे कमलायरसंडिवबोहिए उद्वियंमि स्ररे सहस्सरिसमि दिणयरे तेयसा जळंते तस्स य करपहरापरद्धंमि अधयारे बालायवकुंकुमेणं खिचयव्य जीवलोए सयणिज्ञाओ अब्सुद्वेह ॥ ६० ॥

- ६१ सयणिज्ञाओ अन्धुद्वित्ता, पायपीढाओ प्रचोरुहर, प्रचोरुहिता जेणेण अप्टणसाला तेणेव उवागच्छइ, उवागच्छित्ता अप्टणसाल अणुपिवसइ, अणुपिविसित्ता अणेगवायाम- जोग्ग-वग्गण-वामदण-मल्लजुद्धकरणेहिं संते परिस्तंते, सयपागसहस्सपागेहिं सुगंधवरतिल्लमाइएहिं पीणणिष्ठजेहिं दीवणिज्ञेहिं मयणिष्ठजेहिं विहणिष्ठजेहिं दण्पणिज्ञेहिं सिविदयगायपल्हायणिष्ठजेहिं अन्मंगिए समाणे, तिल्लचम्मंसि निउणेहिं पिडपुत्रपाणिपाय-सुकुमालकोमलतलेहिं अन्मंगण-परिमद्दणुव्वलण-करणगुणनिम्माएहिं लेएहिं दक्लेहिं पहेहिं कुसलेहिं मेहावीहिं जियपरिस्समेहिं पुरिसेहिं अद्विसुद्दाए मंससुद्दाए तथासुद्दाए रोमसुद्दाए चडव्विद्दाए सुद्दपरिक्रमणाए संवाद्दणाए संवादिए समाणे, अवगयपरिस्समे अट्टणसालाओ पिडनिक्खमइ ॥ १॥
- ६२. अहणसाळाओ पिटनिक्सिमत्ता जेणेव मज्जणघरे तेणेव खवागच्छइ, खवागच्छित्ता मज्जणघरं अणुपिवसइ, अणुपिवसित्ता, समुत्तत्राखा-कुलाभिरामे विचित्तमिणरयणकुट्टिमतले रमिणज्जे न्हाणमंद्धवंसि, नाणामिणरयणमितिचत्तंसि ण्हाणपीढंसि सुहिनसण्णे, पुष्फोदएहिं अ, गंभोदएहिं अ, खण्डोदएहिं अ, सुहोदएहिं अ, सुद्धोदएहिं अ, कल्लाणकरणपवरमज्जणिवहीए मिज्जए। तत्थ कोडअसएहिं बहुविहेहिं कल्लाणगपवरमज्जणावसाणे, पम्हल-सुकुमाल-गंधकासाइअलुहिअंगे, अहयसुमहम्घद्सयणसंबुढे, सरससुरभि-गोसीसचंदणाणुलित्तगत्ते, सुइमालावण्णगिवलेवणे, आविद्धमणिसुवक्ते, किप्य-यहार-तिसरय-पालंबपलंबमाण-किसुत्तसुक्तस्तिहे, पिणद्धगेविज्जे, अंगुलिज्जगलियकयामरणे, वरकडग-तुदिय-थंभियभूए, अहियक्वसिस्सरीए, कुंढलडज्जोइआणणे, मजदित्तसरए हाक्त्थयसुक्तयरहयबच्छे, सुहियापिंगलंगु-

लिए, पालंब-पलंबमाणसुकयपढखत्तरिज्जे, नाणामणिकणगरयणविमळ-महरिइ
-निडणोवचिय-मिसिमिसित-विरइय-सुसिलिइ-विसिद्ध-लह-आविद्ध वीरव
लए, किं बहुणा ? कप्परुक्तलएविव अलंकिय-विभूसिए निर्दे, सकोरिंटमल्लदामेणं छत्तेणं धरिज्जमाणेणं सेयवरचामराहिं उद्धुक्वमाणीहिं मंगलजयसहकयालोए-अणेगगणनायग-दंडनायग-राईसर-तलवर-माडविय कोइंविय
मंति-महामंति-गणग-दोवारिय-अमच- चेड-पीढमइ-नगर-निगमसिहिसेणावइ-सत्थवाय-द्य-संधिवालसिंदं संपरिचुढे, धवलमहामेहनिग्गए इव
गहगणदिप्पंतरिकस्ततारागणाणमञ्झे सिस्व्व पियदंसणे, नरवई निरंदे
नरवसहे नरसीहे अब्महियरायतेयलच्छीए दिप्पमाणे मज्जणघराओ
पिडनिक्समइ ॥ ६२॥

# ६३. मज्जणघराओ पिंडनिक्खिमत्ता जेणेव बाहिरिया उवहाणसाला तेणेव जवागच्छइ, जवागच्छित्ता सीहासणंसि पुरत्थाभिग्रुहे निसीअइ ॥ ६३ ॥

- Taé nam Siddhatthé khattié kallam pāuppabhāé phulluppala-kamala-komalummīiiyamini ahāpaņduré rayanie rattāsogappagāsa-kimsuya-suyamuha-gunjaddha pabh**ā**e rāgabandhu jivaga-pārāvaya calana nayana-parahua suratta loanaiāsuana kusuma rāsi-hingulaya - niarāiréga - rehanta sarisé kamalayara sanda vibohié, utthiyan.mi sūré sahassarassimsami dinayaré téyasā jalanté tassa ya kara-paharāparaddhammi andhayāré bālāyava kumkuméņam khaciyavva jīvaloé sayanijjāo abbhutthéi- 60.
- 61. pāyapīdhāo Savaniiiāo abbhutthittä paccoruhai. paccoruhittā jénéva attaņa-sālā ténéva attaņa-sāla ténéva uvāgacchai, uvāgacchittā aţţaņasālam anupavisal anupavisittā anéga vāyāmajuddha-karanéhim jogga-vaggana--vāmaddana--malla parissanté, saya pāgasahassa pāg éhim sugandhavaratillamāiéhim pīnanijjéhim dīvanijjéhim mayanijjéhim binhanijjedappanujjéhim savindiyagāyapalhāyanijjéhim abbhangié samāņé tillacammansi niuņéhīm paģipungapāņipāyasukumāla komala

taléhim, abbhangana-parimaddanuvvalana — karanaguna nimmāéhim, cehééhim, dakkhéhim, paṭṭhéhim, kusaléhim, mehā-vīhim jiyaparissaméhim puriséhim aṭṭhisuhāé mansasuhāé tayā-suhāé roma suhāé cauvvihāé suha-parikkamanāé sambāhanāe sambāhié samāné, avagaya-parissamé aṭṭanasālāo paḍinikkhamai. 61,

Attaņa-sālāo padinikkhamittā jeņeva majjanaghare uvägacchai uvägacchittä majjanagharam anupavisai. samuttajäjäkulabhitämé mani-rayana vicitta anupavisittā. nhānamandavamsi, nāṇāmani-rayaṇa kuttlmatalé ramanijié bhatti-cittamsi nhānapīdhasi suhanisanné, pupphodaehim a. gandhodaéhim a, unhodaéhim a, suhodaéhim a, suddhodaéhim a. kallāņa-karaņa--pavara-majjaņavihīé majjié / Tattha saéhim bahuvihéhim kallanaga pavara majjanayasavasane, pamhala sukūmāla-gandha kāsāia lūhiangé, ahaya sumahaggha samvudé, sarasa—surabhi--gosīsa—candaņāņulitta--gatté. vana sui māla-vannaga vilévaņé, āviddha-mani-suvanne, kappiya hāra-addhahāra-tisaraya-pālambamāna-kadisutta - sukaya - sohé, pinaddhagévlíjé, angulijjagalaliya kayābharané, vara kadaga-tudiya thambhiyabhūé, ahiyarūvasassirīe, kundala ujjola āņaņé, mauda ditta síraé, hārutthaya sukaya raiya vacché, muddíyā pingalangulié, pālambapalambamāna sukaya pada uttarijjé, nāņāmaņikaņagarayanavimala-mahariha-nlunovaciya-misimisinta-viraiya-susilitthavisittha-lattha āviddha vīra valae, kim bahuņā! kapparukkhaéviva alankiya-vibhūsié narındé, sa-korinta malladaménam cchatté--nam dharijamānenam, séya-vara-cāmarāhim uddhuvvamānīhim, mangala - jaya - saddakayāloé-anéga gananāyaga-dandanāyaga - rāīsara—talavara — mādambiya —kodumbiya —manti — mahāmantiganaga-dovāriya-amacca-céda-pīḍhamadda-nagara-nigama-siţţhi -sépāyaī-satthavāha-dūya-sandhıvāla-sanddhim samparivudé. gahaganadippanta dhavala-mahāméhaniggaé iva, rikkhatārāganana majjhe, sasivva, piya-damsané, naravai narindé naravasahé narasīhé abbhahiyarāyatéyalacchīé, dippamāņé, majjaņagharāo padinikkhamai, 02

- 63 Majjaņagharāo paḍinikhamittā jénéva bāhiriyā twaṭṭhāṇasālā téņéva uvāgacchai, uvāgacchittā sīhāsaṇamsi puratthābhimuhé nisīai. 63.
- 60. Then, next day, at dawn, with the expansion of blue lotuses and the gentle opening of day-lotuses, with bright morning-light, and the rising of the extremely beautiful Sun-resembling the brilliancy of the red Asoka tree, the scentless red Kimśu-a tree, kesudo: the beak of a blossoms of the parrot, the red half of the Gunja berry (used as a measure of weight); the flowers of the Bandhu Iivaka tree (Pentapetes Pho enicca); the feet and eyes of the pigeon, the extremely red eyes of the Indian cuckoo, a heap of flowers jasuana 'popularly known as lāsuda-China Rose) a dense mass of vermilion-the expander of the forests of lotus-beds, and when the thousand-rayed Sun was shining with bright light, and the darkness was removed by the strokes of its rays, and when the world of the living was involved in the saffron-coloured light of the early Sun-sbine, Ksatrīya Siddhārtha rises up from his couch, 60
- 61. Having risen up from the couch he gets down from the foot-stool. Having got down, he goes to the gymnasiumhall, Having gone, he enters the gymnasium-hall. entered it, and becoming fatigued with several gymnastic exercises such as jumping, bending of stretched-out limbs. wrestling, fighting, and being anointed with highly scented oils refined one hundred times or one thousand (each with a different medicine ) or (oils costing 100 or 1000 gold coins in their preparation ) which nourished the system, promoted digestion increased manly vigour, strengthened muscles, excited sexual passion, and invigorated all the senses and limbs, he was shampooed by skilful persons with well-formed soft, tender palms of the hands and soles of feet, who were experienced in the best qualities of the art of rubbing the body with oil, massage, and bringing back the oil (to the surface ); they knew what to do at a particular time, and were intelligent, foremost, expert, wise and untiring.

When the king was shampooed by the rubbing beneficial in four ways-agreeable to bones, flesh, skin and hair-and when his fatigue was removed, he left the gymnasium-hall

62. Having left it, he went to the bathing house. Having gone, he enters the bathing-house. Having entered it, in a delightful bathing-pavillon charming with round perforated windows latticed with pearl strings and with the ground-floor decorated with designs of different kinds of jewels and precious stones, on a bathing-stool inlaid with designs of varieties jewels and precious stones, he sat down comfortably, and bathed himself with scented with flowers, with water with perfumes, with warm water, with scared water, and with pure water in accordance with an excellent health-giving method of bathing. When this healthy excellent bathing combined with many kinds of hundreds of auspicious marks ( on the body for warding off evil ) was over, he dried body with a long-haired, very soft, scented coloured towel, put on new valuable excellent garments, rubbed his body with fresh fragrant गोशोंचे Gosirsa, (a superior kind of sandal-paste), and anointed himself with sanctific - garlands and decorating pigments He put on ornaments of jewels and gold, fitly adorned himself with weel-arranged necklaces of three strings, half-necklaces (of nine strings) and necklace of three strings, a pendant hanging down ( from the and a loin-girdle He put on ornaments for neck, for fingers and charming ornaments for hair. His arms were made rigid by excellent bracelets and armlets He had splendour of excessive beauty. His face was lighted up by ear-rings and his head by a diadem. His chest, covered with necklaces, delighted well (the beholders) His fingers looked yellow by his finger-rings He put on a well-arranged cloth upper garment hanging like a pendant. He put on glittering, well-made, well-jointed excellent, beautiful वीरबल्य Vīra Vaļayas, Armlets (indicative of pride of heroism) made of spotless and valuable jewels, gold, and precious stones of various kinds by clever artisans What more! The king was ornamented and decorated like the wayyar

Kalpa Vriksa,—The Wishing Tree yielding desired objects. An umbrella embellished with wreaths and garlands of flowers of कोरिंड Korinta Tree, was held over him, and he was fanned by white excellent chowries. His appearance was greeted by the auspicious shouting of victory. Surrounded by (a great family of many chieftains, leaders of troops, kings, princes, knights, collectors, heads of families, ministers, chief ministers, gers, chamberlains, counsellors, servants, aids-de-camp, citizens, traders, merchants, generals, leaders of caravans, messengers. and frontier-guards-he,-the king and sovereign of men,-a bull (on account of bearing the burden of governing the earth) and a lion (a great warrior) among men, shining with the wealth of additional royal splendour, whose sight is beautiful to behold like the Moon coming out through a white great cloud in the midst of a group of constellations and glittering stars and asterisms -leaves the bathing-house, 62.

- 63 Having left the bathing-house, he enters the exterior hall of audience and having entered it, he sits on the lion-seated throne with the face turned towards the East
- ६४. सीहासणंसि पुरत्थामिष्ट्रहे निसीइत्ता अप्पणो उत्तरपुरियमे दिसीभाए अद्वमहासणाइं सेयवत्थपच्छत्थयाइं सिद्धत्थक्यमंगलोवयाराइं रयावेइ, रयावित्ता अप्पणो अद्रसामते नाणामणिरयणमंडियं, अहिअपिच्छ-णिक्जं, महण्यवरपृष्टुणुग्गयं, सण्हपृष्टभत्तिसयचित्तताणं, ईहामिय—उसभ—द्धरग—नर—मगर—विहग—बालग—किनर—रुरू-सरभ—चमर—कुंजर—वण्लय पजमलय—वित्तिचित्तं अव्भितिरअं जवणिअं अंछावेइ, अंछावित्ता नाणामणिरयणमिति-चित्तं, अत्थरयमिजमसूरगोत्थयं सेयवत्थपच्चत्थयं सुमज्यं अंगसुहफरिसगं विसिद्धं तिसलाए खित्तयाणीए महासणं रयावेइ, रयावित्ता कोइंबियपुरिसे सहावित्ता एवं वयासी॥ ६४।।
- ६५, खिप्पामेव मेा देवाणुप्पिया! अहंगमहानिमित्तसुत्तत्यधारए विविदत्यकुसळे सुविणळक्खणपाटए सद्दावेह, तए णं ते कोडुंबियपुरिसा

सिद्धत्थेणं रसा एवं वृत्ता समाणा इहतुह जाव दियया करयल जाव पिद्युणंति ॥ ६५ ॥

- ६६. पडिस्रणित्ता सिद्धत्थस्स खत्तियस्स अंतिआओ पडिनिक्खगंति, पडिनिक्खिमत्ता कुंडग्गायं नगरं पज्झं पज्झेणं जेणेव सुविणस्रक्खणपादगाणं गेहाइं तेणेव जवागच्छंति, जवागच्छित्ता सुवणस्रक्खणपादए सहावेति ॥६६॥
- 64 Sīhāsaņamsi puratthābhimuhé nisīttā appaņo uttaradisībhāé attha bhaddāsaņāim seyavatthapaccuttha puratthimé kaya mangalovayārāim rayāvéi rayāvittā vāim siddhattha nāņāmaņi-rayaņamaņdiyam adūra-sāmante appano picchanijjam mahaggha-varapattanuggayam bhattisayacittatānam īhāmiya-usabha --turaga-nara-magaravihaga - vālaga-kinnara - ruru -- sarabha -- camara - kunjara -- vanalava -paumalava-bhatti cittam abhhintariam javanlam anchāvéi. anchāvittā nāņāmaņl-rayaņa-bhatti cittam, attam, attharaya miu masūra gotthayam 'séya vattha paccnathayam, sumauyam, anga suha pharisagam visittham Tisalāe khéttīyānīé bhaddāsanam rayāvittā, rayāvittā, kydumbiya purisé saddāvéi, saddāvittā évam vayāsī,
- 65. Khippāméva bho dévāņuppiyā! atthanga mahā-nimitta suttattha dhārae, viviha sattha kusalé, suviņa lakkhana pāḍhaé saddāvéha, taé nam té kodumbiyapurisā Siddhatthenam rannā évam vuttā samāna haṭṭha tutṭha jāva hiyagā karayala jāva paḍisunanti. 65.
- 66 Padisunittā Siddhatthassa khattiyassa antiāo padinikkhamanti, padinikkhamittā Kundaggāmam nagaram majjham majjhénam jénéva suvina lakkhana pādhagānam géhāim ténéva uvāgacchanti, uvāgacchittā, suvina lakkhana pādhae saddāvénti.
- 64. Sitting on the lion-seated throne with his face towards the East, on his north-eastern side, he orders eight statechairs covered with a white cloth, and auspiclously decorated (with white mustard seeds), to be arranged Having ordered

them to be arranged, not too far from himself, and not too near to himself, he orders to be drawn an inside-curtain decorated with jewels and precious stones of various kinds. extremely worth seeing, very costly, and manufactured in a famous town. Its glossy soft cloth was adorned with hundreds of designs and pictures of wolves-bulls-horses-human beingscrocodiles-birds-snakes-किनर Kim-Nara- A kind of Vyantara gods known as kinnara, हह Ruru A kind of deer, सरभ Sarabha (An octoped wild animal which can even carry an elephant on its back) - THE Camara, A kind of deer resembling a buffalo the hair of whose tall is used for making chowries; of elephantsforest-creepers-and lotus-creepers. Having orpered it to drawn, he orders to be atranged for kşattiyanî Trisala excellent state-chair embellished with designs of various kinds of jewels and precious stones, covered with a coverlet and a soft pillow, covered with a white cloth, very soft, and of a pleasant touch to the body Having ordered it to be arranged, he calls the family-servants. Having called them, he spoke thus:-- 64

65. Quickly, indeed, O beloved of the gods! call the instructors of the signs of dreams who know the great science of Omens (Augury) and their meanings in their eight branches, and who are versed in various sciences,

Then the family-sarvants, thus addressed by king Siddhārtha, glad, contented, etc with the paims of their hands folded etc, accepted the words of command.

of the presence of kratriya Siddhartha, Having gone out, they go right through the town of Kunda-grama to the houses of instructors of signs of dreams. Having gone, they called the instructors of the signs of dreams.

The following are the eight branches of the Science of Omens;—

## अंगं१ स्वप्नं२ स्वरं३ चैव, मौमं४ व्य न५-छक्षणे६। जत्पाद७ मन्तरिक्षं च८, निमित्तं स्मृतमष्टभा ॥१॥

 Angam 1-Svapnam 2-Svaram 3-caiva, Bhaumam 4-Vyanjané 5-Laksane 6 1

Utpāda 7-mantariksam ca 8-Nimittam smritamastadhā 1.

- 1. निमित्त Nimittam, the Science of Omens ( Augury-Prognostics ) is said to be of eight kinds, viz I, as a late. Anga Vidya-Relating to the quivering of the limbs of the body. 2. स्वप्न विद्या Svapana Vidya-Relating to dreams. 3. स्वर विद्या Svara Vidya-Relating to the knowledge of sounds produced by various animals at different times. 4 भीम विद्या Bhauma Vidya-Relating to a knowledge of the shaking, trembling, quivering etc, of the Earth. 5. न्यन्तन विद्या Vyaniana Vidyā-Relating moles, etc on the body 6. स्थल विद्या Laksana Vidyā-Relating to a knowledge of various lines on the palms of hands and soles of feet, and other portions of the body 7. sauta faur Utpāta Vidya-Relating to a knowldege about the occurrence of lightning, falling of stars, meteors, Comets, and other heavenly bodies etc from the heavens, and 8. अन्तरिक्ष विद्या Antariksa Vidyā-Relating to a knowledge about the appearance and disappearance of various planets and their movements.
- ६७. तए णं ते सुनिणलक्षणपाढगा सिद्धत्यस्स खिन्न स्म को डंबिअपुरिसे हिं सदाविया समाणा इह-तुह जाव हियया, ण्हाया, क्यबिल-कम्मा, कयको ज्यमंगल्लपायच्छित्ता, सुद्धपावेसाइं मंगल्लाइं वत्थाइं पवराइं परिहिआ, अप्पमहण्याभरणालंकियसरीरा, सिद्धत्थयहरिआल्याक्यमंगल्ल-सुद्धाणा, सए हिं सए हिं गेहे हितो निग्गच्छंति, निग्गच्छित्ता खित्यकुंडग्गामं नगरं मज्झे पं जेणेव सिद्धत्थस्स रन्नो भवणवस्म हिंसगपि हितुबारे तेणेव सत्रागच्छंति, खवागच्छित्ता मवणवर्दिसगपि हितुबारे एग भो मिलति, एग भो मिलिता जेणेव बाहिरिया खवहाणसाला जेणेव सिद्धत्थं खितए तेणेव खवागच्छंति, खवागच्छंता कर्यल जाव अंजिल कहु सिद्धत्थं खित्यं जएणं विजएणं वद्धविति ॥ ६७॥

Taé nam té suvina-lakkhana- pāphagā Siddhatthassa khattlassa kodumbia puriséhim saddāvivā samānā hattha tuttha jāva hiyayā, nhāyā, kaya bali kammā, kaya kouya mangala pāyacchittā, suddha pāvesāim mangallāim vathāim pavarāim parihiā, appa-mahagghā-bharanālankiyasarīrā, siddhatthaya hariālivā kaya mangala muddhānā, saéhim saéhim géhéhinto niggacchanti, niggacchittä Khattiya-Kundaggamam nagaram majjham majjhénam jénéva Siddhattassa ranno bhavana vara vadinsaga padiduvāré ténéva uvāgacchanti, uvāgacchittā bhavana vara vadinsaga padiduvāré égao milanti, egaō militã ieneva bāhīriyā uvatthāņasālā jénéva Siddhatthé khattié ténéva uvagacchanti, uvagacchitta kara vala java anjalim kattu Siddhattham khattiyam jaénam vijaénam vaddhāvinti 67.

67. Then, the instructors of the signs of dreams, being called by the family-servants of ksatriya Siddhartha, (they) glad, contented, etc at heart, bathed, gave offering (to housedeities), did auspicious marks and expiatory acts ( for warding off evil ), put on clean auspicious excellent dress fit for a royal assembly, adorned their bodies with small but very costly ornaments, placed on their heads white mustard seeds and हरितालिका Haritālikā, Dūrvā grass, and they go out of their own houses Having gone out, the; go right through the kşatriya part of the town of Kunda grama to the wicket-gate of king Siddhārtha's palace-an excellent diadem of its kind. gone, they assembled together at the wicket-gate of the cellent diadem-like palace (and appoint one man fore-man, from amongst themselves, the rest following him ). Having united together, they go to the exterior hall of the assembly into the presence of Ksatriya Siddhartha gone, they with the palms of the hands folded etc. and bring ing round the folded hands in front of their foreheads, gave him the greating of victory and triumph, 67.

The instructors of the signs of dreams assembled together near the wicket-gate of the palace of king Siddhārtha. (and unanimously appointed one man as their fore-man; the rest consented to follow him).

Because, it is said:-

# सर्वेऽपि यत्र नेतारः, सर्वे पण्डितमानिनः । सर्वे महत्विमच्छन्ति, तदुवन्दमवसीद्ति॥१॥

- Sarve'pi yatra nétārah sarvé paņḍitamāninah;
   Sarvé mahatvamicchanti tad vrindamavasīdati 1.
- 1. An assemblage, in which all are leaders; all consider themselves as equally wise; and, in which all hanker after greatness,—that—assem—blage perishes.

The Story of five hundred warriors serves as a good example. It runs as follows:—

#### STORY OF FIVE HUNDRED WARRIORS

Five hundred warriors with different shades of temperament, and not agreeable to each other, but puffed up with the pride of their own valour and disrespectful, went to a king with the object of seeking employment under him They were very arrogant considering themselves as "Indras", destitute of any polite behaviour between elders and youngsters, and were quarrelling with each other.

With the object of testing them, the king, under the advice of his minister, sent only one couch for them. Since they were arrogant, disrespectful, and quarrelsome, they began to fight with one another for the use of the couch during the night. At last, under the false impression that the couch is being used equally by all, they kept the couch in the centre, kept all their weapons on it, and slept with their feet directed towards the couch.

When informed of the incident of the night by king's servants secretly placed there, the king, thinking that those

people were arrogant, disrespectful, and quarrelsome, and that no useful service can be ever expected from such insolent persons during the time of wars, peremptorily dismissed them.

The instructors of the Signs of Dreams greeted king Siddhartha with the following benedictory words:—

दीर्घोग्रभेव द्वतवान् भव मव श्रीमान् यग्रस्वी भव महावान् मव भूरिसत्त्वकरुणादानैकश्रीण्डो मव । मोगाढचो भव माग्यवान् भव महासीमाग्यशाली भव मौढश्रीभेव कीर्तिमान् मव, सदा विश्वोपजीव्यो भव ॥ १ ॥

1. Dirghāyu-r-bhava, vrittavān bhava, bhava śrīmān, yaśasvī bhava,

Prajňāvān bhava; bhūri-sattva-karuņā-dānaika-śaundo bhava:

Bhogāḍhyo bhava, bhāgyavān bhava, mahāsaubhāgyaśālī bhava,

Praudhaśrī bhava kirtimān bhava sadā viśvopajīvyo bhava, 1.

1, Be long-lived, be virtuous, be wealthy, be famous,

Be wise, be passionately fond of strong character, compassion and charity:

Be abounding in objects of enjoyment, be lucky, be immen--sely prosperous,

Be full of royal dignity, be illustrious, and be always capable of furnishing a maintenance to the entire world. 1.

कल्याणमस्तु शिवमस्तु धनागमोऽस्तु,
 दीर्घायुरस्तु ग्रुतजन्मसमृद्धिरस्तु ।
 वैरिक्षयोऽस्तु नरनाथ ! सदा जये।स्तु,
 युष्पत्कुले च सत्तं जिनमक्तिरस्तु ॥ २ ॥

- Kalyāņamastu, ślvamastu dhanāgamostu,
   Dīrghāyurastu sutajanmasamriddhi—r—astu;
   Vairikṣayo'stu naranātha ! sadā jayostu,
   Yusmat kuļé ca satatam Jina-bhakti—r—astu. 2.
- 2. Let there be prosperity, let there be bliss, let there be acquisition of wealth,

Let there be long life, let there be birth of a son and affluence.

Let there be destruction of enemies, O lord of men! let there be always victory, and

Let there be जिनसक्ति Jina-Bhakti, devotion paid to a Tirthankara, in your family, for ever.

#### CHAPTER IV

- ६८. तए णं ते सुविणलक्षणपाढगा सिद्धत्थेणं रण्णा वंदिय-पूर्य-सकारिय-सम्माणिया समाणा पत्तेयं पत्तेयं पुच्चकृत्थेस महासणेस निसीयंति ॥ ६८ ॥
- 68. Taé ņam té suviņa-lakkhaņa-pāḍhagā Siddatthéņam raņņā vandiya-pūiya-sakkāriya-sammāņiyā-samāņā pattèyam puvvannatthésu bhaddāsaņésu nisīyanti; 68.
- 68. Then, the interpreters of dreams adored, worshipped, gifted with fruits and clothes, and respected by King Siddhārtha, sit, each, on chairs of state previously arranged.
- ६९. तए णं सिद्धत्ये स्वत्तिए तिसळं स्वत्तियाणि जवणिअंतरियं 
  ग्राचेइ। ग्रावित्ता पुष्फ-फळपडिपुष्णइत्ये परेणं विणएणं ते स्रुविणळक्त्वणपार्क्य एवं क्यासी ॥ ६९ ॥
- ७०. एवं खद्ध देवाणुण्यया! अद्ध तिसळा खत्तियाणी तंसि तारिसगंसि जाव मुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे उराक्षे चडहस महामुमिणे पासिचा णं पदिबुद्धा ॥ ७० ॥
- ७१. तं जहा--"गय वसह" गाहा । तं एएसिं चउइसण्हं महाग्रुमिणाणं देवाणुप्पिआ ! उराळाणं के मने कल्ळाणे फल-विचिविसेसे सिक्स्ड ! ॥७१ ॥

- 69. Taè nam Siddhatthé khattlé Tisalam khattiyānīm javaniyantariyam thāvéi! thāvittā pupf phala padipunna hatthé parénam vinaénam té suvina lakkhana pādhaé évam vayāsi. 69.
- 70. Évam khalu dévāņuppiyā! ajja Tisaļā khattiyāņī tamsi tārisagamsi jāva sutta-jāgarā ohīrmāņī obīramāņī imé éyārūvé urālé cauddasa mahāsumiņé pāsittā ņam padıbuddhā. 70.
- 71. Tam jahā-Gaya, Vasaha-Gāhā, tam éésim cauddasanham mahā-suminānam dévaņupp!yā! urāļānam ké manné kallāņe phala-vitti visésé bhavissai! 71.
- 69. 70. 71. Then, Kşatriya Siddartha, seats Kşatriyani Trisala on a seat behind the curtain, and with his hands full of flowers and fruits, very courteously addressed the interpreters of dreams, thus:—

(King Siddhārtha takes flowers and fruits into his hands before narrating the nature of the dreams to the interpreters of dreams with the object of knowing their consequences.)

[ It is said:—

# रिक्तपाणिर्न पश्येच राजानं दैवतं गुरुम्। निमित्तक्षं विशेषेण, फल्लेन फल्लमादिशेत्॥१॥

- Rikta-pāņi r-na pasyécca rājānam daivatam gurum;
   Nimittajnam viséséna phaléna phalamādisét. I
- 1. One should not see a king, a god, a preceptor, and particularly an interpreter of dreams with empty hands because consequence is indicated by the (nature of) fruits,]
- 70. O beloved of the gods! Indeed, to-day when Kṣatriyāṇī Triśalā was half-asleep and half waking-taking a short-nap-on her enchanting bed, suitable for lucky and meritorius individuals, she woke up, having seen such praiseworthy fourteen great dreams.

- 71 Viz-The Elephant, Bull, etc. What, to be sure, O beloved of the gods! will be the blessed gain or professional acquisition portended by these fourteen praiseworthy great dreams?
- ७२. तए णं ते सुमिणकक्त्वणपादमा सिद्धत्थस्स खित्तयस्स अंतिए एयमद्वं सोचा निसम्म इह—तुह जाव हियया ते सुमिणे सम्मं ओगिण्हिन्त आगिण्हित्ता ईहं अणुपिवसन्ति, अणुपिवसित्ता अन्नमन्नणं सिद्धं संचालेन्ति संचालिता तेसिं सुमिणाणं लद्धा गहियदा पुच्छियदा विणिच्छियदा अहिगयदा सिद्धत्थस्स रण्णो पुरओ सुमिणसत्थाइं उचारेमाणा उचारेमाणा सिद्धत्थं खत्तियं एवं बयासी ॥ ७२ ॥
- . 72. Taé ņam té sumiņa-lakkhaņa-pādhagā Siddhatthassa khattiyassa antié éyamattham socchā nisamma hattha-tuttha jāva hiyayā té sumiņé sammam ogiņhanti, ogiņhittā īham aņupavisanti, aņupavisittā annamannéņam saddhim samcālenti, samcālittā tésim sumiņāņam laddhatthā, gahiyatthā, pucchiyatthā, viņicchiyatthā, ahigayatthā Siddhatthassa raņņo puraö sumiņasatthāim uccārémāņā uccārémāņā Siddhattham khattiyam evam vayāsi 72.
- 72. Then, the interpreters of dreams, having heard this fact from Siddhārtha Kṣatriya, and having known the same in their mind, and being pleased, satisfied, and with their hearts full of joy, ponder over the dreams, and having pondered over them, think about their meanings and having thought well, discuss the same mutually amongst themselves. Having so discussed amongst themselves, the interpreters of the dreams, who have known the meanings of the dreams by their own intellect, who have accepted their meanings after receiving the opinion of others, and who, in case of doubts, solved them by questioning others, and who have thus settled and fully comprehended their meaning, spoke thus to King Siddhārtha repeating verses of the Science of Dreams (in support of their opinion):—

१ २ ३ ४ अनुभूतः श्रुतो दृष्टः मकृतेश्व विकारजः । १ स्वमावतः सम्रद्धभू-श्विन्तासन्ततिसम्भवः ॥ १ ॥

देवताद्युपदेशोत्या धर्मकर्मममावजः।
पापोद्रेकसग्रुत्थश्च स्वप्नः स्वानवधा तृणाम्।। २ ॥ ग्रुग्मम्
पकारैरादिमैः षड्मि-रशुभश्च शुभोऽपि वा।

इच्टो निरर्थकः स्वमः, सत्यस्तु त्रिभिरुत्तरैः॥ ३॥

- 1. Anubhūtah śruto dristah prakritéśca vikārajah;

  Svabhāvatah samudbhūta ścintāsantatisambhavah 1.
- 2. Dévatādyupadeśottho dharma-karma-prabhāvajah;
  Pāpodrékasamutthasca svapnah syānavadhā nrinām 2.
- 3. Prakārairādimaih şaḍbhih-raśubhasca śubho'pi vā; Dristo nirarthakaḥ svapnah satyastu tribhiruttaraiḥ 3.
- 1-2. People have dreams in any of the nine ways. 1. They see, in a dream, things experienced. 2 They see in a dream, things heard of. 3. They see, in a dream, things seen in a wakeful state. 4 They see dreams produced by a disease (of state Wind, that Pitta, Bile, and says Kapha, Phlégm), in a body 5 They see dreams without any visible cause. 6. They see dreams caused by a series of anxieties. 7, They see dreams under the influence of a god 8, They see dreams caused by the brilliancy of their religious actions, and 9. They see dreams caused by the excess of their evil actions.
- 3. Out of these kinds of dreams, the first six, either good or bad, are fruitless. The last three either good or bad, bear good or evil fruits.

रात्रेश्वतुर्षु यामेषु दृष्टः स्वप्नः फलपदः।
मासद्वांदशिमः षड्भिस्तिभिरेकेन च क्रमात् ॥ ४ ॥
निशान्त्यपटिकायुग्मे, दशाहात् फलति ध्रुवम्।
दृष्टः सूर्योदये स्वमः सद्यः फलति निश्चितम् ॥ ५ ॥
मालास्त्रमोऽह्मिदृष्टश्च तथाऽऽधिन्याधिसम्भवः।
मळमूत्रादिपीढोत्थः स्वमः सर्वो निर्थकः॥ ६ ॥

- Rātséscaturṣu yāméṣu driṣtah svapnah phalapradaḥ;
   Māsal r-dvādaśabhih ṣaḍbhistribhirékéna ca kramāt. 4.
- Niśānfyaghatikāyvgmé daśāhāt falati dhruvam;
   Drastah suryoodayé svapnah sadyah phalati niscitam.
- 6. Mālāsvapno'hnidrastasca, tathā ādhi-vyādhi-sambhavah; Mala-mūtrādi-pīdotthah svapnah sarvo nirarthakah 6.
- 4. The dream, seen during the four याम Yāmas (periods of three hours) of night gives fruit during twelve months, six months, three months and one month respectively (that is to say, the dream seen during the first quarter of the night, gives fruit during twelve months, the dream seen during the second quarter gives fruit during six months, the dream seen during the third quarter gives fruit during three months, and that seen during the fourth quarter of the night, gives fruit during one month.).
- 5. The dream seen during the last two sections Ghatikas (period of forty-eight minutes) of the night, positively gives fruit during ten days; and the dream seen at the rising time of the Sun, assuredly gives fruit immediately.
- 6. A series of dreams seen continuously one after the other, a dream seen during day time, a dream caused by mental affliction or bodily pain, and a dream caused by suppressing the desire to defecate or to urinate are all fruitless.

## धर्मरतः समधातुर्यः स्थिरचित्तो जितेन्द्रियः सदयः। मायस्तस्य मार्थितमर्थे स्वमः मसाधयति ॥ ७॥

7. Dharmaratah samadhātu-r-yah sthira-citto jiténdriyah sadayah;

Prāyastasya prārthitamartham svapnah prasādhayati.

# न श्राच्यः कुरुप्तो, गुर्वादेस्तदितरः धुनः श्राच्यः । योग्यश्राच्याऽमाने, गोरपि कर्ण प्रवित्तय वदेत् ॥ ८॥

- 8. Na śrāvyah kusvapno gurvādé-staditarah punah śrāvyah; Yogya-śrāvyābhāvé gorapi karņé pravisya vadét, 8.
- 7. The dream occurring to a man, who is devoted to his religion, who has humours of his body well-balanced, who is steady-minded, who has subdued his senses, and who is compassionate, mostly accomplishes his desired object.
- 8. A bad dream should not be said out to any body. A good dream should be told to a guru, and any other eldery person. In case, there is no suitable person to whom it can be narrated, it can even be said out into the ears of a cow.

इष्टं दृष्ट्वा स्वप्नं न सुप्यते नाप्यते फलं तस्य।
नेया निशाऽपि सुधिया, जिनराजस्तवनसंस्तवतः॥९॥
स्वममनिष्टं दृष्ट्वा सुप्यात् पुनरिप निशामवाप्यापि।
नाऽयं कथ्यः कथमपि, केषाश्चित् फलित न स तस्मात्॥१०॥
पूर्वमनिष्टं दृष्ट्वा स्वप्नं यः मेक्षते शुमं पश्चात्।
स तु फल्लदस्तस्य भवेद् दृष्ट्व्यं तद्वदिष्टेऽपि॥११॥

- 9. Istam drastvā svapnam na supyaté nāpyate phalam tasya; Néyā nišā'pi sudhiyā jinarāja-stavana-samstavatah 9.
- Svapnamauişţam draşţvā supyāt punarapi niśāmavāpyāpi;
   Nă'yam kathyah kathamapi kéşăncit phalati na tasmāt.

11. Pūrvamanistam drastvā svapnam yah préksaté subham pascāt,

Sa tu phaladastasya bhavéd drastavyam tadvadisté'pi. 11.

- 9. After seeing a good dream, a wise man should not sleep because, by doing so, he does not obtain the desired fruit of that dream. He should pass the whole night in reciting verses in praise of Tirthankaras
- 10. After seeing a bad dream, one should sleep again, even if there is no night remaining. He should not also say it out to any one else, and, thereby, it does not bear evil consequences.
- 11. When a man sees a good dream after seeing first a bad dream, he gets the fruit of the good dream; in the same manner, when he sees a bad dream after seeing a good dream, he gets the fruit of the bad dream.

स्वप्ने मानव-मृगपित-तुरंग-मातङ्ग-त्रषभ-ांसहीमिः।
युक्तं रयमारूढो, यो गच्छिति भूपितः स मवेत्॥१२॥
थपहारा हय-वारण-यानाऽऽसन-सद्न-निवसनादीनाम्।
नृपश्चा-श्रोककरा, बन्धुविरोधा-ऽर्थहानिकरः॥१३॥

12. Svapné mānava-mrigapati-turanga-mātanga-vrisabha-sinhī-bhia;

Yuktam rathamarudho, yo gacchati bhupati sa bhavét.

- 13. Apahāro haya-vāraņa-yānā' sana-sadana nivasanādīnām; Nripśankā-śokakaro, bandhuvirodhā'-rthahānikarah.
- 12. The man, who goes, in a dream, riding a chariot yoked to a man, or a lion, or a horse, or an elephant, or a bull or to a lioness, becomes a king
- 13. If a man sees, in a dream, forcible abduction of his horse, elephant, vehicle, seat, house, and clothes, the dream

becomes the cause of a fear or apprehension from his king, of sorrow, of hostilities with his relatives, and of pecuniary loss to himself.

यः सूर्य-चन्द्रमसा-विंवं प्रसते समप्रमि पुरुषः ।
कल्यति दीने।ऽपि महीं, ससुवर्णां सार्णवां नियतम् ॥ १४ ॥
हरणं महरण-भूषण-मिण-मौक्तिक-कनक-रूप्य-कुप्यानाम् ।
धन-मान-म्लानिकरं दारुणमरणावहं बहुषः ॥ १५ ॥
आरूदः शुम्रमिमं नदीतटे शालिमोजनं कुरुते ।
शुक्तते भूमिमिखलां, स जातिहीनोऽपि धर्मधनः ॥ १६ ॥
निजमायीया हरणे वसुनाशः पराभवे च संक्लेशः ।
गोत्रस्तीणां तु नृणां जायेते बन्धुवध-बन्धौ ॥ १७ ॥
शुम्रेण दक्षिणस्यां यः फिणना दश्यते निजश्रजायाम् ।
आसादयति सहस्रं कनकस्य स पञ्चरात्रेण ॥ १८ ॥

- 14 Yah sürya-candramaso-r-bimbam grasaté samagramapi puruşah;
  - Kalayati dîno'pi mahîm sa-suvarņām sārņavām niyatam-
- Haranam praharana-bhūśana mani-mauktika kanakarūpya-kupyānām;
  - Dhana-māna-mlānikaram dāruņa-maraņāvaham bahusah,
- 16. Ārūdhah subhramibham nadîtate sali-bhojanam kurute; Bhunkte beumimakhilām sa jātihino'pi dharma-dhanah.
- 17. Nijabhāryāyāh haraņe vasunāsah parābhavé ca canklésah; Gotrastrīņām tu nriņām jāyété bandhu vadha-handhau.
- 18. Subhréna daksinasyām yah phanina dasyate nijabhujāyām; Asādayati sahasram kanakasya sa pancarātréna.
- 14. The person who, in a dream swallows the complete, disc of the Sun and the Moon, positively obtains the earth

along with its gold and seas, even if he be a pauper, that is to say, he becomes a sovereign of the world.

- 15. If any one sees, in a dream, the deprivation (abduction) of his weapon, ornaments, gems, pearls, gold, silver, and other metals except gold and silver, that dream, in majority of cases results in loss of wealth and fame, and brings about terrible death
- 16. The man, who riding on a white elephant eats rice on the bank of a river, (in a dream), enjoys the whole world, becoming plous, even if he be of a low birth.
- 17. A man, seeing the abduction of his wife, (in a dream) suffers loss of wealth and property, and seeing humiliation of his wife, suffers mental agony, while a man, seeing. (in a dream), the abduction and humiliation of females of his family, meets with the murder or bondage of his kinsmen.
- 18. The man, who is bitten by a white serpent on his right arm, in a dream, obtains one thousand gold mohurs within five nights.

जायेत यस्य इरणं, निजशयने।—पानहां पुनः स्वप्ने ।
तस्य त्रियते दियता, निविद्धा स्वश्ररीरपीडा च ॥ १९ ॥
यो मानुष्यस्य मस्तक—चरण—धुजानां च भक्षणं कुरुते ।
राज्यं कनकसहस्रं, तद्धमामोत्यसौ क्रमशः ॥ २० ॥
द्धारपरिघस्य शयन—पेंखोळन—पादुका—निकेतानाम् ।
अञ्चनमपि यः पश्यति, तस्याऽपि कळत्रनाशः स्यात् ॥ २१ ॥
कमळाकर—रत्नाकर—जळसम्पूर्णापगाः सुद्धन्मरणम् ।
यः पश्यति छमतेऽसावनिमित्तं वित्तमितिविपुळम् ॥ २२ ॥
अतितप्तं पानीयं, सगोमयं गडुळमोषचेन युतम् ।
यः पिवित साऽपि नियतं. चियतेऽतीसाररोगेण॥ २३ ॥

- 19. Jāyéta yasya haraṇam, nijaśayanopānahām punah svapné; Tasya mriyaté dayitā, nibidā svaśarīrapīdā ca.
- 20. Yo mānuṣyasya mastaka-caraṇa-bhūjānām ca bhakṣaṇaṇ kuruté.
  - Rājyam, kanaka-sahasram, tadıdhamāpnotyasau kramasah.
- 21 Dvāra-parighasya śayana-prénkholana-pādukā-nikétānām; Bhanjanamapi yah pasyati tasyāpi kalatra-nāsah syāt,
- 22. Kamalākara-ratnākara-jalasampūrņāpagā suhrud-maraņam; Yah pastyati labhate'sā-vanimittam vittam atlvipulam
- 23. Atitaptam pānīyam sagomayam gadulamausadhéņa yutam; Yah pibati so'pi niyatam mriyaté'tisāra-rogéņa.
- 19 The wife of the man, who sees in a dream, the abduction of his bedding and of his shoes, dies; and the person himself suffers severe bodily affiction.
- 20. The man who, in a dream, eats the head of a man, obtains a kingdom; the man who eats the feet of a man in a dream obtains one thousand gold mohurs; and the man who eats the arms of a man in a dream obtains five hundred gold mohurs.
- 21. The man who, (in a dream,) sees the breaking of his door-bar, of his bed, of his swinging-board, of his shoes, and of his house, has loss of his wife.
- 22 The man, who in a dream, sees a lake, a sea, a river full of water, and the death of his friend, obtains much wealth suddenly, without any visible cause.
- 23. The man who in a dream, drinks very hot dirty water mixed with cow-dung and mixed with medicines, positively dies, suffering from diarrhoea.

देवस्य प्रतिमाया यात्रा-स्नपनी-पहार-पूजादीन्। यः विद्धाति स्वप्ने, तस्य मवेत् सर्वतो द्वद्धिः॥ २४॥ स्वप्ने हृदयसरस्यां यस्य प्रादुर्भवन्ति पञ्चानि ।
कुष्ठविनिष्टश्वरीरा यमवसितं याति स त्वरितम् ॥ २५ ॥
आष्यं प्राष्ट्यं स्वमे यो विन्दति वीक्षते यशस्तस्य ।
तस्याऽभ्यवहरणं वा क्षीराह्मैनैव सह शस्तम् ॥ २६ ॥
हसने शोचमचिरात् प्रवर्तते नर्तनेऽपि वधवन्धौ ।
पठने कछहश्च नृणा-मेतत् प्राक्षेन विह्मेयम् ॥ २७ ॥
कुण्णं कुत्सनमशस्तं, मुक्त्वा गा-वाजि-राज-गज-देवान् ।
सकछं भुक्छं च भुमं, त्वक्त्वा कर्णास-छवणादीन् ॥ २८ ॥

- 14. Dévasya pratimāyā yātrā-snapano-pahāra pūjadin; Yo vidadhāti svapné, tasya bhavét sarvato vriddhiņ
- 25. Svapné hridaya-sarasyām yasya prādu-r-bhavanti padmāni; Kuṣṭha-viniṣṭa-śarīro yamvasatim yāti sa tvaritam.
- 26. Ajyam prajyam svapné yo vindati viksyaté yaśastasya; Tasya'bhyavaharanım va ktrannénaiva saha śastam.
- 27. Hasané śocanamacirāt pravartate nartane'pi vadhabandhau;
  Pathané kalahasca nrināmétat prājnéna vijnéyam.
- 28. Krisņam kritsnamašastam muktvā go-vaji-rāja-gaja-dévān, Sakalam šukļam ca šubham, tyaktvā kārpāsa-lavāņādin.
- 24. The man, who in adresm, does pilgrimage to the idol of a god, bathes the idol with water, lays before the idol sweet-meats, fruits, and adorns the idol with clothes, ornaments etc. attains prosperity round.
- 25. The man who, in a dream, sees lotuses growing in his heart-region, becomes disabled by leprosy and soon dies.
- 26. The fame of the person who obtains much clarified butter, in a dream, increases, and eating of the same with kṣrānna i. e. rice, sugar and milk, is also praiseworthy.

- 27. Persons laughing in a dream, become sorry in a short time; persons dancing in a dream, are either killed or sent to jail; persons studying in a dream, suffer from quarrels. It should be known by wisemen.
- 28. All black things, except a cow, a bull, a horse, a king, an elephant, and a god, seen in a dream, indicate a bad dream. All white things except cotton—seeds and salt seen in a dream, indicate a good dream.

The man who sees himself climbing an elephant, a cow, a bull, a palace, or a mountain in a dream, acquires greatness.

A man, seeing his body besmeared with foeces in a dream, becomes healthy. Lamentation in a dream, results in mirth.

A king, an elephant, a horse, gold, a bull, a cow, or one's family-members seen in a dream, indicates prosperity to a family.

A man, seeing himself mounting a palace and taking his dinner there, or seeing himself swimming in a sea, becomes a king, even if he is born in a low family.

One attains victory, by seeing a lamp, flesh, fruit, a virgin, a lotus, a canopy, or a flag in a dream.

A man, seeing himself climbing a full-blown tree, heavy with flowers and fruits or climbing a Rayana tree रायण बुझ Mimusops Hexandus in a dream, obtains much wealth.

A man, seeing himself mounted alone on a she-ass, a camel, a baffalo, or a he-buftalo in a dream, dies suddenly

A man enjoying a female clad in a white apparel, and with her body anointed with white sandal paste in a dream, obtains wealth of every kind.

The blood of the man, enjoying a female with red clothes and with her body besmeared with red sandal paste, in a dream, dries up,

A man, seeing himself mounted on a heap of gems, gold, or lead, in a dream, necessarily acquires Samyag darsana and attains Mokṣa मोक्स Liberation.

दृष्टाः स्वप्ना ये स्वं, प्रति तेऽत्र शुभाऽशुमा तृणां स्वस्य ।
ये प्रत्यपरं तस्य, क्रेयास्ते स्वस्य नो किञ्जित् ॥ २९ ॥
दुःस्वप्ने देव—गुरून् पूजयित करोति क्रक्तितश्च तपः ।
सततं धर्मरतानां, दुःस्वमो भवति सुस्वप्नः ॥ ३० ॥

29. Dristāh svapnā yé svam, prāti té'tra subhāsubhā nrinām svasya;

Yé pratyaparam tasya jñéyāsté svasya; no kimcit.

- 30. Duhsvapné déva-gurūn pūjayati karoti saktitasca tapah; Satatam dharma-ratānām-duhsvapno bhavati susvapnah.
- 29. Persons, seeing good or bad dreams about themselves, obtain, for themselves, the good or evil consequences of those dreams, but the good or evil consequences of good or bad dreams seen by them, about other persons, go to the other persons and nothing to themselves.
- 30. On getting a bad dream, one should worship one's favourite god and preceptor, and should practise penance according to his own bodily power, because, a bad dream to persons who are constantly devoted to their religious duty, turns out to be a good dream. 30

एवं खळ देवाणुप्पिया! अम्हं सुमिणसत्थे बायाकीसं सुमिणा तीसं महासुमिणा, बावत्तरिं सन्त्रसुमिणा दिहा ।। तत्थ णं देवाणुष्पिया! अरहंत-मायरो वा चक्कवद्दीमायरो वा अईतंसि वा चक्कद्रंसि वा, गन्मं वक्कमा-णंसि एएसिं तीसाए महासुमिणाणं इमे चल्दस महासुमिणे पासित्ता णं पढिबुज्झन्ति ।। ७३ ॥

तं जहा---''गय वसह०'' गाहा ॥ ७४ ॥

वासुदेवमायरे। वा वासुदेवंसि गब्मं वक्कमाणंसि एएसि चउइसण्हं महासुमिणाणं अन्नयरे सत्त महासुमिणे पासित्ता णं पडिबुड्झन्ति ॥ ७५ ॥

बल्रदेवमायरे। वा बल्रदेवंसि गब्भं वक्तमाणंसि एए।स च उद्दसण्हं महासुमिणाणं अन्नयरे चत्तारि महासुमिणे पासित्ता णं पडिबुज्झन्ति ॥ ७६ ॥

मंडिलियमायरो वा मंडिलियंसि गन्भं वक्तमाणंसि एएसिं चउइसण्हं महासुमिणाणं अन्नयरं एगं महासुमिणं पासित्ता णं पडिबुज्झिन्त ॥ ७७॥

- 73. Evam khalu dévāņuppiyā! amham sumiņasatthé bāyālisam sumiņā, tîsam mahāsumiņā, bāvattarim savva sumiņā diṭṭhā; tattha nam devāņuppiyā! Arhanta-māyaro vā Cakka-vaṭṭi-māyaro vā Arhantaṃsi vā Cakkaharamsi vā gabbham vakkamāņamsi éésim tîsāé mahāsumiņam imé cauddasa mahāsumiņā pāsittā ņam paḍibujjhanti 73.
  - 74, Tam Jahā-Gaya Vasaha Gāhā, 74
- 75. Vāsudévamāyaro vā Vāsudévamsi gabbham vakkamāņamsi éésim cauddasanham mahāsuminānam annayaré satta mahāsuminé pāsittā nam padibujihanti. 75.
- 76. Baladévamāyaro vā Baladévaṃsi gabbham vakka māņamsi éésim cauddasanham mahāsumināņam annayaré cattāri mahāsuminé pāsittā ņam padibujjhanti. 76.
- 77. Mandaliyan ayaro va Mandaliyansi gabbham vakkama manamsi éésim cauddasanham mahasuminan annayaram égam mahasuminam pasitta nam padibujihanti. 77.
- 73. Indeed, O beloved of the gods! There are mentioned, in our Science of Dreams, forty-two ordinary dreams, and thirty great dreams-altogether seventy-two dreams. These, O beloved of the gods! the mother of an Arhat or of a Cakravartin wakes up on seeing the fourteen great dreams out of the thirty great dreams, when the soul of a Tîrthankara or a Cakravartin enters the womb of his mother.

- 74. They are: -Elephant, Bull etc, Gāthā.
- 75. The mother of a Vāsudéva wakes up on seeing any seven dreams out of these fourteen great dreams, when the soul of a Vāsudéva enters the womb of his mother.
- 76. The mother of a Baladéva wakes up on seeing any four dreams out of these fourteen dreams, when the soul of a Baladéva enters the womb of his mother.
- 77. The mother of a Mandalika i. e. ruler of a province, wakes up on seeing any one dream out of these fourteen great dreams, when the soul of a protege prince enters the womb of his mother.
- ७८. इमे य णं देवाणुणिया! तिसलाए खत्तियाणीए चन्नदस महाम्रमिणा दिहा। तं जराला णं देवाणुणिया! तिसलाए खत्तियाणीए म्रमिणा दिहा, जाव मंगल्लकारगा णं देवाणुण्पिया! तिसलाए खत्तियाणीए म्रमिणा दिहा, तं जहा—अत्थलाभो देवाणुण्पिया! मोगलाभो देवाणुण्पिया! पुचललाभो देवाणुण्पिया! एवं लख देवाणुण्पया! सुक्ललाभो देवाणुण्पया! रज्जलाभो देवाणुण्पया! एवं लख देवाणुण्पया! तिसला खत्तियाणी नवण्हं मासाणं बहुप द्विणुण्णाणं अद्धुमाणं राइंदियाणं विइकंताणं, तुम्हं कुळकेजं, कुलदीवं, कुलप्वयं, कुलविक्तिसं, कुलतिलयं, कुलकित्तिसरं, कुलविक्तिसरं, माणुम्माण-प्यमाणपिद्युक्तसुजायसव्वंगसंदरंगं, सिससोमाकारं, कंतं, पियदसणं, सुरूवं, कार्यं प्याहिसि॥ ७८॥
- 78. Imé ya ņam dévāņuppiyā! Tisalāé khattiyāņīé cauddasa mahāsumiņā diṭṭhā; tam urālā ņam dévāņuppiyā! Tisalāé khattiyāņīé sumiņā diṭṭhā, jāva maṅgallakārgā ņam dévānuppiyā: Tisalāé khattiyāņīé sumiņā diṭṭhā! Tam jahā-Atthalābho dévāņuppiyā! bhogalābho dévāņuppiyā! puttalābho dévāņuppiyā! sukkhalābho dévāņuppiyā!; évam

khalu dévāņuppiyā! Tisalā khattiyāņī navanham māsānam bahupadipunnānam addhatthamanam raimdiyanam vnkkantāņam. tumham kula-kéum kula-dīvam. kula-pavvavm kula-vadimsayam, kula-tilayam kula-kittikaram kula-vittikakula-dinayaram, kuladharam kula-nandikaram kulajasakaram, kula-pāyavam, kula-tantu santāņa vivaddheņakaram sukumālapānipāyam, ahina, — padipuņņa — pancindiya — sarīram, lakkhana-vanjana-gunovavév iin. māņummāņappamāņa - padipu sujāya-sarvanga-sundarangam sasi -somākākram, kantam, piya-damsanam, surūvam dārayam payāhisi, 78.

78. And these, O dévānuppiyā! Triśalā! ksatrivānī has seen fourteen great dreams. Magnanimous O dévanuppiya! Triśajā ksatriyānī has seen dreams etc. till auspiclous etc. O dévanuppina! Trisala ksatriyani has seen dreams to say :--You will have gain of riches, O dévanuppiya! will have gain of objects of enjoyment. O dévānuppiyā! you will have gain of a son, O dévanuppiya! you gain of happiness. O dévāņuppiyā ! you will have gain of a kingdom. O dévānuppiyā! certainly, dévānuppiyā! on the completion of nine months and seven days and a half. Triśaia Ksatriyani will give birth to a lovely, and beautiful son. with a serene face resembling the Moon, and having a charming look, a son-who would be like a flag in your family, who would be like a diadem in your family, who would be like a mountain in your family, who would be like a mark (on the forehead) of your family, who would be the source of spreading the fame of your family, who would be the supporter of your family, who would be like the Sun in your family, who would be a prop of your family, who would be the cause of spreading the glory of your family, who would be a shelter, like a tree, of your family, who would be the cause of lengthening the race of your family, whose hands and feet would be very tender, who will have a beautiful body endowed with five sensess, which would be without any defect, and perfect, and a body which would be embellished with most a uspicious marks and signs, and with virtuous qualities and a handsome body of measured dimensions and well-developed.

- ७९ से वि य णं दारए उम्मुक्कबाछमावे विष्णायपरिणयमित्ते जोन्वणगमणुष्पत्ते सूरे वीरे विकंते विच्छिष्ण-विउछवछ-वाहणे, चाउरंत चक्कवटी रज्जवई राया मविस्सइ, जिणे वा तेलुकनायगे धम्मवरचाउरंत चक्कवटी ॥ ७९ ॥
- 79. Sé vi ya nam dāraé ummukkabālabhāve viņnāya parinayamitté jovvanagamanuppatté, sūré, vīre, vikkanté vicchinna-viulabala-vāhaņé, cāuranta cakkavattī rajjavaî rāyā bhavissal, Jiné vā télukkanāyagé dhammavara-cāuranta cakkavattī. 79.
- 79. Besides, that boy, when he has left boyhood (i-e when he becomes eight years old), will have his intellect quite ripe. and will acquire all sorts of knowledge; and when he has attained youth, in due course of time, he will be an exceedingly liberal man, and will possess ability to fulfil the work undertaken by him, he will be a brave warrior on the battle-field, and will be powerful in conquering the regions of other kings; he will have an extensive army-force and numerous vehicles: he will become the lord of a kingdom extending till the ends of four directions (i e. three seas and Mount Himavanta); or he will become a lina-the lord of the four fold excellent Dharma. Just as a Cakravartin conquers the ends of the four directions. and is hence, superior to all other kings, in the same manner that boy, will become a Jina with superabundant powers. (among other propagators) of religion, or he will become a leader of the Three Worlds (who has put an end to wandering in the four Gatis or forms of existence including Naraka Gati) by the excellent weapon of Dharma. 79.

#### EXPLANATION OF DREAMS.

The consequences of each individual dream are explained thus:-

1. By seeing an elephant with four tusks, he will promul gate four forms of Dharma viz Dāna ব্ৰেন, Śila হাভি, Tapa ব্ৰণ, and Bhāva স্বাৰ্থ.

- 2. By seeing a bull, he will sow the seed of Perfect Knowledge in Bharata Kşétra.
- 3. By seeing a lion, he will protect the forest of religious persons from the ravages of wicked elephants in the form of love, hatred etc
- 4 By seeing Śrî Dévî श्रीदेवी the Goddess of Wealth, he will give Vārṣika Dāna, वार्षिक दान the giving of gifts for one year, previous to Dīkśā, and enjoy the prosperity of a Tīrthankara.
- 5. By seeing a wreath of flowers he will be fit to be held up at the top of the three worlds.
  - 6. By seeing the Moon, he will gladden the Universe.
- 7. By seeing the Sun, he will be ornamented by a bright disc behind his head.
- 8. By seeing a flag, he will be ornamented by the banner of Dharma.
- 9. By seeing a Kalaśa দ্বন্তহা,-an auspicious jug,-he will remain on the top of the palace of Dharma.
- 10. By seeing a lake of lotuses, he will truly walk on gold lotuses placed in front of his feet by attendant gods.
- 11. By seeing a sea, he will be the receptacle of the gem-like Kévala Jňana.
- 12. By seeing a celestial car, he will be worshipped even by Vaimānika वैमानिक gods
- 13. By seeing a heap of gems, he will have walls of precious stones.
- 14. By seeing a smokeless flame, he will purify the souls of religious persons.

The aggregate fruit of the fourteen dreams is that he will occupy of the top-most portion i-e the Siddha Silā-of the region of Loka.

- ८०. तं बराका णं देवाणुप्पिया ! तिसलाए खित्तयाणीए सुमिणा दिहा, जाव आरूगन-तुहि-दीहाज-कल्लाण-मंगल्लकारगा णं देवाणुप्पिया ! तिसलाए खित्तयाणीए सुमिणा दिहा ॥ ८० ॥
- 80. Tam urā a nam dévāņuppiyā! Tisalāé khattiyāņīé suminā ditthā, jāva ārugga-tutthi-dîhāu kallana-mangalla kāragā nam dévāņuppiyā! Tisalāé khattiyānīé suminā ditthā.
- 80. Therefore, O beloved of the gods! Triśalā Kṣatriyāṇî has seen praiseworthy dreams, etc. O beloved of the gods! Triśalā Kṣatriyāṇî has seen the dreams conducive to, health, contentment, long life, happiness, and good fortune. 80.
- ८१. तए णं सिद्धत्ये राया तेसि सुविणल्क्स्लणपाडगाणं अंतिए एयमहं सोचा निसम्म इह-तुह [चित्तमाणंदिए पीईमणे परमसोमणसिए हिरसवसविसप्पमाणहियए करयल] जाव ते सुविणलक्स्लणपाढए एवं वयासी ॥ ८१॥
- ८२. एवमेयं देवाणुष्पिया ! तहमेयं देवाणुष्पिया ! अवितहमेयं देवाणुष्पिया ! इच्छियमेयं देवाणुष्पिया ! पिडच्छियमेयं देवाणुष्पिया ! इच्छिय-पिडच्छियमेयं देवाणुष्पिया ! सच्चे णं एसमिट्टे से जहेयं तुब्भे वयह ति कहु ते सुमिणे सम्मं पिडच्छिइ । पिडच्छित्ता ते सुविण सम्मं पिडच्छिइ । पिडच्छित्ता ते सुविण सम्माणिह । सिकारिता समाणिता विजलं जीवियारिहं पीइदाणं दलइ, दलइत्ता पिडविसज्जेइ ॥ ८२ ॥
- 81. Taé ņam Siddhatthé rāyā tésim suviņa-lakkhaņapādhagāņam antié éyamaṭṭham soccā nisamma haṭṭha—tuṭṭha

cittamāņandié pîīmaņé paramasomaņasié harisavasa-visappa--māņa hiyayé karayala jāva té sumina — lakkhaņa — pādhaé évam vayāsi. 81.

- 82. Évaméyam dévāņuppiyā! tahaméyam dévāņuppiyā! avitahaméyam dévāņuppiyā! icchiyaméyam dévāņuppiyā padicchiyaméyam dévāņuppiyā! icchiya—padicchiyaméyam dévāņuppiyā! saccé ņam esamatthé sé jahéyam tubbhé vayaha tti kaṭṭu té sumiņé sammam padicchai / padicchiţtā té suviņa—lakkhaņa—pādhaé viuléṇam asaṇéṇam pupf—vattha—gandha—mallā—lankāréṇam sakkāréi sammāņéi / sakkārittā sammānittā viulam jîviyāriham pîīdāṇam dalai, dalaittā padivisajjéi. 82.
- 81. Then, King Siddhārtha, having heard the meaning of the dreams from the interpreters of dreams, and having fixed the same in his mind, became astonished, contented, etc. his heart expanding with joy. He made an anjali (i. e. brought his folded hands in such a way, as to bring the ten nails of his hands together, in front of his forehead), and moving them in a circular way, addressed the interpreters of dreams thus:—
- 82. It is so, O beloved of the gods! O beloved of the gods! It is exactly as you have said O beloved of the gods! It is so desired by me, O beloved of the gods! It is so accepted by me, O beloved of the gods! It is so desired and accepted by me, O beloved of the gods! the meaning of the dreams told by you, is exactly as true as you have said. So saying, he carefully accepted the meaning of the dreams; and having accepted it, he honoured the interpreters of dreams with abundant food-materials, flowers, clothes, scented powders, garlands, and ornaments, and respected them politely with sweet words; having honoured and respected them, he gives them gifts which will maintain them during their whole life, and having given them gifts, he permitted the interpreters of the dreams to go. 82.

### ८३. तए णं से सिद्धत्ये लितिए सीहासणाओं अन्ध्रदेश।

अब्धिद्वित्ता जेणेव तिसका खितयाणी जवणियंतरिया तेणेव जवागच्छइ। जवागच्छिता तिसलं खितयाणि एवं वयासी—॥ ८३।

- ८४. एवं खळ देवाणुप्पिए ! सुविणसत्थंसि बायाळीसं सुमिणा, तीसं महासुमिणा, जाव एगं महासुमिणं पासित्ता णं पढिबुज्झन्ति ॥ ८४ ॥
- ८५. इमे अ णं तुमे देवाणुप्पिए! चडहस महास्रमिणा दिहा, तं डराळा णं तुमे सुमिणा दिहा, जाव जिणे वा तेळुकनायमे धम्मवरचाडरंत चक्कवही ॥ ८५ ॥
- 83. Taé ņam sé Siddhatthé khattlé sīhāsanāo abbhuttél / abbhutthittā jénéva Tisalā khattiyānî javaniyantariyā ténéva uvāgacchai; uvāgacchittā Tisalam khattinim evam vayāsi 83.
- 84. Évam khalu dévānuppié I sumiņa-satthamsi bāyālisam sumiņā, tisam mahā-sumiņā jāva égam mahā sumiņam pāsittā ņam padibujjhanti. 84.
- 85. Imé a nam tumé dévānuppie! cauddasa mahāsuminā dīṭṭhā, tam urālā nam tuminā suminā dīṭṭhā jāva Jiņé vā télukka nāyagé dhamma-vara-cāuranta-cakkavattí
- 83 Then, Siddhārtha kṣatriya gets up frog \_\_eat, and goes to the place where Triśalā kśatriyānî was behind the curtain, and having gone there he addresses Triśalā kśatriyānî thus:—
- 84. Indeed, O beloved of the gods! "in the Science of Dreams, there are forty-two ordinary dreams and thirty great dreams," upto the mother of a mandalika i. e. ruler of a province, wakes up on seeing any one out of these fourteen great dreams." 84.
- 85. "O beloved of the gods! you have seen these fourteen great dreams. Therefore, O beloved of the gods! you have seen these praise worthy dreams, up to, will become a Jina, the lord of the four-fold excellent Dharma.

- ८६. तए णं सा तिसळा खत्तियाणी एयमहं मुचा निसम्म इह-तुह जाव हियया करयळ० जाव ते मुमिणं सम्मं पडिच्छइ ।। ८६ ॥
- ८७. पिडिन्छित्ता, सिद्धत्येणं रण्णा अब्भणुण्णाया समाणी नानामणि—
  -रयणमितिचित्ताओ महासणाओ अब्धुद्धेह । अब्धुद्धित्ता अतुरियमचवलपसंमंताए अविलंबियाए रायहंससरिसीए गईए जेणेव सण् भवणे तेणेव
  खवागच्छह, खवागच्छित्ता सर्थ भवणं अणुपविद्वा ।। ८७ ॥
- 86. Taé ņam sā Tisalā khattiyānî éyamattham succā nisamma hattha-tuttha jāva hiyayā karayala jāva té sumiņam sammam padicchai 86.
- 87. Padicchittā, Siddhattheņam rannā abbhanunnāyā samānī nānāmani-rayana-bhatti-cittāo bhaddāsanāo abbhu-tthei; abbhutthittā aturiyamacavalamasambhamtāe avilambi-yāe rāya-hamsa-sariste gale jeneva sae bhavane teneva uvāgacchai, uvāgacchittā sayam bhavanam anupavitthā. 87.
- 86. Then, Triśalā kṣatriyāṇi having heard this meaning of the dreams, and having considered well the meaning of the dreams in her mind, pleased, contented, full of joy in her heart, and having brought her folded hands in front of her forehead, in such a way, that the ten nails of her hands meet, and having moved the folded hands in a circular manner, accepts the meaning of the dreams fully. 86.
- 87. Having accepted the meaning of the dreams, with the permission of king Siddhārtha, she rises from the seat beset with different kinds of gems and precious stones, and having risen up, she goes to the place where her palace is, with a gait devoid of quickness, with a gait devoid of bodily activity, with a gait devoid of anxiety, and with a gait free from pauses in the middle, and with a gait resembling that of a royal swan, and having gome, enters her palace. 87.

#### ८८. जप्यभिइं च णं समणे मगवं महावीरे तंसि रायकुर्वंसि

साहरिए, तप्पभिंइ च णं बहवे वेसमणकुंडधारिणो तिरियजंमगा देवा सक्तवयणेणं से जाइं इमाइं पुरा पुराणाइं महानिहाणाइं मवन्ति, तं जहा-पहीणसामियाइं, पहीणसेउयाइं, पहीणगोत्तागाराइं, उच्छिन्नसामियाइं, उच्छिन्नसोन्तागाराइं, गामाऽऽगर-नगर-खेड-कब्बड-मडंब -दोणग्रुह-पट्टणाऽऽसम-संबाह-सिन्नवेसेग्रु, सिंघाडएग्रु वा, तिएग्रु वा, चडक्तेग्रु वा, चचरेग्रु वा, चडम्ग्रहेग्रु वा, महापहेग्रु वा, गामहाणेग्रु वा, नगरहाणेग्रु वा, गामनिद्धमणेग्रु वा नगरनिद्धमणेग्रु वा आवणेग्रु वा, देवकुछेग्रु वा, समाग्रु वा, पवाग्रु वा, आरामेग्रु वा, उज्जाणेग्रु वा, वणेग्रु वा, वणसंडेग्रु वा, ग्रुसाण-ग्रुनागार-गिरि-कंदर-संति-सेळो-वहाण-मवण-गिरेग्रु वा सिन्निक्खत्ताइं चिडन्ति ताइं सिद्धत्थरायमवणंसि साहरन्ति ॥८८॥

- 88. Jappabhaim ca nam Samané Bhagavam Mahāvīré rāyakulamsi sāharié, tappabhaim ca nam bahavé tamsi Vésamana-kunda-dhārino tiriyajambhagā dévā Sakkavayanénam sé jāim imāim purā purāņāim mahā-nihāņāim bhavanti, tam iahā-pahīna-sāmiyāim. pahīņa-séuyāim, pahīņa-gottāgārāim, ucchinna-sāmiyāim. ucchinna -séuyāim, ucchinna -gottāgārāim, gāmā-"gara-nagara-khéda--kabbada-madamba--donamuha--patt--anā-"sama sambāha-sannivésésu singhādaésu vā tiésu vā cau--kkésu vā, caccarésu vā, caummuhésu vā mahā-pahésu vā gāmatthāņesu vā, nagara-tthāņesu vā, gāma-niddhamanesu vā, nagara-niddhamanésu vā āvaņésu vā, déva-kulésu vā, sabhāsu vā pavāsu vā ārāmésu vā ujjāņésu vā vaņésu vā, vaņa sandésu vā, susāņa-sunnāgāra-giri-kandara-santi-sélo-vaţţhāņabhāvanā-gihesu vā sinnikkhittāim citthanti tāim Siddhattha--rāya bh wanamsi sāharanti 88.
- 88. Commencing from the time when Śramana Bhagavān Mahāvîra was brought to the royal palace (by Harinégamési,) the Tiryag-jrambhaka gods, obeying the orders of Vaiśramana or Kubéra, (who was) under orders from Śakréndra, bring to the palace of King Siddhārtha, the great treasures as were placed under-ground by their owners for a

very long time, such as great treasures which have become bereft of their owners; great treasures which are not taken care of and to which no adition was made every year because their owners have left them, and great treasures placed by persons whose frmily-members and houses have left them: great treasures whose owners have died without a survivor: great treasures which were not taken care of and to which no made vear because such persons have died: addition was and great treasures placed by persons whose family-members and houses have become quite extinct; great treasures hidden in Gama  $\eta \eta \eta$  villages which are surrounded by hedges thorns on four sides, and where there is an annual tax; great treasures hidden in Agara आगर Mines which are sources of iron, copper, and other metals; great treasures hidden in Nagar नगर towns, which have a high-walled fortress and paved roads, and which are free from any tax; great treasures hidden in Khéda खेड or a place surrounded on all sides by a high wall of mud: great treasures hidden in Kabbada कडबरbad towns: great treasures hidden in Madamba use towns which have villages on the four sides at a distance of two Koshes; great treatures hidden in Drona Mukha होण मुख towns accessible both by water and by land; great treasures hidden in Pattana पद्भ towns accessible either by water or by land: great treasures hidden in Asama आसम Asrama आश्रम Places of pilgrimage or of dwellings of hermits; great Samvāha संवाह places suitable treasures hidden in hoarding up corn-grains (1. e thrashing - place); great treasures hidden in Sannivesa सन्निवेस places suitable multitudes of pilgrims, and armies; great camping caravans. treasures hidden in place of a triangular shape; great treasures hidden in places where three roads meet; great treasures hidden in places where four roads meet; great treasures hidden in places where many roads meet; great treasures hidden places with doors on four sides; great treasures hidden public roads: great treasures hidden in places where there were villages before, but which became de - populated; great treasures hidden in places where there were towns before, but which have become de-populated; great treasures hidden under drains of villages; great treasures hidden under drains of towns; great treasures hidden in shops; great treasures hidden in temples of gods; great treasures hidden audiance-halls or inns where travellers have their own cooking; great treasures hidden in places where water is supplied thirsty passers-by without any charge; great treasures hidden in gardens; great treasures hidden in pleasure-gardens near a town where people go for amusement in hot season; great treasures hidden in forests containing numerous trees variety; great treasures hidden in forests containing excellent trees of various kinds; great treasures hidden in burning burial places; great treasures hidden in deserted houses; great treasures hidden in caves of mountains; great treasures hidden in places erected for meditation; great treasures hidden buildings carved out from mountains or in assembly - halls kings; great treasures hidden in buildings of house-holders; -all these great treasures having been placed in these different localities by miserly persons. 88.

#### INCREASE OF GOLD AND WEALTH.

- ८९. जं रयणि च णं समणे भगवं महावीरे नायकुलंसि साहरिए तं रयणि च णं तं नायकुलं हिरण्णेणं विद्वत्था, सुवण्णेणं विद्वत्था, धणेणं धन्नेणं रङ्जेणं रट्ठेणं बल्लेणं वाहणेणं कोसेणं कोहागारेणं पुरेणं अंते उरेणं जणवएणं जसवाएणं विद्वत्था। विपुल्लधण-कणग-रयण-मणि-मोत्तिय-संख-सिल्ल-प्पवाल-रत्तरयण-मार्डएणं, संतसारसावइञ्जेणं, पीइ-सकार समुदएणं अईव अईव अभिविद्वत्था॥ तए णं समणस्स भगवओ महावीरस्स अम्मा-पिऊणं अयमेयारूवे अब्भित्थिए चितिए पत्थिए मणोगए संकप्पे समुप्पाजित्था॥ ८९॥
- ९०. जप्पिमइं च णं अम्हं एस दारए कुच्छिसि गन्भत्ताए वक्कंते, तप्पिमइं च णं अज्हे हिरण्णेणं वट्टामो, स्रवण्णेणं वट्टामो, धणेणं घन्नेणं बट्टामो, जाव संतसारसावइज्जेणं पीइ-सक्कारेणं अईव अईव अभिबट्टामो।

तं जया णं अम्हं एस दारए जाए भिवस्सइ तया णं अम्हे एयस्स दारगस्स एयाणुरूवं गुण्णं गुणनिष्कन्नं नामिष्ज्जं करिस्सामो "वद्धमाणु" ति ॥ ९०॥

- 89 Jam rayanim ca nam Samané Bhagavam Mahāvīré Nāya kulamsi sāharié tam rayanim ca tam Nāya kulam hirannénam vaḍḍhitthā, suvannénam vaḍḍhitthā, dhanénam dhannénam rajjénam, raṭṭhénam, balénam, vāhanénam, kosé—nam, koṭṭhāgārénam, purénam, antéurenam janavaénam jasa vāénam vaḍḍhitthā, vipula dhana-kanaga-rayana mani mottiya—sankha—sila ppavāla ratta rayanamaīénam, santa sāra sāvaijjénam, pii—sakkāra-samudaénam, aīva aīva abhivaḍḍhitthā; taé nam Samanassa Bhagavāo Mahāvīrassa ammā piūnam ayaméyārūvé abbhatthié cintié pattié patthié manogaé sankappé samuppajjitthā 89.
- 90. Jappabhaim ca ņam amham ésa dāraé kucchimsi gabbhattāé vakkanté, tappabhaim ca ņam amhé hirannénam vaḍḍhāmo, jāva santa sāra sāvaijjéṇam pîl-sakkāréṇam aīva aīva abhivaḍḍhāmo, tam jayā ņam amham ésa dārayé jāé bhavissai tayā ņam amhé éyassa dāragassa éyāṇurūvam guṇṇam guṇa-ṇipfanuam nāmadhijjam karissāmo "Vaddhamā-ṇu" tti. 90
- Mahāvîra was brought to the Jināta-kula anasa the family of Siddhārtha, there occurred in the family, an increase of silver or gold not made into ornaments, of gold ornaments, of wealth (which is of four kinds 1. Articles like fruits, flowers which can be counted 2. Articles like molasses, which can be weighed. 3. Articles like butter, oil, and salt which can be had by measure, and 4. Articles like cloth which can be had by measuring with feet and yards); of coun-(like wheat, rice, varieties of pulse), of kingdom, of countries; of army-forces (such as elephants, horses, chariots, and warriors); of vehicles

(such as carts, donkeys); of cash-treasures; of ware-houses of corn; of towns, of haréms, of towns-people and fame. Besides, there occurred in the family, a very great increase of Vipula Dhana are sure Expansive wealth such as cows, buffaloes. etc; of gold un-manufactured or made into ornaments; of gems; of precious beads; of pearls; of conches; (with right-hand turnings), of titles from kings; of corals; of red gem - rubies and other valuable articles, and of the really existing (not imaginary) valuable articles, and of gifts given by relatives out of love and respect. Then, a well-meditated desirable mental idea occurred in the mind of the mother and father of Śramana Bhagavān Mahāvira, which was of the following nature:—

90 From the time this boy of ours took the form of a foetus in the womb of his mother, we have seen an increase of our silver, and gold; of wealth, and corn; we have seen a very great increase of our really existing valuable articles, and of the gifts given to us by relatives out of love and respect; therefore, when this our child will be born in consonence with this incidence, we shall call him by the excellent name of Vardhamāna, a name derived from and hence acquired on account of his qualites.

#### IMMOBILITIY OF THE FOETUS.

# ९१. तए णं समणे भगवं महावीरे माउअणुकंपणद्वाए निचले निप्फंदे निरेयणे अल्लीण-पल्लीण-गुत्ते आवि होत्था ॥ ९१ ॥

- 91 Taé ņam Samaņé Bhagavam Māhāvîré māu aņukampaņaṭṭhāé niccalé nipfandé niréyaņé allīņa-pallīņa-gutté āvi hotthā. 91.
- 91. Then, Śramaņa Bhagavān Mahāvira, out of devotional sympathy for his mother, "Lest my movements in the womb be hurtful to my mother" or as some say, with the object of teaching others their duty of devotion towards their parents remained immovable, and being immovable, became entirely free from movements, and, as such, became perfectly steady;

became absorbed in meditation by contracting portions of his body; became greatly absorbed in meditation by contracting his limbs, and thereby became perfectly hidden. 91,

A poet says:-

प्कान्ते किम्रु मोहराजविजये मन्त्रं मकुर्वन्निव ध्यानं किञ्चिदगोचरं विरचयत्येकः परब्रह्मणि। किं कल्याणरसं मसाधयति वा देवो विछ्ज्यात्मकं रूपं कामविनिग्रहाय जननीकुक्षावसौ वः श्रिये॥१॥

- Ēkānté kimu Moharājavijayé mantram prakurvanniva,
   Dhyānam kimcidagocaram viracayatyékah Parabrahmani;
   Kim kalyānarasam prasādhayati vā dévo vilupyātmakam,
   Rūpam kāmavinigrahāya jananîkukṣāvasau vah Śriyé. 1.
- 1. Is Śramana Bhagavān Mahāvira thinking of effecting a Mantra for the purpose of conquering the Supreme Lord of Fascination (by remaining) in a secret place. Or, is he alone by himelf, engaged in an incomprehensible meditation about the Supreme Being? Or, is he accomplishing the process of making gold for the purpose of thoroughly defeating Kāma-déva काम the God of Love-Cupid-by contracting portions of his body and his limbs in the womb of his mother? May such Śramana Bhagavān Mahāvîra be for your welfare, 1 91.

#### LAMENTATIONS OF TRISALA-DEVI.

- ९२. तए णं तीसे तिसलाए खित्तयाणीए अयमेयारूवे जाव संकष्पे सम्रूपि जित्था। इंडे में से गब्भे ? मंडे में से गब्भे ! चुए में से गब्भे ! गिल्पे में से गब्भे ! एस में गब्भे पुर्वित्र एयइ, इयाणि नो एयइ ति कहु ओहयमणसंकष्पा चिंतासोगसागरं संपिवहा, करयलपरहत्यमुही अह
- 92 Taé nam tîsé Tîsalāe khattiyānié ayaméyāruvé jāva samkappé samuppajjitthā —Hadé mé sé gabbhé ? Madé mé sé 18

gabbhé! Cué mé sé gabbhe! Galié mé sé gabbhé? ésa mé gabbhé puvvim éyal iyānim no éyai tti kaṭṭu ohayamaṇa-sam-kappā. cintāsoga—sāgaram sampaviṭṭhā, karayala—palhattha muhî aṭṭajjhāṇovagayā bhūmigayadiṭṭhiyā jhiyāyai. 1

92. Thereupon, an idea of the under-mentioned nature arose in the mind of Trisalā kṣatrlyāṇi-Is my foetus removed (by any wicked god?) or Is my foetus dead? or Has my foetus aborted? or Has my foetus dropped away in a liquid form? Because, this foetus of mine was making movements before, but now it does not at all tremble. With such ideas in her mind, Trisalā kṣātrlyāṇî, with greatly distressed mind, drowned, as it were, in a sea of sorrow, with her face resting on the palms of her hands, engrossed in evil meditation, and with her eye-sight directed to the ground, began to think thus:—

सत्यिषदं यदि भविता, मदीयगर्भस्य कथमपीइ तदा।
निष्पुण्यकजीव।नामविधिरिति ख्यातिमत्यभवम् ॥१॥
यद्वा चिन्तारत्नं न हि नन्दति भाग्यहीनजनसद्ने।
नापि च रत्निधानं, दरिद्रगृहसंगती भवति॥२॥
कल्पतरुर्मकभूमौ न प्रादुर्भवति भूम्यमाग्यवशात्।
न हि निष्पुण्यपिपासित-नृणां पीग्रुषसामग्री॥३॥

- Satyamidam yadi bhavitā, madîya garbhasya kathamapîha tadā;
   Nispuņyaka-jīvānāmavadhiriti khyātimatyabhavam
- 2. Yadvā cintāratnam na hi nandati bhāgyahīna-janasadané; Nāpi ca ratna-nidhānam, daridra-graha-sangatî bhavatļ.
- 3 Kalpateru-r-Marubhūmau na prādu-r-bhavati bhūmya-bhāgyavaśāt;

Na hi nispuņyapipāsita-nriņām pīyūsa-sāmagrî-

- 1. If the event of an unhappy accident happening to my foetus, turns out to be true, then, I will be known as the foremost among unfortunate persons.
- 2. Or, Cintāmaņi Ratna चितामणि रतन-a gem supposed to yield to its possessor every thing wanted) does not really rejoice in the house of an unfortunate person; and a treasure of gems does not associate with the house of a penniless man
- 3 Besides, the Kalpa Vriksa करपह्य the Wishing Tree capable of yielding whatever is desired -does not grow on the soil of Mārwār on account of the ill-luck of the country, In the same manner, unfortunate thirsty people, do not acquire the means of obtaining Nectar

हा ! धिग् ! धिग् ! दवं प्रति, िकं चके तेन सततवक्रेण ?

यन्मे मनोरथतरू-पू छादुन्मू छितोऽनेन ॥ ४॥

आत्तं दत्त्वाऽपि च मे छोचनयुगछं कछंकविकछमछम्।
दत्त्वा पुनरुद्दाछित-मधमेनाऽनेन निधिरत्नम् ॥ ५॥

आरोप्य मेरुशिखरं, प्रपातिता पापिनाऽम्रनाऽदिमयम्।

परिवेष्याऽऽप्याकृष्टं, भोजनभाजनमञ्ज्जेन । ६॥

4. Hā! Dhig! Dhig! daivam prati kim cakré téna sata'a-vakréna;

Yanmé manoratha taru-r-muladumulito'anéna 4,

5. Attam dattvā'pi ca mé, locana-yugalam kalanka-vikala malam;

Dattvā punaruddālita-madhamenā'nena nidhiratnam. 5.

- 6. Āropya Mérusikharam, prapātitā pāpinā'munā'hamiyam; Parivésyā'pyākrisṭam bhojanabhājana-malajjéna 6.
- 4. O! Fie on Destiny, Fie on Destiny? What has the eternally crooked Fate done? It has uprooted the tree of my best desires. 4.

- 5. The Vile Fate, after giving me a pair of spotless eyes, has pulled them away, and, after giving me a heap of valuable gems, has snatched it away. 5.
- 6. Ah! the Cruel Fate, after raising me up to the top of Mount Méru, has thrown me down. Oh! the Shameless Fate after serving me a dish of food, has taken it away. 6.

यद्वा मयाऽपराद्धं, भवान्तरेऽस्मिन् भवेऽपि किं १ धातः !। यस्मादेवं कुर्वन्नुचिताऽनुचितं न चिन्तयसि १॥७॥ अथ किं कुर्वे १ क च वा गच्छामि १ वदामि कस्य चा पुरतः १ दुर्दैवेन च दग्धा, ग्रुग्धा जग्धाऽधमेन पुनः॥८॥

- 7. Yadvā mayā'parāddham bhavāntare'smin bhave'pi kim dhātaḥ Yasmādévam kurvannucitā' nucitam na cintayasi?
- 8. Atha kim kurvé! kva ca vā gacchāmi vadāmi kasya vā purataḥ Durdaivéna ca dagdhā mugdhā jagdhā'dhaména punaḥ 8.
- 7. O Destiny! What offence have I committed in this life or in previous life! that you do not even think of propriety or improviety of such a wicked action 7
- 8. Ah! What can I do now? Where can I go? and before whom can I speak out? The Wicked Fate has burnt me; I am quite innocent; the Vile Fate has eaten me up. 8.

कि राज्येनाऽप्यद्वना ? कि वा क्रत्रिमसुलैर्विषयजन्ये ? । कि वा दुक्छश्चया-शयने। इत्र-शर्महर्म्येण ? ॥ ९ ॥ गजरुषभादिस्वप्नैः स्चितप्रचितं श्रुचिं त्रिजगदर्च्यम् । त्रिश्चवनजनासपत्नं, विना जनानन्दिसुतरत्नम् ॥ १० ॥

- 9. Kim rājyénā pyamunā! kim vā kritrima sukhai r-viṣayajanyaih; Kim vā dukūlasayyā-sayanodbhava-sarmahārmyéna!
- 10. Gaja-vrisabhādi-svapnaiķ sūcitamucitam sucim trijagadarcyam; Tribhuvanajanāsapatnam vinā janānandisutaratnam. 10.

9-10. Without the excellent son, who is worthy, pure, and fit to be worshipped by the Three Worlds, and whose advent was fore-told by the fourteen great dreams, such as an Elephant a Bull etc; who is unique among the living beings of the three worlds and who is pleasing to all living beings what is the use of this kingdom to me, or of these artificial sensual pleasures or of this palace with the comfort of sleeping on a silk-bedding.

तदरे ! दैवत ! किग्रुप-स्थिते। ऽसि दुःखान्निगहनदहनाय ? ।
मवतो ऽपराधिवधुरां, किं मां मित धरिस वैरिधुरम् ॥ ११॥
धिक् संसारमसारं धिग् दुःखव्याप्तविषयसुखळेशान् ।
मधुळिप्तखङ्गधारा-छेहनतुळितानहो छिलतान् ॥ १२॥

Tadaré! dalvata! kimupasthito'si duhkhāgni – gahana -dahanāya!;

Bhavato'parādhavidhurām kim mām prati dharasi vairi-dhuram. 11.

12 Dhik samsāramasāram, dhig ! duhkha vyāpta visaya sukha lésān;

Madhuliptakhadga-dhara-lehana tulita naho! lulitan.

- 11. Therefore, O Fate! Why are you prepared to burn me terribly, by the fire of misery? O Fate! Why do you bear animosity towards me who is quite innocent to you.
- 12. Fie! to the Worthless Samara, Fie! abso to the lot of painful and trasitory sensual pleasures which are like licking the edge of a sword besmeared with honey.

यद्वा मयका किञ्जत्, तथानिधं दुष्कृतं कृतं कर्म।
पूर्वभवे यद् ऋषिभिः, मोक्तमिदं धर्मशास्त्रेषु॥१३॥

#### पस्य-पिक्त-माणुसाणं, बान्ने जो वि हु विओश्रए पावा। सो अणवची जायइ, अह जायइ ते। विविक्तिजा॥ १४॥

- 13. Yadvā mayakā kimcit, tathāvidham duskritam kritam karma;
  - Pürvabhavé yad-risibhih, proktamidam dharmaśāstrésu
- 14. Pasu-pakkhi-māņusāņam, bālé jo vi hu vioaé pāvo; So aņavacco jāyai, aha jāyai to vivajjijā. 14.
- 13 14 Or, I must have done some wicked actions in my previous lives, because it is said by wise persons in Dharma Sastras:—
- 14 The wicked person who separates the offsprings of lower animals, birds and of human beings from their parents, does not have any progeny, and if he at all has any progeny, it dies.

तत्पड्डका मया किं त्यक्ता वा त्याजिता अधमबुद्ध्या १ । छघुवत्सानां मात्रा समं वियोगः कृतः किं वा ।। १५ ॥ तेषां दुग्धापायो-ऽकारि मया कारिते।ऽथवा छोकैः १ । किं वा सवाछकोन्दुरु-विछानि प्रपूरितानि जलैः ।। १६ ॥

- 15 Tatpaddakā mayā kim tyaktā vā tyājitā adhama buddhyā! Laghuvatsānām mātrā samam viyogah kritah kim vā. 15
- 16. Teśām dugdhāpāyoskāri mayā kārito'thavā lokaih ? Kim vā sabālakondurubilāni prapūrītāni jalaih. 16.
- 15 Did I, out of mean intellect, separate the young ones of a buffaloe from her? Or did I get them separated by others? Or, did I bring about separation of young calves from their mothers? 15.
- 16 Or, did I make an impediment of milk to young heifers or did I cause that impediment to be created by other persons? or did I fill up with water, the holes of mice occupied by their young ones. 16.

किं कीटिकादिनगरा-ण्युष्णजलुष्टावितानि धर्मिया ?। किं वा काकाण्डानि च, धर्मकृते स्फोटितानि मया ?॥ १७॥ किं वा साण्डिशिश्न्यपि, लगनीडानि मपातितानि भ्रवि ?। पिक-श्वक-क्रुक्टकादे - बीलवियोगोऽथवा विहितः॥ १८॥

- 17. Kim kītikādinagarā-nyusņajala-plāvitāni dharmadhiya? Kim vā kākāndāni ca, dharmakrité sphotitaūi mayā! 17.
- 18. Kim vā sāndaśiśūnyapi, khaganîdāni prapātitāni bhuvi ? Pika-śuka-kurkutādé r bālaviyogo'thavā vihitaḥ ? 18.
- 17 Or, did I fill up holes of ants with warm water in my previous life believing it to be a charitable work (out of ignorance)? Or, did I burst the eggs of crows for sake of religion?
- 18 Or, did I fell down on ground, the nests of birds with the eggs and young ones contained in them? Or, did I separate the young ones of cuckoos, parrots, cocks etc, from their parents? 18.

किं वा बाल्रकहत्या- अकारि सपत्नीस्रुताधुपरि दुष्टम् । चिन्तितमचिन्त्यमपि वा कृतानि किं कामणादीनि ? ॥ १९ ॥ किं वा गर्भस्तम्भन-शातन-पातनस्रुखं मया चक्रे ? ॥ तन्मन्त्र-भेषजान्यपि, किं वा मयका प्रयुक्तानि ? ॥ २० ॥

- 19. Kim vā bālakahatyākāri sapatnisutādyupari dustam; Cintitamacintyamapi vā kritāni kim kāmaņādīni ? 16
- 20 Kim vā garbhastambhana śātana pātana mukham mayā cakré ? :

Tanmantra-bhesajānyapi, Kim vā mayakā prayuktāni ? 20.

19 Or, did I kill babies (in my previous life)? or did I contemplate evil thoughts towards the progeny of my co-wife or did I practise witch-craft etc. intentionally or un-intentionally?

20, Or did I bring about arrest, aboution or desruction etc. of foetus, or did I practise Mantras or medicines in such efforts?

अथवा भवान्तरे किं गया कृतं शीलखण्डनं बहुशः ?।
यदिदं दुःखं तस्माद्, विना न संभवति जीवानाम्॥ २१॥
यतः—कुरंड-रंडचण-दुन्मागाः, वंज्यच-निंद्-विसकन्नगाः।
छहांत जम्मंतर मग्गसीला, नाऊण कुज्जा दहसीलभावं॥ २२॥

21. Athavā bhavāntaré kim mayā kritam śîla-khanḍanam bahuśah ?;

Yadidam dukham tasmād, vinā na sambhavati jīvānām.

- 22. Yatah -Kuranda- randattaņa dubbhagāi vanjjhat-nindūvisakannagāi; Jammantare khandia sîlabhāvā, nāūņa kujjā daḍha sîla bhāvam 22
- 21. Or, could I have practised debauchery very often in my previous lives i Because such a calamity cannot be possible to people, without it.
- 22. Because, it is said in the Śāstras-"Widowhood, child-widowhood, misfortune, barren-ness, the state of giving birth to dead infants, and the condition of a girl in which her betrothed husband dies before marriage, are result of debauchery practised in previous lives Knowing, therefore, right conduct should be steadfastly observed."

एवं चिन्ताऽऽक्रान्ता, ध्यायन्ती म्लानकमलसमवद्ना।

हष्टा शिष्टेन सखी-जनेन तत्कारणं पृष्टा ॥ २३ ॥

मोवाच साश्रुलोचन-रचना निः-श्वासकलितवचनेन ।

किं मन्दामागधेया बदामि ? यज्जीवितं मेऽगात् ॥ २४ ॥

23. Evam cintākrāntā dhayāyantî mlānskamala-sama-vadanā, Drista sistena sakhî-jnena, tatkāraņam pristā.

- 24. Provāca sāśrūlocana-racanā niḥśvāsa-kalita-vacanėna; Kim mandabhāgyadhéyā vadāmi ? yajjīvitam mé agāt. 24
- 23 On seeing Trisalā kṣatriyāṇi, thus deeply engrossed in anxiety and in a contemplating mood, and with a faded face resembling a withered lotus, her clever female companions, asked her the cause of it
- 24. Then, Triślā mātā, full of tears in her eyes, sald with deep sighs:—"What can an unfortunate person like myself, say { O friends | my life has gone."

सख्यो जगुरथ हे सिल ! शान्तममंगलमशेषमन्यदिह ।
गर्भस्य तेऽस्ति क्वश्वलं, न वेति वद कोविदे ! सत्यम् ॥ २५ ॥
सा मोचे गर्भस्य च, क्वश्वले किमकुश्वलमस्ति मे सख्यः ! ।
इत्याद्युक्तवा मूच्छी-मापन्ना पतिति भूपीठे ॥ २६ ॥
शीतलवात-मश्विमिरुपचारैर्वेद्वतरैः सखीभिः सा ।
संपापितचैतन्योत्तिष्ठति विलपित च पुनरेवम् ॥ २७ ॥

- 25. Sakhyo jaguratha hé sakhi! śāntamamangalamasesa manyadila;
  - Gaibhasya té'sti kuśalam na véti vada kovidé! satyam 25
- 26. Sā procé garbhasya ca kuśalé kimakuśalamasti mé sakhyah!;
  - Ityadyuktva murcchamapanna patati bhupithé
- 27. Šitalavāta-prabhritibhirupacārai-r-bahutaraih sakhi-bhih sā; Samprāpitacaitanyo-ttiṣṭ'hati vuļapati ca punarévam. 27.
- 25. Her companions said, 'O friend! May all your other calamities vanish! O intelligent woman! Say out immediately whether your foetus is healthy or not.

- 26. She said 'My friends! If my foetus is healthy what other unhappiness can I have? So saying, she fell down insensible in a swoon on the ground.
- 27. When she re-gained consciousness by cooling measures, she seated herself and began to lament thus:—

गरुए अणारपारे रयणनिहाणे अ सायरे पत्तो। छिद्वयङ्गे न भरिज्जइ, ता किं दोसो जलनिहिस्स ?।। २८॥

पत्ते वसन्तमासे, रिर्दि पावन्ति सयस्रवणराई। जं न करीरे पत्तं, ता किं दोसो वसन्तस्स ?॥ २९॥

उत्तुंगो सरखतर बहुफलमारेण निमभसन्वंगो। कुज्जो फलं न पावइ, ता किं दोसो तरुवरस्स?॥ ३०॥

- 28. Garué anorapāré rayananihāné a sāyaré patto; Chiddaghado na bharijjai tā kim doso jalanihissa! 28
- 29. Patté Vasantamāsé, riddhim pāvanti sayala-vaņarāî; Jam na karîré pattam tā kim doso vasantassa. 29.
- 30. Uttungo saralataru bahuthalabhāréņa nāmiasavvango; Kujjo phalam na pāval tā kim doso taruvarassa?
- 28. If an earthen pot with holes in it, is not filled in a great sea with an endless quantity of water, and which is the abode of gems, is it the fault of the sea?
- 29. With the advent of Spring-time, all the vegetable products grow, at that time if the tree of Kerado करडा the tree of sour berries, does not have even a leaf on it, is it the fault of spring-time?
- 30. If a dwarf does not obtain fruits from a tall straight tree with all parts bent low from the burden of many fruits, is it the fault of the excellent tree?

## समीहितं यत्र लभामहे वयं, प्रभो ! दोपस्तव कर्मणो मम । दिवाऽप्युल्को यदि नाऽवलोकते, तदा स दोषः कथमंशुमालिनः ? ३१॥

31. Samîhitam yanna labhāmahé vayam, prabho! na dosastava karmano mama;

Divā'pyulūko yadi nā'valokaté, tadā sa dosaḥ katham-amsumālinah !

31. Therefore, O lord 1 if I am not able to acquire my desired object, it is no fault of yours, but it is the fault of my karmas; because if the owl does not see even during day-time, how can it be the fault of the Sun?

अथ मे मरणं शरणं, किं करणं विफल्जीवितन्येन।
तत् श्रुत्वेति व्यलपत्, सख्यादिः सकलपरिवारः॥ ३२॥
हा! किस्रुपस्थितमेतत्, निष्कारणवरिविधिनियोगेन।
हा! कुल्डेन्यः क्व गता ? यदुदासीनाः स्थिता यूयस् ?॥ ३३॥

32. Atha mé maraŋam saraŋam, kim karaŋam viphala jîvitavyéna;

Tat śrutvéti vyalapat sakhyādih sakalaparivārah. 32.

- 33. Hā! kimupasthitamé at, niskā aņavairi-vldhiniyogéna; Hā! kuladévyaḥ kva gatā? yadudāsināḥ sthitā yūyam. 33.
- 32. Now, death is the only shelter for me. What is the use of living fruitlessly? On hearing the lamentation of Trisalā mātā, her companions and the whole multitude of family-members, began to cry aloud 32.
- 33. Oh! how has this unexpected calamity been created by the Fate who has needlessly become an enemy! Ah! where have the family-gods gone away! Why have you remained indifferent?

अथ तत्र प्रत्यूहे, विचक्षणाः कारयन्ति कुछदृद्धाः। बान्तिकपौद्यक्रमन्त्रौ-पयाचितादीनि कृत्यानि ॥ ३४॥

#### प्रच्छन्ति च दैवज्ञान्, निषेधयन्त्यपि च नाटकादीनि । अतिगाढशब्दविरचित-वचनानि निवारयन्त्यपि च ॥ ३५॥

- 34. Atha tatra pratyūhé, vicakṣaṇāh kārayanti kulavriddhāḥ; Shāntika-pauṣṭika-mantraupayācitādīni krityāni. 34.
- 35. Pricchanti ca daivajnān, nisedhayntyapi ca nātakādīni, Atigādha śabda viracita-vacanāni nivārayantyapi ca. 35,
- 34. Then, with the object of preventing such a calamity, the clever elderly female-members of the family, began to practise various pacificatory, strengthening, and explatory rites and mantras.
- 35. They asked astrologers, stopped dancings etc, and prevented the talks involving loud speaking. 36.

## राजाऽपि लोककलितः शोकाकुलितोऽजनिष्ट शिष्टमंतिः । किंकर्तव्यविमृदाः, संजाता मन्त्रिणः सर्वे ॥ ३६॥

- 36. Rājā'pi lokakalitah sokākulito'janista sistamatih: Kimkartavyavimūdhāh, sanjātā mantriņah sarvé. 36.
- 36. The wise king Siddhartha also, surrounded by the to--wns-people became very sorry, and the ministers even, became extremely perplexed as to what should be done now.

#### तं पि य सिद्धत्थरायवरभवणं उवरयग्रुइंग-तंती-तलताल-नाडइज्ज जणमणुक्जं दीणविमणं विहरइ ॥ ९२ ॥

Tam pi ya Siddhattha—rāya—vara bhavanam uvaraya mulinga—tanti—tala tāla—nādaljja janamanujjam dîna—vimanam viharai, 92.

At that time, the excellent palace of King Siddhārtha, became entirely devoid of the pleasures of the music of the beating of drums, of flutes, of harmonious ciapping of hands, and of various dramatic performances, and of a gloomy appearance. 92.

## ९२. तए णं से समणे भगवं महावीरे माऊए अयमेयारूवं अन्म-तित्थयं पत्थियं मणोगयं संकृष्णं समुष्पन्नं वियाणित्ता

- 93. Taé nam sé Samané Bingavam Mahaviré maué ayaméyaruvam abbhatthiyam patthiyam manogayam samkappam samuppannam viyanitta.
- 93. Then, Śramaņa Bhagavān Mahavîra knowing (by Avadhi Jnāna, ) the ill-conceived mental idea of his mother, about himself, thought within himself.—

#### किं कुर्मः ? कस्य वा बूमः ? मोहस्य गतिरीदृशी । दुवेर्धातोरिवाऽस्माकं, दोषनिष्पत्तये ग्रणः ॥ १ ॥

- Kım kurmah ' Kasya vā brūmah ' Mohasya gatirîdriśî;
   Duşé-r-dhātorivā'smākam dosanispattayé guņah 1.
- 1. What can we do? Before whom, can we say out? Such is the course of Moha मेह Infatuation; Guṇā गुण a merit resulted in Doṣa (दोष) a demerit for me, like the Guṇa (गुण) of the verb-root Dus दुष् (when Guṇa is made दुष becomes दोष in grammar)

मया मातः प्रमोदाय कृतं जातं तु खेदकृत्।
माविनः किकालस्य, स्चकं लक्षणं हादः॥२॥
पश्चमारे गुणो यस्माद्, भावी दोषकरो नृणाम्।
नालिकेराऽम्मसि न्यस्तः, कर्पूरो मृतये यथा॥३॥

- Mayā mātuh pramodāya krītam, jātam tu khédakrit;
   Bhāvinah Kali-kālasya sūcakam lakšanam hyadah.
- Pancamāré guņo yasmād bhāvì doṣakaro nriņām;
   Nālikerā'mbhasi nyastah karpūro mritayé yathā,
- 2. What I did with the object of pleasing my mother became a source of sorrow to her. It is a sign indicative of the future Kali Kāla करिकाल the Iron Age.

3. Because, during the present fifth cycle of the current age, a favour done to people causes evil in future just as camphor mixed with water of a cocoanut produces death.

पगदेसेणं प्यइ। तए णं सा तिसला खित्तयागी इह-तुइ० जाव हियया० एवं वयासी॥ ९३॥

९४. नो खल्ल में गब्में हहे, जाव ने। गलिए। एस में गब्भें पुर्वित नो एयइ, इयार्थि एयइ ति कट्ट इट-तुड़० जाव हियया एवं विहरइ

Égadésénam éyai; Taé nam sā Tiralā khattiyānî hatthatuttha jāva hiyayā évam vayāsi 93.

- 94. No khalu mé gabbhé hadé, jāva no ga'ié; ésa mé gabbhé puvum nā éyai, iyānim éyai ti kattu hattha-tuttha-jāva hiyayā évam vā viharai. 94.
- 93 And moves a part of his body. Thereupon; Triśalā kṣatriyāṇi, pleased, contented, till, with her heart expanded with joy addressed her companions thus:—
- 94. Really, my foetus has not been taken away till it has not dropped away in a liquid form. This foetus of mine did not move before, but now it moves, so saying, she became pleased, contented, till, with her heart expanded with joy

The poet now describes the condition of Trisala

मोल्लितनयनयुगला, स्मेरकरोला मफुलुमुखकपला।
विज्ञातगर्भकुशला रोमाश्चितकन्युका त्रिशला॥१॥
मोवाच मधुरवाचा, गर्भे मे विद्यतेऽथ कल्याणम्।
हा! थिग् मयकाऽनुवितं, चिन्तितमितिमोहपतिकतया।। २।।

 Prollasita-nayana-yugalā, smérakāpolā prafulla-mukha kamalā;

Vijnāta-garbha-kuśalā, romāncita-kancukā Triśalā,

- Provāca madhuravācā, garbhė mé vidyate'tha kalyāņam;
   Hā! Dhig! mayakā nucitam; cintitamatimohamatikatayā,
- 1-2. Having realised the healthy condition of her foetus, Trisalā, with both her eyes delighted with joy, with her checks expanded, with her lotus-like face brightening up, and with the garment of the upper portion of her body widening with joy, spoke with sweet words.—My foetus is healthy. Fie! on me that I thought on evil ideas out of great infatuation."

सन्त्यथ मम भाग्यानि, त्रिश्चवनमान्या तथा च धन्याऽहम् ।
श्लाघ्यं च जीवितं मे, कृतार्थतामाप मे जन्म ॥ ३ ॥
श्रीजिनपदाः मसेदुः कृताः मसादाश्च गोत्रदेवीभिः ।
जिनधर्मकल्पवश्च-स्त्वाजनमाराधितः फलितः ॥ ४ ॥

- 3. San'yatha mama bhagyani tribhuvanamanya tatha ca dhanya'ham;
  - Ślaghyam ca jīvitam mé kritartamapa mé janma. 3.
- 4. Śri Jinapadāḥ praseduh kritāh prasadaśca gotra-devibhih; Jina dharma-kalpa vrikṣa stavājanmārādhitah phalitah. 4
- 3. I have still good luck with me. I am worthy of honour by the three words I am fortunate My life is praiseworthy. My birth has become successful
- 4. The Jinésvara-dévas are pleased with me; the family goddseses have shown favour towards me; the Kalpa vrikṣa in the form of the Jaina dharma propitiated by me through out my life, has borne fruit

एवं सहर्षिवित्तां देवीमालोक्य दृद्धनारीणाम् । जय जय! नन्देत्याद्याशिषः पदृत्ता मुलब्जेभ्यः॥ ५॥ हर्षात् प्रवर्तितान्यथ कुलनारीभिश्र ललितधवलानि । उत्तिम्भताः पताका, मुक्तानां स्वस्तिका न्यस्ताः॥ ६॥

- Évam sa-harsacittām dévimālokya vriddhanāriņām;
   Jaya! Jaya! Nandétyādyāsiśah pravrittā mukhabjébhyah 5.
- 6. Harşāt pravartiānyatha, kulanāribhisca lalitadhavalāni; Uttam-hittah patākā, muktānām svastikā nyastāh. 3.
- 5. On seeing Trisala-devi full of joy in her heart, blessings of ' Jaya Jaya Nanda' issued from the lotus-like mouths of old females of the family.
- 6 The young females of the family began to sing joy-fully, delightful auspicious songs; posted flags (in all directions), and made Svastikas स्वस्तिक (auspicious signs ध्रत) with pearls

## आनन्दाऽद्वेतमयं राजकुछं तद् बभूव सकछमपि। आतोध-गीत-इत्यैः सुरछोकसमं महाशोमम्॥७॥

- 7. Ānandā-dvaitamayam rājakulam tad babhūva sakalamapi; Ātodya-gîta-nrityaiḥ suralokasamam mahāśobham. 7.
- 7. The whole royal family, became completely absorbed in joy and the place looked exceedingly beautiful like a celestial dwelling, on account of the music of drums, singing and dancing

## वर्द्धापनागता धन-कोटीर्ग्यह्नन् ददच धनकोटीः। सरतकरिव सिद्धार्थः संजातः परमदर्पभरः॥८॥

- 8. Varddhāpanāgatā dhana-koti r-grihņan dadacca dhana-kotiḥ; Surataruriva Siddhārthaḥ sanjātāh paramaharsabharah.
- 8. King Slddhārtha while accepting presents of crores of rupees in congratulation of the healthy condition of the foetus, and giving gifts valued at crores of rupees looked like the celestial tree, and was full of delight

तए णं समणे मगवं महावीरे गन्मत्ये चेव इमेयारूवं अभि-गाहं अभिगिण्हइ---''नो खल्ज मे कप्पइ अम्मा-पिऊहिं जीवंतेहिं मुंडे भवित्ता आगाराओ अणगारियं पव्यइत्तए॥ ९४॥ Tae nam Samane Bhagavam Mahāvīre gbbahatthe cevā imeyāruvam abhiggaham abhiginhai — No khalu me kappai ammā-plūhim jîvantehim munde bhavittā agārāo anagāriyam pavvaittae." 94.

94. Śramana Bhagavān Mahāvîra, thereupon, while remaining in the uterus, took the under-mentioned vow:-" Indeed, it is not desirable for me, to be a mendicant and take Dîkśā-leaving my house, so long as my mother and father are alive."

[He thought, when my mother has such a strong affection for me although I am not yet born, what greater affection she will have for me after I am born. Besides, some say, the vow has been taken with the object of snowing others their duty towards their parents.]

९५. तए णं सा तिसळा खत्तियाणी ण्हाया कयबळिकम्मा कय कोडयमंगळपायच्छित्ता सन्वाळंकारिवभूसिया तं गब्मं नाइसीएहिं, नाइ--जण्हेहिं, नाइतित्तेहिं, नाइकडुएहिं, नाइकसाएहिं, नाइअंबिळेहिं, नाइमहुरेहिं, नाइनिद्धेहिं, नाइलुक्खेहिं, नाइउल्ळेहिं, नाइसुक्केहिं,

Taé nam sā Tisalā khattiyān nhāyā, kayabalikammā, kaya kouya-mangala-pāyacchittā, savvā'lankāla-vibhūsiyā, tam gabbham nālsiéhim, nālunhéhim, nāltittéhim, nālkaduéhim naikasāéhin, nālambiléhim, nālmahuréhim, nālniddhéhim nāllukkhéhim, nālulléhim, nālsukkéhim

95. Then, Trisalā ksatriyāņī bathed, worshipped her house-hold delty, did auspicious marks on her body and expiatory rites (for the purpose of warding off evil) and with her body decorated by all ornamints, she nourished her foetus with food and drink-materials which were neither too cold nor too warm, neither too bitter nor too pangent, neither too astringent nor too sour, neither too sweet nor too oily, and which were not too dry, too damp, or too hard.

[ Food and drink-materials which are very cold or very warm,

are harmful to the foetus, because, some of them produce excess of wind, some produce excess of bile, and some of them produce an excess of phlegm.]

It is said in a medical work named Vāgabhatta:—

वात्रेश्च मवेद् गर्भः कृब्जाऽन्धजडवामनः।

पिचलैः खलतिः पिङ्गः, श्वित्री पाण्डः कफात्मभिः॥१॥

अतिळवणं नेत्रहरं, अतिशीतं माहतं प्रकोपयति।

अत्युष्णं हरति बलं, अतिकामं जीवितं हरति॥२॥

- Vātalaisca bhavéd garbhah kubjā'-ndha-jada-vāmanah;
   Pittalaih khalatih pingah svitrī pāndu kafātmabhih. 1.
- 2. Atilavaņam netraharam, atisitam mārutam prakopayati;
  Atyusņam harati balam, atikāmam jīvitam harati. 2.
- I. By the partaking of food and drink-materials capable ag producing wind, the foetus (of a pregnant woman) becomes deformed, blind, stupid, and dwarfish: by partaking of materials producing excess of bile, the foetus becomes bald-headed or yellow coloured; and by partaking of food and drink-materials producing phlegm, the foetus becomes affected with white leprosy or with pernicious anoemia. I.
- 2. The partaking of very salty food and drink-materials becomes injurious to the eyes of the foetus; the partaking of very cold food and drink-materials produces wind; the partaking of very warm food and drink-materials produces debility; and excessive indulgence in sexual pleasures produces death.

Besides, indulgence in sexual pleasures, travelling in a boat or in a palanquin, riding a horse or a camel, taking long walks, faltering while walking, falling down, being pressed, massaging the abdomen, colicky pains, running fast, striking against any thing, lying down on un-even ground, sitting on un-even ground, sitting in a very narrow place, or

sitting long on legs, fasting, impediment to emotions, living on very dry food-materials, using very bitter substances, using very pungent substances, taking food in very large quantities, becoming very amorous, excessive lamentation, the use of very salty food-materials, diarrhoea, vomiting, the use of brisk purgatives the use of swinging-boards, and indigestion-all these causes produce abortion. Trisala kṣatriyāṇi while avolding the above-named causes of abortion, was carefully nourishing her foetus

#### सन्वतुभयमाणसुहेहिं, भोयणाऽऽच्छायण-गंध-मल्छेहिं

Savvattubhayamāņa-suhéhim bhoyaņā'cchāyaņa - gandha-malléhim-

Trisalā ksatriyāņī was nourshing her foetus with the use of food and drink materials, clothes, perfumed articles, and garlands of flowers, such as suited the different seasons of the year.

It is said:-

## वर्षासु लवणममृतं, शरदि जलं, गोपयश्च हेमन्ते । शिशिरे चाऽऽमलकरसो, घृतं वसन्ते, गुडश्चान्ते ॥ १ ॥

- Varşāsu lavaņamamritam, Śaradi jalam, gopayasca Hémanté;
   Śiśiré cā'malakaraso ghritam Vasanté gudaścānté
- 1. During Varsā Ritu বৃদ্ধান্তনু-the Rainy Season-the months of Śrāvaņa সাবৃত্য and Bhādrapada সাবৃত্য (the months of August and Siptember) salt is as nutritious as nectar; during the Śarada হাত্রন্তনু Ritu-the months of Āśvina আছিলন and Kārtika কার্নিক (the months of October and November) water is as nutritious as nectar; during the Hémanta Ritu ইমন্ত্রন্তনু the months of Mārgaśirṣa মার্ণিহিছি and Poṣa ছাম (the months of December and January) cow's milk is as nutritious as nectar; during the Śiśira Ritu হিনিহাক্ত্রেন the months of Māhā

माहा and Falguna फारनुन (the months of February and March) an acid beverage is as nutritious as nectar; during the Vasanta Ritu बसन्तऋतु the months of Caltra चेत्र and Vrisākha वैद्यास (the months of April and May) clarified butter is as nutritious as nectar; and during Grisma Ritu श्रीक्षमञ्जू the months of Jaistha खेन्न and Āsāḍha आवाद (the months of June and July Guda गुड molasses is as nutritious as nectar.

#### वयगय-रोग-सोग-मोह-भय-परिस्समा

Vaya gaya roga-soga-moha-bhaya-parissamā

(Triśalā kṣatriyāṇì) who was free from disease-sorrow-fainting-fear-and fatigue-

It is said in the standard medical work named Suśruta
ন্তুপ্থাব—

"The foetus become lazy, if a pregnant woman sleeps during day-time, it becomes blind if she freely uses collyrium for her eyes; it becomes short-sighted if she weeps much; it becomes ill-behaved if she bathes often; and if she anoints her body with oils, it becomes leprcus; it becomes affected with diseased nails, if she cut her nails very often, and it becomes very unsteady if she runs often. The teeth, lips, palate and tongue of the foetus become black if she laughs much, it becomes gerrulous by talking unnecessarily, it becomes deaf if she hears loud sounds; it becomes baldheaded if she writes much, and the foetus becomes delirious if she uses the fan very often."

Trisalā ksatriyānî dld not make use of any occupation involving danger to the life of the foetas

Old females of the family, also advised her as follows-

मन्दं सश्चर, मन्दमेव निगद, व्याप्रश्च कोपक्रमं पथ्यं भुङ्क्ष्व, बधान नीविमनघां मा माऽदृहासं कृथा ।

#### आकारो मव मा, सुरोष्व शयने, नीचैबर्हिंगच्छ मा देवी गर्भभराऽलसा निजसखीवर्गेण सा शिक्ष्यते ॥१॥

1 Mandam sancara, mandaméva nigada vyāmunca kopakramam Pathyam bhunkṣva badhān nivimanaghām niā māattahāsam krithā,

Akāše bhava mā sušesva šayane, nicai-r-bahir gaccha mā; Dévī garbhabharā'lasā nija-sakhī-vargéna sā siksyaté. 1.

1. O friend! You walk slowly, talk slowly, leave of the succession of anger, always eat wholesome diet, the the string of your under-garment loose; do not laugh loud; do not remain in an open space; he down in a bed; do not descend a low level ground and do not go out of your palace. Trisalā dévī, slowed down in her gait by the burden of her foetus, was thus advised by her female companions. 1.

## सा जं तस्स गडभस्स हियं मियं पत्थं गडभपोसणं तं देसे य काले य आहारमाहारेमाणी विवित्त-मडएहिं सयणाऽऽसणेहिं पहरिक्कमुहाए मणाणुकुकाए विहारभूमीए

Sā jam tassa gabbhassa hiyam miyam pattham gabbhapo-sanam tam désé ya kālé ya āhāramāhārémānî vivitta mauehim sayanā'sanéhim pairikka-suhāe manānukūlāe vihāra b'amie.

She (Trisalā ksatriyāņi) was, then, taking a diet, that was beneficient, measured healthy, and nutritious to the foetus at a place and time, suitable to the individual article of diet. She was also living in a place which was pleasant and congenial to her mind (as it was devoid of other persons except her private attendants) on very soft and defectless seats and beds.

#### पसत्थदोहला-

Pasattha dohalā

Triśalā kṣatriyāṇî, then, had the following praiseworthy desires—

## जानात्यमारिपटहं पहु घोषयामि, दानं ददामि सुगुरून् परिपूजयामि । तीर्थेश्वराचनमहं रचयामि संघे, वात्सल्यमुत्सवसृतं बहुधा करोमि ॥१॥ सिहासने समुपविश्य वरातपात्रा, संवीज्यमानकरणा सितचामराभ्याम् । आक्षेत्ररत्वमुदिताऽनुभवामि सम्यग्, भूपालमौलिमणिलाक्कितपादपीठा ॥ २॥

1. Jānātyamāripataham patu ghoşayāmi, dānam dadāmi su-gu-rūn paripūjayāmi;

Tirthésvarārcanamaham racayāmi sanghé, vātsalyaamutsavabhritam bahudhā karomi. 1.

2. Simhāsané samupavisya varātapatrā, samvîjyamānakaraņā sitacāmarābhyām;

Ajneśvaratvamuditā'nubhavāmi samyag, bhūpāla-maulimani lālitāpādapīthā 2.

Triśala ksatriyanî had the following noble desires:--

- I I may announce a proclamation with beating of drums, prohibiting the killing of animals; I may give gifts; I may fully respect my elderly persons. I may worship Tîrthankaras, and I may render brotherly service to my co-religionists with great festivities 1.
- 2 Besides, having seated myself on a lion-seated throne with an excellent umbrella on my head, with my body fanned by a pair of chowries of yāk-tail, and with my foot-stool dazzling with the gems in the diadems of kings [ saluting my feet ) I, being in a lofty position, may rightly enjoy the state of power of issuing orders.

## आरुह्य कुञ्जरिशरः प्रचलत्पताका, वादित्रनादपरिपूरितदिग्वभागा। लोकैः स्तुता जयजयेतिरवैः प्रमोदा-दुद्यानकेलिमनघां कल्रयामि जाने ॥३॥

3. Āruhya kunjarāsirah pracalatpatākā, vāditranāda - paripūrita dig-vibhāgā;

Lokaih stutā jayajayétiravaih pramodā,-dudyāna-kelimanaghām kalayāmi jāné. 2.

3. Being seated on the head of an elephant, with flags moving in all directions, filling all the directions with the sound of music, and being praised joyfully by the people with the pleasing sound of Jaya, Jaya, Sound of Victory! Victoy! I may experience the sinless sports of pleasure gardens. So I feel.

संपुष्णदोहला, सम्माणियदोहला, अविमाणियदे।हला, वुच्छिन्न दोहला, ववणीयदोहला, सुहं सुहेण आसइ, सयइ, चिद्वइ, निसीयइ, तुअट्टइ, विहरइ, सुहं सुहेण तं गब्भ परिवहइ ॥ ९५ ॥

Sampunna dohala, sammaniya-dohala avimaniya-dohala, vucchinna-dohala, vavaniya-dohala suham suhan asai, sayai, citthai, nisiyai tuattai, viharai, suham suhan tam gabbham parivahai 95

Trisala kṣatriyaṇi, whose desires have been suffilled by King Siddhartha, whose desires have been respected by the acquisition of wished-for objects, whose desires have not been disregarded even for a moment, whose desires have been removed completely by the acquisition of the desired object, and who has now become entirely free from any desires, reposes herself on a pillow etc, sleeps, gets up, sits down, wallows in bed when she is free from sleep, and moves about happily in a way that does not produce the least harm to her foetus; and in this way she hears her foetus happily and in a way that does not produce the least injury to it 95.

९६. ते णं कालेणं ते णं समए णं समणे मगणं महावीरे जे से गिम्हाणं पढमे मासे दुचे पक्खे-चित्तसुद्धे, तस्स णं चित्तसुद्धस्स तेरसी-दिवसेणं, नवण्हं मासाणं बहुपिंडपुण्णाणं अद्धुद्दमाणं राइंदियाणं विइकंताणं, उच्चुहाणगएस गहेसु, पढमे चंडजे।गे, सोमासु दिसासु वितिमिरासु विसुद्धासु, जहएसु सन्वस्तरणेसु, पयाहिणा ऽणुक्क्लंसि भूमिसिंगिस याह्यंसि पवायंसि, निष्फण्णमेइणीयंसि कालंसि, पसुइय-पक्कीलिंएसु, जणवएसु, पुन्वरत्तावरत्तकाङ्ग

### समयंसि, इत्युत्तरार्हि नक्खत्तेणं जोगमुवागएणं आरोग्गारुगं दारयं पयाया ॥ ९६ ॥

- 96 Téņam kāléņam téņam samaéņam Samaņé Bhagavam Mahāvīré jé sé glmhāņam paḍhamé māsé duccé pakkhé citta suddé, tassa ņam cittasuddassa Térasi divasé ņam rāindiyāņam vlikkantāņam uccaṭhāṇagaésu gahésu padhamé candajogé somāsu disāsu vitimirāsu visuddhāsu, jaiésu savva sauņésu, payāhiņā 'ņukū'ainsi bhūmisappimsi māruyainsi pavāyamsi, nipphaṇnā méiṇiyamsi kālamsi, pamuiya pakkiliésu jaṇavaésu, puvva-rattāvaratta kāla samayamsi, Hatthuttarāhim nakkha-ttéṇam jogamuvāgaéṇam āroggāruggam dārayam payāyā. 96.
- 96. During that age, at that time, on the thirteenth day of the second fortnight of the first month of summer, that is on the thirteenth day, of the -rigth fortnight of the month of Caitra चेत्र (चेत्र गुद्द तेरस Caitra sud Téras), after the completion of nine months and seven and a half days, (as the duration of pregnancy,) when the planets occupied the highest aspects when the Candra चेत्र assumed an excellent position when all the directions were caim, free from darkness and serene when all the birds were making Jaya Jaya sound, and the sou herry pleasant wind was gently touching the ground, at a time when all the people were joyiul and amusing themselves playfully on account of heathfulness and a time of pienty, at midnight, when the Moon was in conjunction with the constellation Uttarāphālguni उत्तराक्राची Triśalā kṣatriyāni painlessly gave birth to a healthy child. 95. (B. C.: 98-9)

The duration of the period of pregnancy of the mothers of the twenty-four Iîrthankaras of the present series is given by Śrî Soma Tilaka-sūrî in his work "Saptati Śata Sthānaka सन्तिश्वस्थानक":—

Bhagavān Śrî Riśabha-déva remained in uterus for nine months and four days, Śrī Ajitanātha Prabhu for eight

months and twenty-five days; Śrî Sambhava-nātha for nine months and six days: Śrî Abhinandana Prabhu for eight months and twenty eight days; Śri Sumatinātha Prabhu for nine months and six six daps; Śrî Padama Pra-bhu for nine months and nindteen days: Śrî Candra Prabha for nine months and seven days: Śrî Suvidhi Nāth Prabha for eight months and twenty-six days; Sri Sitala Nath Prabhu for nine months and six days: Śrî Śréyānsa Nath Prabhu nine months and six days; Śrî Vāsupujya Swāmī eight months and twenty days; Śrî Vimala Nāth Prabhu, eight months and twentyone days: Srî Ananta Nath Prabhu, nine months and davs: Śri Dharma Nāth Prabhu, eight months and twentysix days; Śrî Śānti Nāth Prabhu, nine months and five days; Śrî Sil Kunthu Nath Prabhu, nine months and five days; Śrî Arnath Prabhu, nine months and eight days; Śri Malli Nath Prabhu nine months and seven days: Śri Muni Suvrata Prabhu, nine months and eight days; Śrî Nami Nāth Prabhu nine months and eight days; Śri Némi Nāth Prabhu, nine months and eight days: Śri Parśva Nath Prabhu, nine months and six days and Śri Mahāvira Swāmī remained in uterus for nine months and seven and a half days,

No	Names.	Garbhāvās गर्भावास Period of Uterine Life Months Days.	
1	Bhagavān Śrî Risabha-déva	9	4
2	Śıî Ajitnāth Prabhu	8	25
3	Śrî Sambhava Nāth Prabhu	9	6
4	Srî Abhinandana Prabhu	8	28
5	Śrì Sumati Nāth Prabhu	9	6
6	Śrì Padma Prabhu	9.	6
7	Śri Supārśva Nāth Prabhu	9	19
8	Śrì Candra Prabbu	9	7
9	Śrî Suvidhi Nāth Prabhu	8	26
10	Śrî Śita'a Nāth Prabhu	9	6
11	Śrî Śreyānsa Nāth Prabhu	9	6
12	Śrî Vāsu-pujya Prabhu	8	20
13	Śri Vimala Nāth Prabhu	8	21
14	Śrì Ananta Nāth Prabhu	9	6
[ 15 ]	Śrî Dharma Nāth Prabhu	8	26
16	Śrî Sānti Nāth Prabhu	9	6
17	Śrî Kunthu Nāth Prabhu	9	5
18	Śrî Arnāth Prabhu	9	8
19	Śrì Mallināth Prablu	9	7
20	Śri Muni Suvrata Nāth Prabhu	9	8
21	Śrî Nami Nāth <b>Pra</b> bhu	9	8
22	Śri Némi Nāth Prabhu	9	8
23	Śrî Pārśva Nāth Prabhu	9	6
24	Śrî Mahāvîra Swāmī	9	71/2

The planets are said to occupy a high position when they are in the undermentioned astral houses:—

## अकौद्यचान्यज १ दृष २ मृग ३ कन्या ४ कर्क ५ मीन ६ वणिजों जो । दिग् १० दहना ३ ष्टाविंशति २८ तिथी १५ षु ५ नक्षत्र २७ विंशतिभिः । १॥

 Arkkādyuccānyaja 1. Vrisa 2. Mriga 3. Kanyā 4 Karka 5. Mîna 6. Vanijo'nśaih;

Dig 10 Dahanā 3 Astāvinsati 28 Tithi 15 Isu 5 Naksatra 27 Vinsantibhin. 23.

Planets	Astrological house.	Period of Transit
सूर्य Sūrya, Sun	मेच Mésa, Aries r	1 0 80
सोम Soma, Moon	कृषभ Vrisabha, Taurus 8	- इंट
मंगल Mangala Mars	मृग Mriga Capricorn R	<u>₽8</u> €0
बुध Budha Mercury	कन्या Kanyā Virgo †	1 6 10
गुरु Guru, Jupi'er	कर्क Karka Cancer %	1 <u>0</u>
ឡុក Śukra, Venus	मीन Mîna Pisces X	<del>1</del> 7
श्चनि Sani Saturn	तुला Tulā Librā 🔟	20 80

The explanation is that the planets Sūrya (Sun) Soma (Moon) etc, occupying the astral house Aq Mesa (aries) and Vrisabha (Taurus) etc, are praise-worthy. But when remaining in the astral house for the period of their transit indicated in the verse, they are most excellent

Their effect is as follows:-

# मुली १ मोगी २ घनी ३ नेता ४, जायते मण्डलाधिपः ५। नृपति ६ श्रक्रवर्ती च ७, क्रमादुचग्रहे फलम् ॥१॥

Sukhî 1 Bhogî 2 Dhanî 3 Nétā 4, jāyaté maņdālādhipaḥ 5; Nripati 6 cakravartî ca 7, kramāducca-grahé phalam. 1.

The planets occupying the high position have the undermentioned effects in regular order. That is to say-A person with सर्व Sūrya. Sun, remaining in the astral house मेज Mesa (Aries) for the 10 of the total period of its transit through the house becomes सुद्धी Sukhî h ppy; with स्रोम Soma Moon in the astral house gon Vrisabha, Taurus, for the so of the total period of its transit through the house, becomes भोगी Bhogî, opulent; with मंगल Mangala, Mars, in the astral house मूत Mriga, Capricorn, for the 38 of the total period becomes धनी Dhanî, wealthy; with ब्रध Budha, Mercury, in the astral house कर्म Kanya, Virgo for 15 of the total period, becomes a भेता Netā, leader; with गुरु Guru, Jupiter, in the astral house Karka, Cancer, for do of the total period, becomes a मण्डलाजिए Mandaladhipa, chief of a province; with जाक Sukra, Venus, in मीन Mîna, Pisces, for अर्ग of the total period, becomes a जुणि Nripad,-king; and with श्रानि Sanı, Saturn, remaining in the astral house तुला Tula, Libra, for the 30 of the total period of its transit through the house, he becomes a want Cakravartin, sovereign of the world

## तिहिं बचेहिं निरंदो पश्चहिं तह होइ अद्भचकी अ। छहिं होइ चक्कबट्टी सत्तिहें तित्यङ्करों होइ॥२॥

2 Tihim uccehim narındo pancahim taha höi addhacakkī a; Chahim höi cakkavatti, sattahim Titthankaro höi 2.

> त्रिभिरुचेनेरेंद्रः, पश्चिमस्तथा मवत्यर्धचक्री। पट्भिर्भवति चक्रवर्तीं, सप्तभिस्तीर्थक्करो भवति॥ २॥

2. Tribhiruccai-r-naréndrah pancabhistathā bhavatyardhacki i; Saḍbhi-r-bhavati cakravartī saptabhistīrthankaro bhavati.

With three planets occupying an exalted position, the man becomes a नरेन्द्र Naréndra, king, with five planets in the exalted position, he becomes an अधिवकी Ardha cakrī, one whose power is half that of a Cakravartī,—a Vāsudéva; with six planets in the exalted position, he becomes a चक्कवर्ती Cakravartī,—sovereign of the world-paramount king; and with seven planets occupying at exalted position, the man becomes a तिथेइर Tīrthaṅkara, the founder of the Tīrtha—an order of four, consisting of साधु Sādhus, Monks, साध्वी Sādhvis Nuns, आवक्त Srāvakas, Laymen, and आविका Srāvikās, Lay—women.

#### CHAPTER V.

The Horoscope

Of

# Sramana Bhagavan Mahavîra.

By

# [ Mr. Mansukhlal Jiyanlal Doshl MAHUVA—Kathiawar ]

#### The Rising Planet.

Śramaṇa Bhagavān Mahāvira was born with Mars (Maṅgala মানত) rising at the moment of birth. Mars was exalted that is, Mars was in Capricorn (Makara Rāśi মকা থাছি ). He was, therefore, born in a royal family, endowed with a quiet yet ambitious, persevering, and persistent spirit, capable of enormous efforts towards the attainment of a desired object; always self-possessed, and of firm will

His temper was strong, forceful and enduring, and inspite of inordinate ambition and much courage was always resulting in good achievements. His motto was "Forget and Forgive" and he was a good friend and an unrelenting enemy to his own Karmas. He had ambition, determination, and ability to make his way in the world, and carve out His own career. He

had a good deal of practical executive ability, was able to do work hard, and accomplish much. He had a sense of authority; was able to direct and control others; and was fitted for all posts of responsibility. He was able to lift up His soul in the world.

The rise of Mars takes p'ace after the completion of the age of 28. Therefore, He became free from worldly pursuits during his twenty-eighth year, and took Dîkśā दीशा Initiation during his thirtieth year, as he was persuaded by his brother King Nandîvardhana नंदीवर्धन to remain two years more as a house-holder.

#### THE ASCENDENT OR RISING SIGN

Capricorn (Makara Rāśi मकर राशि ) was rising at the moment of birth of Śramana Bhagavān Mahāvîra. He had, therefore, a quiet, steady, and persevering, patient, enduring, and tactful disposition. He had much practical executive ability, was a steady, useful worker, and carried out faithfully all the works he undertook. He had much self-control and strength of will, and pursued His ends persistently in the face of many obstacles.

He believed in justice, caution, and prudence, and always thought well before he acted. He was self-possessed, and ordered, directed, and managed his disciples very efficiently and He was always loved and respected by them. He possessed reserve and restraint He had a quiet persistent and a stead-fast determination that enabled him to do every thing that He set his mind on Caution and prudence always marked His actions and policy, but when a course was decided upon He was very persistent. He had a good sense of ways and means, and was apt in the use of them. His affections were sincere but frequently subject to change, due more to destiny than inclination.

Journeys were numerous and frequent for some sacred purposes.

#### THE RULING PLANET.

The Ruling planet was Saturn (Sani राजि) at the moment of birth. Sramana Bhagavān Mahāvīra had, therefore, a disposition, that was sober, serious, and thoughtful. This planet naturally rules the latter portion of life, and therefore, its best influence was not seen until youth was passed He had the fullest self-control, reserve, and restraint, as well as, natural inclination to prudence and cautiousness

He had the highest strength of will, and a patient persevering disposition, with calmness, fortitude and serenity. He had a good deal of practical ability, prudence, patience, chastity, self-control, and the highest type of meditative mood; and he was able to distinguish between Real Truth and superficial pretentiousness

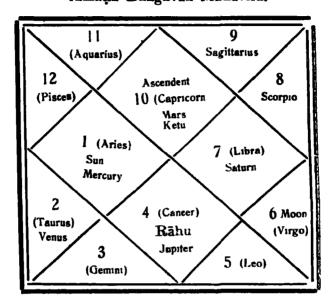
#### THE RULER'S POSITION.

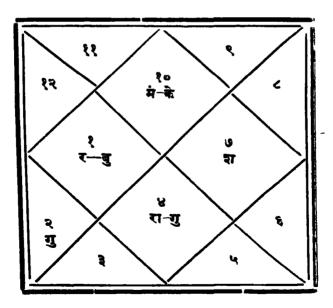
The Ruling planet Saturn (Sani राजि) was in the tenth house of the radical horsscope at the moment of birth. Sramana Bhagavan Mahāvīra was, therefore, aspiring, enterprising, and got the highest recognition. He rose in life every day, and achieved honour and worship from various kings and emperors, and even from thousands of gods.

This position of Saturn indicates a close link with the father and mother, and so, Śramaņa Bhagavān Mahāvira was not able to renounce the world and take Dikṣā द्वारा Initiation into an Order of Monks, so long as both his parents were alive.

The Moon (Candra चंद्र) was in the ninth house at the moment of birth Sramana Bhagavan Mahāvīra's mind was, therefore, very good and prone to invastigate metaphysical subjects, taking a deep interest in all systems of Philosophy

HOROSCOPE of Śramana Bhagavān Mahāvīra.





and Occultism. He believed every object in the Universe as possessing a soul or the higher mind. He was able to teach others, speaking inspirationally or through 'Intuition'. He always listened to the dictates of his Higher Self; His soul being always ready for the Inner Truth, that is within and not without.

The general financial fortunes are judged from the Ruler of the second house, and house occupied by ruler etc. Saturn, lord of the second house, was dignified at the moment of birth and occupied the tenth house, Therefore, Sramana Bhagavan Mahavira was born with the greatest fortune in a royal frmily. But fixed sign occupied the cusp of the second house, so, he was indifferent to the best of the fortune inherited by him, and so he renounced the world and took Dīksā. Still. however, owing to the angular position of Jupiter, dignified at the moment of birth, in the latter portion of his life, extraordinasy finacial prosperity and celestial happiness accruing to him, came out in most peculiar ways, even from gods, and totally unexpected sources, so much so, that the prosperity of the gods in heaven, was insignificant, before the resources supplied to Śramana Bhagavān Mahāvīra, by Śakréndra बाकेन्द्र the king of the gods,-and other gods as his devotees

Sun-Sūrya was at the moment of birth in Aries-Meşa Rāşi and exhaulted, Śramana Bhagavān Mahāvîra was, therefore, a leader in ideals, and a pioneer of advanced thought. He had great mental energy. He inclined towards prophecy, and predicted things that would happen, for, He was able to look a-head into the future, possessing remarkable fore-sight. He was clairvoyant, being especially gifted in this direction. He had extreme ideality, was always full of new schemes and plans, and was always exploring and originating.

He had all the senses fully alive; consciousness being readily expressed in the head. He had keen sight, sense of touch, taste, smell, and hearing, but even with the possession of acuteness of senses, he had such a strong indomitable will-

power that he would not shrink a moment from most cruelly inflicted wound to his body, as for instance, the impaction of iron nails into both his ears by the cow-herds at Shanmāni grāma प्यमानिश्चाम a village near Madhyama Āpāpā मध्यम अपापा Nagarī, in such a way, that their sharp ends touched each other, and their ends outside the ears were cut close to the meatuses to escape detection, or he had the fortitude to endure the most terrible twenty Upasargas उपस्त्री, Molestations done to Him by the wicked demi-gcd Sangama सङ्गम, during one night only, for six months, which no other mortal will ever think of undergoing.

He was very self-willed and often self-opinionated, so that, it was exceedingly difficult to restrain him as he was always inclined to act upon impulse without waiting to mature his plans. He was frank and outspoken, and was exceedingly generous; in addition to his daily charities, he gave daily during the quarter of the day, one crore and eight lac gold mohars as Samvatsari Dānā संवस्तिक्त, lasting for one year previous to his Dîkśā amounting to the huge sum of three hundred and eighty-eight crore and eighty lac gold coins, to the poor and needy by way of charity.

Though he was fond of reason and argument, he was assertive and combative with Karmas of his previous life.

Sramana Bhagavān Mahāvîra loved to engage his mind in great enterprises. With Him, intellect was the main feature and He understood his own emotions and feelings. He was living up to the highest strength of his character He had not the slightest tendency towards enmity towards Canda kauśic नंडनीशिक the serpent who stung him nor did he entertain any affection for Śakréndra হামান্দ্ৰ-the king of the godis-who worshipped him.

He was a very grand character especially in all pioneer work; his enthusiasm being rarely daunted by obstacles. Once

his mind was made up, was able to overcome all opposition, more by his dominant will and masterful spirit, than by simple perseverence.

He was interested in all matters that were occult and metaphysical, and loved to live in a world of ideals. Always intellectual, he made several learned disciples of whom eleven commencing with Indrabhūti Gautama and ending with Ārya Prabhās, were called Gaṇadhars प्राथम-chief disciples-and many were from royal families; they were affable, genial and witty. He was never at a loss for a word and was an excellent conversationalist He made all those around him happy, and free from the bondage of Saṃsāra संस्तर, worldly pursuits.

He loved harmonious surroundings. He sought to make his environments calm, peaceful, and endearing. He sensed others in a surpising manner going straight to the core. His mental sympathies were always quick to respond to the least good which he found in others.

His true mission in life was to inspire and lead and to make people free from false worldly pursuits. He was a natural prophet and a divine preacher of religion.

In short, he was a very grand character with clear and decided ideas, and a spirit that was bold, dauntless, and inspiring. His greatest intellectual ability enabled him to rise above all in the three worlds and hence Sakréndra singer—the king of the gods—and other Indras and gods were praising Him and bowing down before Him.

His path-way always led to clear thought and finally to the perfected intuition, because his inner quality was TRUTH.

Moon was, at the moment of birth, in Virgo-Kanyā Rāśî कन्याराजि. Therefore, Śramaņa Bhagavān Mahāvîra possessed great intellectual powers and had the capacity to follow intellectual pursuits. He had very good memory. He was trust

worthy in all undertakings with others. His personality was humane. He was very disorimintive as life advanced.

#### POLARITY OF THE SUN AND MOON.

The Sun-(Sūrya सूर्य) was at the moment of birth in Aries Mésa Rāśi मेन्द्राश्चि and the Moon-Candra चढ़ was in Virgo-Kanyā Rāśi कन्याराश्चि. Therefore, the practical nature of Śramaņa Bhagavān Mahāvîra was exhalted and He had all scientific characteristics. His mind was logical, and he was quite accurate in his judgments. He had a considerable amount of ability in all literary pursuits The above position of his radical Sun and Moon also awakened all his exalting tendencies and dispelled the melancholic attributes of Virgo, and intensified his love of study and gave him considerable amount of religious ability.

Jupiter-(Guru क्र ) was at the moment of birth in Cancer-Karka Rāśi. Therefore, he was good-humoured, charitable, benevolent, humane, religious, and to some extent, yielding in disposition, and open to conviction. He was sincere and devout.

The emotional side of his nature and imagination was an intuition. But Jupiter was afflicted at birth, by Dragon's Head Rāhu राहु. Therefore, he had Upasargas उपसर्ग (troubles or adversities, molestations) through enemies caused by the Karmas of his previous lives, between the age of 30 and 42.

Venus-(Śukra হ্রন্ধ) was in Taurus-Vrisabha Rāśi হুদম থায়ি at the moment of birth. Therefore, Śramana Bhagavān Mahā--vīra had an affectionate nature, was faithful in love, and generally fixed, determined, decided, positive, and tenacious in opinion.

Mercury-(Budha बुध,) was in Aries, Meşa Rāśi मेप राशि at the moment of birth. Therefore, Śramana Bhagavān Mahāvîra was quick-witted, apt at walting and speaking, quick at retort, witty, observant, sharp, and enthusiastic. He was quick and a prolific writer with a fertile mind, original, and inventive; cleverest of his family, and most celebrated in matters connected with religion.

Mercury was in the fourth house at the moment of birth. Therefere, Śramaņa Bhagavān Mahāvîra frequently visited different countries, towns, and villages for the purpose of preaching religion. His mental powers reached the highest limit by constancy and concentration.

Sun was in benefic aspect at the moment of birth with the planet Jupiter. Therefore, Śramaṇa Bhagavān Mahāvîra was elevated to the highest position, and he greatly improved his status as life advanced. He possessed the true religious spirit and a genuine good-feeling, and he was benevolent and sympathetic towards all those with whom he came in contact. He met everywhere with success that he deserved. All his undertakings turned out very satisfactorily. He was of a hopeful and cheerful disposition under any amount of difficulties. He was able to see his way to adjust his circumstances quickly and with ease.

Moon was in benefic aspect with the planet Jupiter at the moment of birth. Therefore, Śramaņa Bhagavān Mahāvîra had sufficient dignity and power to occupy a very prominent position and he eventually got the highest recognition. He had splendid vitality, and He was mentally honest and intuitive and progressive with a true raligious spirit, and became more and more just and sympathetic as life advanced.

Moon was in benefic aspect with the planet Venus at the moment of birth. Therefore, Sramana Bhagavan Mahavira had a very good environment and He was fortunate and successful in all undertakings that engaged his attention. He had a loving disposition and a very handsome pleasing personality. The internal side of His life was the best, going inward to the mind or the purely intellectual side of development.

Mercury (Budha कुछ) had domination over the ninth house, at the moment of birth Therefore, Śramaņa Bhagavān Mahā-vîra's higher mind was always more active than the lower. He was very quick in his perceptions, and very intuitive. He had a metaphysical turn of mind and loved mystical subjects.

The twelvth house of the horoscope is one of mystery; that is, owing to the cadent and mutable influence, it is more connected with the mind than with actual physical manifestation. Jupiter was lord of this house at the moment of birth. Therefore, Śramaņa Bhagavān Mahāvîra's mind was drawn towards occultism, and He made great progress during his life in all matters connected with occult—thought and study. He was, therefore, drifted away from the subjective life and the inner worlds had fascination for him. He endeavoured to understand much of his inner nature; for He had a faith in mystical affairs.

Mars exaulted in the first house, Jupiter exaulted in the seventh house, Sun exaulted in the fourth house. Saturn exaulted in the tenth house, and all the planets angular, indicated that Śramana Bhagavan Mahavira must attain mer Moksa at the close of his life, after destroying the Karmas of previous lives, signified by Dragon's Head-Rāhu TE in the seventh house and by Kétu in the first house. Dragon's Head's-Rahu's राष्ट्र Dasa Kala दशकाल the period of good or bad influence, according to Indian Astrology, lasts for twelve years. Therefore, Śramana Bhagavan Mahavîra, while going from village to village, after his Dîksa, was put terrible molestations for twelve years, by enemies of previous life. He endured all these adversities with such fortitude and equanimity of mind, that he was able to destroy a large majority of the remaining Karmas of previous life, and thus to make himself fit for the acquisition of Kévala Ināna केवलबान, Perfect Knowledge, which enabled him comprehend the true nature of all substances and attributes.

#### CHAPTER VI

- ९७. जं रयणि च णं समणे भगवं महावीरे जाए सा णं रयणी बहु हिं देवेहिं देवी हिं य ओवयंते हिं उप्ययंते हिं य उप्याजित सामणे भूया कहक हमभूया आवि हुत्था [कवित् उच्जोवि आवि हुत्था ] ॥ ९७ ॥
- 97. Jam rayanim ca nam Samané Bhagavam Mahāvīré jāé sā nam rayanî bahūhim dévéhim dévîhim ya ovayantéhim uppayantéhim ya uppinjamānabhuyā kahakahagabhūyā āvi hutta [ kvacit ujjovi āvi hutthā ] 97
- 97 The night during which Śramana Bhagavān Mahāvîra was born, appeared disurbed and noisy on account of the coming down and going up of many gods and goddesses, [in some books it is stated-it was a divine lustre]

This sutra is indicative of the extensive nature of the celebration of the birth-festival by gods and goddesses,

Thus,

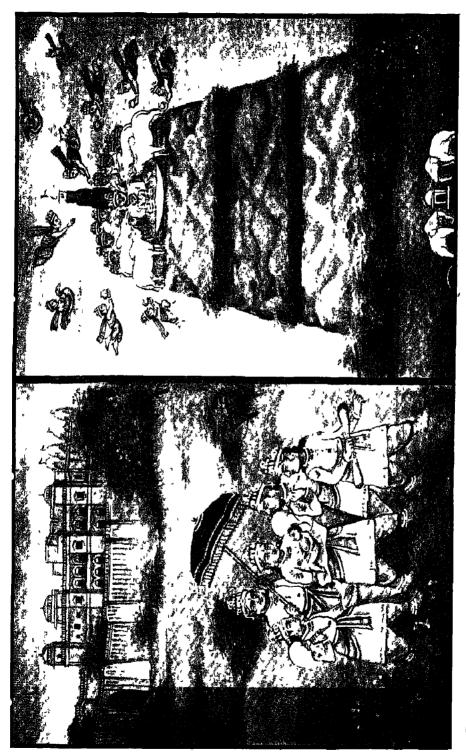
अचेतना अपि दिशः मसेदुर्मुदिता इव । वायवोऽपि सुखस्पर्शा, मन्दं मन्दं वबुस्तदा ॥ १ ॥ ष्टधोतस्त्रिजगत्यासी-इध्वान दिवि दुन्दुर्भिः । नारका अप्यमोदन्त, भूरप्युच्छ्वासमासदत् ॥ २ ॥

- Acétanā aqi dishḥ prasedu-r-muditā iva;
   Vāyavo'pi sukhusparsā, mandam mandam vavustadā. 1.
- Udyotastrijagat, āsi-ddadhvāna divi dundubhih.
   Nārakā apyamodanta Bhūrapyucchvāsamāsadat 2.
- 1. Even the life-less दिश: Diśah, directions, appeared pleasant, as if rejoiced. Even the winds, having a pleasant touch blew very gently
- 2. There was lustre in the three worlds; the celestial दुन्दुमि-Dundubhi, kettle-drum sounded; the नारका Nārakās, hellish beings, even, rejoiced; and even the earth began to heave (with joy).

### CELEBRATION OF BIRTH - FESTIVAL BY THE DIG-KUMARIS.

दिवकुमार्योऽष्टाऽधो-छोकवासिन्यः कम्पितासनाः। अईज्जन्मावधेर्जाला-ऽभ्येयुस्तत्स्त्तिवेश्मनि ॥ ३॥ भोगङ्करा १ भोगवती २ सभोगा ३ भोगमाब्बिनी। सुवत्सा ५ वत्समित्रा ६ च, पुष्पमाला ७ त्वनिन्दिता ८॥ ४॥ नत्वा मश्चं तदम्बां वेशाने सृतिगृहं व्यथुः। संवर्तेनाऽशोधयन् क्ष्मामायोजनमितो गृहात्॥ ५॥

- 3. Digkumāryo'stā'dho-lokavāsinyah kampitāsanāh; Arhajjanmāvadhé-r-jnātvā'bhy éu-stat ūtivésmani 3
- 4. Bhogankarā, Bhogavatî 2 Subhogā 3 Bhogamālinî 4; Suvatsā 5 Vatsamitrā 6 ca, Puspamālā 7 tvaninditā ( tu Aninditā 8 )
- 5. Natvā prabéum tadambām ceśāné sūtigriham vyadhuh; Śamvarténa'śodhayan, kṣmāmāyojanmito grihāt. 5.
- 3-5. Eight goddesses of directions viz 1. भोगङ्करा Bhogan-karā 2. भोगवती Bhogavatî, 3. सुभोगा Subhogā 4. भोगमालिनी Bhogamālinî 5 सुवत्सा Suvatsā 6. वत्सिमश्रा Vatsamitrā 7. पुष्पमाला



Sramana Bhagavan Mahavira being carried by Saudhamendia to Mount Meru for anointment.

Puṣpamālā and 8. अनिन्तिता Aninditā whose seats shook on knowing the time of the birth of the Arhat, went to the lying-in apartment. Having done homage to the Lord and His mother, they prepared a lying-in chamber in the North-east, having purified the ground for one yojana around the house.

मेघङ्करा १ मेघवती २ सुमेघा ३ मेघमालिनी ४ । तोयधारा ५ विचित्रा च ६ वारिषेणा ७ बळाइका ८ ॥ ६ ॥ अष्टोध्ध्वंळोकादेत्येता, नत्वाऽईन्तं समातृकम् । तत्र गन्धाम्बयुष्पीघ-वर्षे हर्षाद्वितेनिरे ॥ ७ ॥

- 6. Méghankarā 1. Méghavatî 2. Suméghā 3 Mégha mālinī; Toyadhārā 5 Vicitrā ca 6 Vārisénā 7. Balāhakā 8
- 7. Aştorddhva-lokādétyaitā, natvā'rhantam samātrikam; Tatra gandhāmbu-puspaugha-varşam harşātviténiré. 7,
- 6-7. Méghankarā, Méghavatî, Suméghā, Méghamālinī, Toyadhārā, Vicitrā, Vāriṣéṇā, and Balāhakā (these eight) having come from the Upper World, and having done homage to the Arhanta with his mother, poured showers of a quantity of perfumed water, flowers etc rejoicingly there

अथ नन्दो १ त्तरानन्दे २, आनन्दा ३ निन्दिवर्धने ४। विजया ५ वैजयन्ती च ६, जयन्ती ७ चापराजिता ८॥८॥ एताः पूर्वरुचकादेत्य विलोकनार्थे दर्पणं अग्रे धरन्ति।

- 8. Atha Nando-ttaranandé 2 Anandā 3 Nandivardhané 4. Vijayā 5. Vaijayantî ca 6 Jayantî 7. ca'parājitā 8. Etāḥ Pūrva-rucakādéiya vilokanārtham darpaņam agredharanti.
- 8 Then, Nandā i Uttarānandā 2 Ānandā 3 Nandivardhanā 4 Vijayā 5. Vaijayantii 6 Jayantii 7 and Aparājitā 8 (these)

having come from पूर्वस्थल Purva Rucaka, hold a mirror in front ( with the object of looking at it ).

समाहारा १ सुप्रदत्ता २ सुप्रबुद्धा ३ यशोधरा ४। स्रक्षमीयती ५ शेषवती ६ चित्रगुप्ता ७ वसुन्धरा ८॥ ९॥ एता दक्षिणरुचकादेत्य स्नानार्थे करे पूर्णकळशान् धृत्वा गीतगानं विदर्धति।

- 9. Samāhārā 1 Supradattā 2 Suprabuddhā 3 Yaśodharā 4 Lakṣmîvatî 5 Śeṣavatî 6 Citraguptā 7 Vasundharā 8 Etā Dakṣîṇa-rucakādétya snānārtham karé pūrņa-kalasān dhritvā gîtagānam vidadhanti.
- 9 Samāhārā 1 Supradattā 2 Suprabuddhā 3 Yasodharā 4 Laksmivati 5 Śesavati 6 Citraguptā 7 and Vasundharā 8 (These) having come from Daksina Rucaka (South Rucaka) and having held करवान (water-pots) filled with water for ablution in their hands, sing songs.

इस्रादेवी १ सुरादेवी २ पृथिवी ३ पग्रवत्यपि ४ । प्रकासा ५ नविमका ६ भद्रा ७ शीतेति ८ नामतः ॥ १०॥ प्रताः पश्चिगरुचकादेत्य वातार्थे व्यजनपाणयोऽग्रे तिष्ठन्ति ।

- 10 Ilādévî 1 Surādévî 2 Prithlvî 3 Padmavatyapi 4 Ekanāsā 5 Navamikā 6 Bhadrā 7 Śitéti 8 nāmataḥ.
  Etā Paścima-rucakādétya vātārtham vyajana-pāṇayo'gré tişthanti.
- 10. Iladévî 1 Suradévî 2 Prithivî 3 Padmavatî 4 Ekanasa 5 Navamika 6 Bhadra 7 and Sîta 8, by name (these) having come from Pascima Rucaka (West Rucaka) stand in front with a fan in their hands, for fanning.

अल्रम्बुसा १ मितकेशी २ पुण्डरीका च ३ वारुणी ४ । हासा ५ सर्वममा ६ श्री ७ ही ८ रष्टोदगृरुचकादितः ॥ ११॥

#### . एता उत्तररुचकादेत्य चामराणि वीजयन्ति।

- 11. Alambusā 1 Mitakéśî 2 Puņdarîkā 3 ca Vāruņî 4 Hāsā 5 Sarva-prabhā 6 Śrî 7 Hrî 8 raştodagrucakādritaņ Etā Uttara-rucakādétya cāmarāņi vîjayanti.
- 11 Alambuśā 1 Mitakésî 2 Pundarīkā 3 Vāruņî 4 Hāsā 5 Sarva-prabhā 6 Śrî 7 and Hrî 8. Eight from the North Rucaka (mountain,) (these) coming from the North Rucaka, waft chowries

### चित्रा च १ चित्रकनका २ शतेरा ३ वसुदामिनी ४। दीपइस्ता विदिक्ष्वेत्याऽस्थुर्विदिग्रुचकाद्रितः ॥ १२॥

- 12 Cıtrā ca 1 Cıtra-kanakā 2 Śatérā 3 Vasudāminî 4 Dîpahastā vidikşvétyā'sthu-r-vidigrucakādritah.
- 12 Citră l Citrakanakă 2 Śatérā 3 and Vasudāmin'i 4 living in Rucaka mountains of different Vidisās, having come from Vidisās (corners of direction) stood with lanterns in their hands.

रुवकदीपतोऽभ्येयु-श्रतसो दिक्कुमारिकाः।
रूपा १ रूपासिका २ चापि ग्रुरूपा ३ रूपकावती ४ ॥ १३ ॥
चतुरंगुल्रतो नालं, छिन्ता लातोदरेऽक्षिपन् ।
समापूर्य च वेडुपैं-स्तस्योध्ध्वे पीठमादधुः ॥ १४ ॥
चतुवा तद् दूवेया जन्मगेदाद्रम्भागृदृत्रयम् ।
ताः पूर्वस्यां दक्षिणस्या-ग्रुत्तरस्यां व्यधुस्ततः ॥ १५ ॥
याम्यरम्भागृद्दे नीत्वा-अभ्यक्तं तेनुस्तु तास्तयोः।
स्नानमचींथुकालङ्का-रादि पूर्वगृद्दे ततः॥ १६ ॥
चत्तरेऽरणिकाष्ठाभ्या-ग्रुत्पाद्याऽप्रिं ग्रुचन्दनैः।
दोमं कृत्वा ववन्धुस्ता, रक्षापोद्दिककां द्वयोः॥ १७ ॥

# पर्वतायुर्भवेत्युक्त्वा-ऽऽस्फाल्लयन्त्योऽश्मगोलकौ । जन्मस्थाने च तौ नीत्वा स्वस्वदिश्च स्थिता जगुः ॥ १८॥

- Rucaka dîpato'bhéyu-scațasro dikkumarikāḥ,
   Rūpā Rūpāsikā cāpi Surūpa Rupakāvatî.
- 14. Caturangulato nālam chittvā khātodare'kṣipan; Samāpūrya ca vaiduryal-stasyorddhvam pîthmādadhuh
- 15. Baddhvā tad dūrvayā janma-géhā drambhā-grihatrayam;
  Tāh pūrvasyam dakṣiṇasyamuttarasyām vyadhustataḥ;
- 16. Yāmya-rambhāgrihé nîtvā'bhyangam ténustu tāstayoḥ; Snāna-marcānsukā lankārādi pūrva-grihe tatah;
- Uttaré'rankāṣṭhābhyā-mutpādhyā'gnim sucandanaiḥ.
   Homam kritvā babandhustā rakṣāpottalikām dvayoḥ.
- 18. Parvatāyu-r-bhavétyuktvā'āsphālayantyo'smagolakau; Janma-sthāné ca tau nîtvā svasya diksu sthitā jaguh.
- 13 From Kucaka-dvîpa came four goddesses of directions viz 1. Rūpā 2 Rūpāsikā 3 Surūpā and 4 Rūpakāvatī
- 14. Having cut the umbilical cord (so as to leave behind a piece of four fingers breadth), they placed it in the hollow of the pit; and having completely filled it with Valdurya gems, they prepared a pedestal over it.
- 15. Having tied them with Durvä grass, they, then, made three arbours of trunks of plantain trees-one in the East,-one in the South, and one in the North of the house of birth.
- 16. Having led them both to the southern arbour, they anointed them both (the Arhanta Bhagavān and His mother) with oil, and then they did the ablution, besmearing (with sandal paste), puting on clothes, ornaments, etc. in the Eastern arbour.

- 17. Having created fire from the suel of Arnika wood (tinder-sticks) and having produced sacrificial fire with excellent sandal wood, they tied a small packet of the ash (to the arms of both) as a preservative (against demons, evil spirits etc.)
- 18. Having led both of them to the place of birth, and remaining in their individual directions, and having said "पर्वतायुभेच Parvatāyu-r-bhava," "You become as long lived as a mountain," they dashed two balls of precious stone against each other.

(एताश्र) सामानिकानां पत्येकं चत्वारिंशच्छतैयुताः। महत्ताराभिः पत्येकं, तथा चतस्रभिर्युताः॥ १९॥

> अक्ररक्षेः षोडशभि, सहस्रैः सप्तमिस्तथा । कटकैस्तद्धीशैश्र सुरैश्रान्यैर्गहर्द्धिभिः ॥ २०॥

- 19. (Etāsca) Sāmānikānām pratyékam catvārimsacchatai-r-yutāņ Mahattarābhih pratyékam, tathā catasrubhai-r-yutā
- 20. Anga-rakşain şodasabhin sahasrain saptabhistathā; Katakai stadadhîsaisca suraiscanyai-r-mahadriddhibhin.
- 19. (And these) Each of these Dig-kumāris had a retinue of under-mentioned ordinary goddesses.

a Sāmānika goddesses 4000 b Mahattarā (elderly) 4

c Body-guards 16000

- d, Seven kinds of armies and their seven leaders,
- e. Other gods possessing much affluence.

These goddesses go there in celestial cars, of one yojana dimensions, prepared by Abhiyogika gods.

#### CELEBRATION OF BIRTH-FESTIVAL BY GODS.

+

ततः सिंहासनं शाक्रं, चचाळाऽचळनिश्रळम्।
प्रयुज्याऽथावधि ज्ञात्वा, जन्मान्तिमजिनेशितुः॥१॥
वज्रयेकयोजनां घण्टां, सुघोषां नैगमेषिणा।
अवादयत्ततो घण्टां, रेणुः सर्वविमानगाः॥२॥
शकादेशं ततः सोचैः सुरेभ्योऽज्ञापयत्स्वयम्।
तेन प्रसुदिता देवा—शळनोपक्रमं व्यष्टुः॥३॥
पाळकाख्यामरकृतं, ळक्षयोजनसंमितम्।
विमानं पाळकं नामाऽध्यारोहित्रदिशेश्वरः॥४॥

- 1 Tatah simhāsanam Śākram cacālā'cala-niścalam; Prayujyā'thāvadhim jnātvā, janmā ntima-Jineśituh.
- 2 Vajrayékayojayam ghantam Sughosam Naigamésina; Avadayattato ghanta rénuh sarva-vimanagah.
- 3. Śakrādeśam tatah soccaih surébhyo'jnāpayatsvayam; Téna pramuditā dévā-scalanopakramamam vyadhuh
- 4. Pālakākhyāmarakrītam, laksa yojana-sammitam; Vimānam Pālakam nāmā'dhyarohat tridasésvarah
- 1-2. Then, the lion-seated throne of Śakra which was as steady as a mountain, trembled Having concentrated his mind and having known by Avadhi Jñāna the birth of the last Tîrthankara, he had the adamantine bell of one yojana dimension named द्वांचा Sughoṣā-whose sound reached all the Vimānas,-rung by Naigaméṣi (Harinaigaméṣi).
- 3. He (Harinaigaméşî) himself loudly proclaimed the order of Śakra to the gods. The gods pleased with it, commenced to go.

4. The king of the gods, then, took his seat in the celestial car named Pālaka, which was one hundred thousand (100000) yojanas all-around, and was prepared by gods named Pālaka.

[ In the Pālaka Vimāna there was an accomodation of seats for gods and goddesses arranged in different places with regard to the सिंहासन Simhāsana, the lion-seated throne of Indra]

TABLE.

Kind of gods and goddesses	Number of Seats	Situation with Regard to Simhāsana
Eight Chief Consorts of Indra	8	In front facing it
Sāmānika-dévas	84000	On the left
Dévas of Inner Council	12000	On the south
" Middle "	14000	"
" Outer "	160 <b>00</b>	"
Seven generals of seven	7	Behind
Body-guards East	8400 <b>0</b>	East
" West	<b>8400</b> 0	West
" South	84000	South
,, North	84000	North

In addition to this,

अन्यैरपि घनैर्देवेर्रेतः सिंहासनस्थितः। गीयमानग्रुणोऽचाळीदपरेऽपि सुरास्ततः॥५॥

देवेन्द्रशासनात् केचित् केचिन्मित्रानुवर्त्तनात्। पत्नीभिः मेरिताः केचित् , केचिदात्मीयभावतः ॥ ६ ॥ केऽपि कौतुकतःकेऽपि, विस्मयात् केऽपि भक्तितः। चेळुरेवं सुरा सर्वे. विविधैर्वाहनैर्धुताः॥७॥ विविधैस्तर्यनिघो पर्घण्टानां कणितैरपि। कोछाइछेन देवानां, शब्दाहेतं तदाऽजनि॥८॥ सिंहस्था बक्ति हस्तिस्थं दरे स्वीयं गजं कर । इनिष्यत्यस्यया नूनं, दुर्दरो मम केसरी !! ९ ॥ वाजिस्थं कासरारूढो गरुडस्थो हि सर्वनम्। छागस्यं चित्रकस्थोऽथ वदत्येवं तदादरात् ॥ १०॥ कोटिकोटी। मर्विमानैर्वाहनैर्धनैः। सराणी विस्तीर्णोऽपि नभोमार्गोऽतिसंकीणोऽमवत्तदा ॥ ११ ॥ मित्रं केऽपि परित्यज्य दक्षत्वेनाऽग्रतो ययुः। मतीक्षस्य क्षणं भ्रात-मीमित्यपरोऽवदत् ॥ १२ ॥ केचिद्वदन्ति भो देवाः, संकीणीः पर्ववासराः। भवन्त्येवंविधा नूनं तस्मान्मीनं विधत्त मोः॥ १३॥ नभस्यागच्छतां तेषां शीर्षे चन्द्रकरैः स्थितैः। बोभन्ते निर्जरास्तत्र सजरा इव केवछम्।। १४।। मस्तके घटिकाकाराः कंठे ग्रैवेयकोपमाः। स्वेदबिन्द्समा देहे, छराणां तारका बद्धः ॥ १५ ॥

- Anyairapi ghanai-r-dévai-r-vritah simhāsana-sthitah;
   Giyamānaguņo'cālîdapare surāstatah.
- Dévéndra-śāsanāt kècit kécinmitrānuvarttanāt;
   Patnībhih préritāh kécit, kécidātmīyabhāvatah.

- 7. Ke'pi kautukatah ke'pi vismayāt ke'pi bhaktitah; Célurévam surā sarvé, vividhai-r-vāhanai-r-yutāh.
- 8. Vividhalstūrya-nir, hoṣai-r-ghantānām kvanitairapi; Kolāhaléna dévānām, sabhādvaitam tadā'jani.
- 9. Simhastho vakti hastistham, düré svîyam gajam kuru: Hanisyatyanyathā nünam, durddharo mama késarî.
- Vājistham kāsarārūḍho garudastho hi sarpagam;
   Chāgastham citrakastho'tha vadatyévam tadādarāt.
- 11. Surāņām koti-kotîbhl-r-vimānal-r-vāhanai-r-ghanalh; Vistîrņo'pl nabhomārgo'tisamkîrņo'bhavat tadā.
- 12 Mitram ké'pi parıtyajya, dakşatvénā'grato yayuh; Pratîl şasva kşananı bhrāta r-māmietyaparo'vadat.
- 13. Kécidvadanti bho dévāh samkîrnā parvavāsarāh;
  Bhavantyévam vidhā nūnam, tasmān maunam vidhatta bhoḥ.
- 14 Nabhasyāgacchatām tésām, sîrsé candrakarain sthitain; Sobhante nirjarāstatra, sajarā iva kévalam.
- Mastaké glatikākārāh kaņthé graivéyakopamāh;
   Svédabindusamā déhé surāņām tārakāḥ babhuh.
- 5. He (Śakréndra), whose good qualities were being sung, sitting on a simhāsana (lion-seated throne), and surrounded by multitudes of other gods, moved on; other gods also, then did the same.
- 6. Some, by the order of Dévéndra some, following their friends, some, urged by their wives, some, by their own sentiment
- 7. Some, by curiosity, some, through astonishment, some, by devotion, in this way, (all) the gods riding various conveyances, moved on.
- 8 By the sound of various musical instruments, by the ringing of bells and by the clamouring of gods, a state of nothing but noise was produced

- 9. The god riding a lion tells the god riding an elephant "You take your elephant to a distance; otherwise, my unrestrainable lordly lion will certainly kill him"
- 10. The god riding a bull respectfully tells the god riding a horse, the god riding a Garuda (the king of snakes) tells the god riding a serpent, the god riding a panther tells the god riding a goat, in the same way.
- 11. By the crores of celestial cars conveyances, and multitudes of celestial beings, the heavenly path although very extensive, became, at that time, very narrow.
- 12. Some (gods) leaving behind their companion; cleverly went forward Another says "O brother! wait here a moment for me."
- 13 Some say "O gods! holidays become decidedly full of crowdedness in this manner; therefore, alas! observe silence"
- 14 While going through the vault of the sky, the gods, although devoid of old age, looked entirely as if affected by old age, by the beams of the Moon falling on their heads
- 15. On the heads of the gods the stars appeared potshaped; on their necks, they resembled ornaments for the neck, and on their bodies, the stars appeared like drops of perspiration.

नन्दीश्वरे विमानानि, संक्षिप्याऽऽगात् सुराधिषः ।
जिनेन्द्रं च जिनाम्बां च, त्रिःमादक्षिणयत्ततः ॥ १६ ॥
विन्दित्वा च नमंस्यित्वे—त्येवं देवेश्वरोऽवदत् ।
नमोऽस्तु ते रत्नकृक्षि—धारके ! विश्वदीपिके ! ॥ १७ ॥
अदं भक्रोऽस्मि देवेन्द्रः कल्पदाद्यादिहानमम् ।
मभोरिन्तमदेवस्य, करिष्ये जननोत्सवम् ॥ १८ ॥

भेतव्यं देति ! तन्नैवे-त्युक्त्वाऽवास्विपनीं द्दौ ।

कृत्वा जिनप्रतिविम्बं, जिनाम्बासिन्धी न्यधात् ॥ १९ ॥

मगवन्तं तीर्थकरं, गृहीला करसम्युटे ।

विचक्रे पश्चधा रूपं सर्वश्रेयोऽर्थिकः स्वयम् ॥ २० ॥

एको गृहीततीर्थेकः, पार्श्वे द्दौ चात्तचामरौ ।

एको गृहीतातपत्रः, एको वज्जधरः पुनः ॥ २१ ॥

अग्रगः पृष्टगं स्तौति, पृष्टस्थाऽप्यामगं पुनः ।

नेत्रे पश्चात् समीहन्ते, केचनाऽग्रेतनाः सुराः ॥ २२ ॥

शकः सुमेरुशृङ्गस्थं, गत्त्राऽथो पाण्डकं वनम् ।

मेरूच्ळादक्षिणेना-ऽतिपाण्डकम्बलासने ॥ २३ ॥

कृत्वोत्संगे जिनं पूर्वाभिम्नुखोऽसो निषीद्ति ।

समस्ता अपि देवेन्द्राः, स्वामिपादान्तमैयरुः ॥ २४ ॥

- 16. Nandîśvaré vimānāni, samksipyā'gāt surādhipah; Jinéndram ca Jināmbām ca, trih prādaksinayattatah.
- 17. Vanditvā ca namamsyitvé-tyévam dévésvaro'vadat; Namo'stu té ratna-kuksi-dhāraké! Visvadîpiké!
- 18. Aham Śakro'smi dévéndrah kalpadādyādihāgamam; Prabho-r-antima-dévasya karisye jananotsavam.
- 19. Bhétavyam dévi! tannaivé-tyuktvä'vasvāpinim dadau Kritvā Jinapratibimbam, Jināmbā-sannidhau nyadhāt.
- 20. Bhagavantam Tîrthakaram grihîtvā karasamputé; Vicakré pancadhā rūpam, sarva śréyo'r-thikah svayam.
- 21. Éko grihîtatîrthésah pārsve dvau cāttacāmarau; Eko grihātapatrah eko vajradharah punah.
- 22. Agragah pristhagam stauti, pristhastho'pyāgra-gam punah; Nétré paścāt samihanté, kécanā' grétanāh surāh;

- 23. Śakrah Suméru śringastham, gatvā'tho Pāṇḍukam vanam; Mérū-culā dakṣiṇénā 'tipāṇdukambalāsané
- 24. Kritvotsangé Jinam pürväbhimukho'sau nisidati; Samastā api dévéndrāb, swāmipādāntamaiyaruh.
- 19. Having contracted the celestial cars at Nandîśvra-dvîpa,-the king of the gods, went (to the place of birth) and then went three times round the Jinéndra and the mother of the Jina.
- 17. Having respectfully salutated and having done obeisa nce, the king of the gods said, thus 'Salutation to thee, the bearer of a gem in the womb! The Illuminator of the Universe!
- 18. I am Śakra,-lord of the gods. I have come here from the first déva-loka, I shall do the birth-festival of the last Supreme Lord.
- 19. Saying "You do not be afraid" he put her to sleep of a short duration; and having made a likeness of the Jina, placed it near the mother of the Jina.
- 20. Having taken the Tîathankara Bhagavān in the hollow of his folded hands, he himself, desirous of all good fortune, assumed five forms, viz
- 21. One, who held the Tîrthankara, two on the sides who grasped (two) chowries, one who held an umbrella, and one who held Indra's thunder-bolt.
- 22. One, going in front praises the one walking in the rear, and again, the one remaining behind, even praises the one going in front; some gods walking in front desire for two eyes in the back.
- 23-24. Śakra, then, having gone to the Pāṇḍuka forest on the summit of Suméiu (Méru) mountain, sits on a seat on the stone-slab named अतिपाण्डकम्बळ Alipāṇḍukambala situated in the south of the summit of Méru, having taken the Jina in his lap, with his (own) face turned towards the East.

All the Indras of the gods also approached the feet of the Lord.

The sixty-four Indras of the gods are as follows:-

	Number of Indras
Vaimānika	10
Bhuvana-pati	20
Vyantara	32
Jyotiska	2
	64

सौवर्णा राजता रात्नाः स्वर्णरूप्यमया अपि । स्वर्णरत्नमयाश्चापि, रूप्यरत्नमया अपि ॥ २५ ॥ स्वर्णरूप्यरत्नमया अपि ॥ १५ ॥ स्वर्णरूप्यरत्नमया अपि ॥ श्वरत्नामया अपि । क्रम्भाः मत्येकमष्टाद्यं, सहस्रं योजनाऽऽननाः ॥ २६ ॥

### यतः-पणवीसजोअणतुङ्गो, बारस य जोअणाई वित्थारो । जोअणमेगं नाळ्य. इगकोडि-सहिल्रक्लाई ॥ २७ ॥

- Sauvarnā rājatā rātnāh syarņa-rūpyamayā api;
   Svarņa-ratnamayā-ścāpi, rūpya-ratnamayā api,
- 26. Svarņa-rūpya-ratnamayā api mritsnāmayā api;
  Kumbhāh pratyékamaṣtāḍhyam sahasram yojanā'nanāḥ.
- 27. Yatah:-Panavîsa-joana-tungo, bārasa ya joanālm vitthāro; Jöanamégam nālua igakodi satthi-lakkhāim.

25-26. There were 1008 (one thousand and eight) pots each of the under-mentioned 8 kinds viz 1. 1008 of gold. 2. 1008 of silver, 3. 1008 of precious stones, 4. 1008 of gold and silver 5. 1008 of gold and precious stones 6. 1008 of silver and precious stones 7 1008 of gold-silver and precious stones, and 8 1008 pots of clay, with their mouths of one yojana making a total of 8064 pots.

(Some equally eminent authorities say that the pots were 8000 (eight thousand) each of the above-mentioned eight varieties making a total of 64000 (sixty four thousand) pots)

27. Each pot was twenty-five yojanas high and twelve yojanas wide, with a nozzle of one yojana.

The अभिषेक Abhisékas,-Ablutions-were 16000000 (one crore and sixty lacs (hundred thousand)

[The abhiseka (ablution) with the pots full of water, mentioned above is repeated two hundred and fifty times calculated as under by the number of abhisekas done by an individual god or by a god representing a group of gods taking part in the c-remony:—

Kinds of gods	Number of Abhisékas
62 Indras	<b>62</b>
66 Number of Suns	66
66 Number of Moones	66
33 Trāyastrinśāḥ	33
3 Pārṣadyāḥ	3
Atma-raksaka (Body-guands),	1
Sāmānika	1
Loka-pāla	4
Generals of troops	7
Miscellaneous gods	1
Indrāņis	5
Abhiyogika (servile)	1
	250
Another calculation is as follows:-	•
62 Indras	62
66 Number of Suns	<b>6</b> 6
66 Number of Moons	66
33 Trāyastrimsāh	k
Sāmānika	1

	Indrāņis of Saudharma and Isāna deva-loka	16
	Indrāņis of Asura Kumāra déva-loka	10
	Indrāņis of Nāga Kumāra céva-loka	12
	Indrānis of Jyotisk dévas	4
	Indrāņis of Vyantara dévas	4
3	Pārsadyāh ( members of councils )	1
4	Loka-pāla	4
7	Generals of troops	1
	Ātmarakṣaka (Body-guards)	1
	Miscellaneous gods	1
	•	

250

The calculation for the number of abhisékas (ablutions) is as follows:—

A. For 1000 pots, each of the eight varieties 1000×8=8000 Each of these is repeated eight times 8000×8=64000 Each of these is again repeated 250 times

6400×250=16000000

B For 8000 pots each of the eight varieties 8000x8=64000 Each of these is repeated 250 times, 64000x250=16000000]

Besides this, Acyuténdra ordered to be brought by servant -gods, gold pitchers, mirrors, baskets of gems, auspicious jugs, dishes, plates, metallic flat baskets for flowers, and other artic-les for worship one thousand and eight each of eight varieties, like the pots; fragrant clay and water of Māgadha and other sacred places; lotuses from Ganges and other rivers, water from Padmadraha and other lakes, white mustard flowers perfumes and other medicinal plants from Ksulla-himavat Varṣadhara, Vaitāḍhya, Vijaya Vakśaskara, and other muntains

क्षीरनोरघंटेर्नक्षः-स्थळस्थैस्त्रिदशा बग्धः। संसारौधं तरीतुं द्राग्, धृतक्कम्भा इव स्फुटम्, ॥ २८॥ सिश्चन्त इव भावद्वं, क्षिपन्तो वा निजं मळम्। कळशं स्थापयन्तो वा, धर्मचैत्ये सुरा बग्धः॥ २९॥

- 28. Ksīranīraghatai-r-vakṣah-sthalasthai-stridasā babhuḥ; Samsāraugham tarītum drāg ghrita-kumbhā iva sphutam.
- 29. Sincanta iva bhāvadrum, kṣipanto vā nijam malam; Kalasam sthāpayanto vā, dharmacaityé surā babhuḥ
- 28 By the pots of water of श्रीरसमुद्ध Kşîra Samudra,—the Milk Ocean,—resting on their chests, the gods seemed clearly as if holding pots for the purpose of crossing instantly over the stream of Samsāra.
- 29. Or, the gods appeared as if sprinkling their cherished tree with water, or throwing away their own dirt or as if establishing a Kalasa (an auspicious dome-shaped pinnacle) over their temple of religious merit.

संत्रयं त्रिद्देशेशस्य, मत्वा वीरोऽमराचळम्।
वामांग्रष्टांगसम्पर्कात् समन्ताद्प्यचीचळत्।। ३०॥
कम्पमाने गिरौ तत्र, चकम्पेऽथ वसुन्धरा।
शृङ्गाणि सर्वतः पेतु-श्रुश्चुश्चः सागरा अवि॥ ३१॥
ब्रह्माण्डस्फोटसदृशे श्रद्धाद्वेते मस्पति।
कष्टः श्रक्नोऽवधेर्झां समयामास तीर्थपम्॥ ३२॥
संख्याऽतीर्तार्द्दतां मध्ये स्पृष्टः केनापि नाङ्घणा।
मेरुः कम्पमिवादित्या-नन्दादित्र ननर्त्त सः॥ ३३॥
तैनामी निर्जरा द्वाराः. स्वर्णापीडो जिनस्तया ॥ ३४॥

- 30. Samsayam tridasésasya matvā Vîro'marācalam; Vāmāngusthangasamparkāt samantādapyacicalat,
- 31. Kampamané girau tatra cakampé'tha vasundharā; Śringāņi sarvatah petu-scuksubhuh sāgarā api

- 32. Brahmānda sphota-sadrise sabdadvaitė prasarpati; Rustah Sakro'vadhė-r-jnātvā ksamayāmāsa tīrthapam.
- 33. Samkhyā'tîtārhatām madhyé spristah kénāpi nānghrinā; Méruh kampamisādityā-nandādiva nanarta sah.
- 34, Śailésu rājatā mé'bhut, snātranîrābhisékatah; Ténāmi nirjarā hātāh svarņapido Jinastathā.
- 30. Perceiving the doubt of সিব্হীয় Tridasésa-the king of the gods,-Vîra Bhagavān completely shook the divine mountain by contact with the left toe of his foot.
- 31. By the shaking of the mountains there, the earth also trembled. Peaks of mountains fell down on all sides, and even the seas became agitated.
- 32. An unprecedented noise resembling the bursting of the Egg of Brahman extended far. Sakra became angry. But having known by Avadhi Jinana, he asked pardon of the Lord of the (four-fold) Tirtha.
- 33. Out of numerous previous Arhats, I am not touched by the foot by any one of them Méru, under the disguise of shaking, danced, as if by rejoicing
- 34. By sprinkling with the water of bathing, my supreme eminence among mountains was acquired. These gods are hence my necklaces, and the Jina is thus, the gold chaplet.

तत्र पूर्वमच्युतेन्द्रो विद्धात्यभिषेचनम् । ततोऽनु परिपाटोतो, यावचन्द्रार्यमादयः ॥ ३५॥

जलस्नात्रे कविघटना--

श्वेतच्छत्रायमाणं शिरित मुखशशिन्यंशुपूरायमानं कण्ठे हारायमाणं वपुषि च नित्विछे चीनचोछायमानम् । श्रीमज्जन्मासिवकमगुणहरिगणोदस्तकुम्मीधगर्भाद्
अञ्चयहुग्धाब्धिपाथश्चरमजिनपतेरङ्गसङ्गि श्रियेः वंः ॥ ३६ ॥

35. Tatra pūrvamacyuténdro vidadhātyabhisécanam;
Tato'nu paripāţîto yāvaccandrāryamādayah;

Jala-snätré kavi-ghatanā---

36. Švétacchatrāyamāņam śirasi mukha—śasinyamśu -- pūrāya—mānam;

Kanthé hārāyamānam vapusi ca nikhilé cînacolāyamānam Silmajjanmābhiséka — praguņa — harigaņodastakumbhaugha garbhād

Bhrasya ddugdhābdhi- pāthascarama-Jinapatérangasangi śriyé vah 36.

35. There, first Acyuténdra does the ablution Then, after him, in succession till Moon, the Sun, and others (did it)

With regard to the ablution with water,

Regarding the ablution, the poet says:--

36. May the water of the Ocean of Milk, flowing from the interior of the stream of pots held by numerous multitudes of Indras at the birth-ablution at Méru, coming in contact with the body of the Last Lord of the Jina, and appearing like a white umbrella on the head filling up the beams of the Moon-like face, appearing like a necklace on the neck and appearing like a jacket of chinese silk on the whole body, be for your prosperity.

चतुर्शृषमरूपाणि शकः कृत्या ततः स्वयम् । शृङ्गाष्टकक्षरत्क्षी रेंरकरोद्भिषेचनम् ॥ ३७ ॥ सत्यं ते विबुधा देवाः!, यरन्तिमजिनेशितुः । सृजद्भिः सिल्लैः स्नानं स्वयं नैर्मल्यमाददे ॥ ३८ ॥ समंगलपदी ं ते, विधायाऽऽरात्रिकं पुनः । सन्द्र्यगीतवाद्यादि, व्यधुर्विविधम्रत्सवम् ॥ ३९ ॥

## खन्मृज्य गन्धकाषाय्या दिन्ययाऽङ्गं हरिर्विभोः। विलिप्य चन्दनाद्येश्र पुष्पाद्यस्तमपूजयत्॥ ४०॥

- 37. Catu-r-vrişabla rūpāņi Śakrah kritvā tatāh svayam; Śringastakaksarat ksîrai-r-akarodabhisécanam.
- 38. Satyam té vibudhā dévāh yairantima-Jineśituh; Srijadbhih salilaih snānam, svayam nairmalyamādadé.
- 39. Sa-mangala pradîpam té, vidhaya'ratrıkam punah; Sa-nritya-gîta-vadyadi, vyadhu-r-vividhamutsam.
- 40. Unmrijya gandha-kāṣāyyā divyayā'ngam Hari-r-vibhon Vilipya candanādyaisca puṣpādyaistamapūjayat.
- 37. Sakra himself, then, having assumed forms of four bulls, did the ablution with milk flowing through the eight horns.
- 38. It is true that the wise gods, by whom the bathing of the last Jinésvara with flowing water was done, acquired their own purity.
- 39. Having done আহাত্তিক Arātrikam, Waving of a lamp in front of an idol, along with the auspicious lamp, they again did the festival in various ways, accompanied by dancing, singing, and musical instruments.
- 40. Having wiped the body of the Lord with divine fragrant (brown-red) towel, and having besmeared his body with sandal-paste etc, the Indra worshipped him with flowers etc. 40.

दर्भणो १ वर्धमानश्च २ कलको ३ मीनयोर्धुगम् ४ । श्रीवत्सः ५ स्वस्तिको ६ नन्द्या-वर्त्त ७ भद्रासने ८ ॥ इति ॥ ४१ ॥ श्रकः -स्वामिपुरो रत्न-पृष्टके रूप्यतण्डलैः । आळिख्य मङ्गलान्यष्टा-विति स्त्रोतुं मचकमे ॥ ४२ ॥

- 41. Darpano 1 Vardhamana éca 2 Kala'o 3 Minayo-r-yugam 4 Śri-vatsa 5 Svastiko 6 Nandyavarta 7 Bhadrasané 8 iti
- 42. Śakrah svāmipuro ratna-pattaké rūpyatandulaih, Ālikhya mangalānyastāviti stotum pracakramé

41-42. Having drawn pictures of the under-mentioned eight auspicious objects with grains of rice made of silver, on a plate of precious stone, viz । द्वेषा Darpaṇa, a mirror 2 वर्धमान Vardhamāna, an earthen bowl 3 कल्या Kalasa an auspicious jug 4 मीनयोगुंग Mînayor yugma a pair of fishes 5 श्रीवत्स Śrîvatsa, a figure resembling an auspicious sign having nine angles, on the breast of Viṣṇu and other deities 6 स्वस्तिक Svastika 7 नन्यावर्त Nandyāvarta, and 8 महासन Bhadrāsana, a splendid seat, in front of the Lord, the Sakra commenced to praise as under.—

[ अहसयविष्ठद्धगंथज्ञतेहि महात्रित्तेहिं अपुणरुत्तेरिं अत्थज्जतेहिं संथुणइ, संथुणिता बामं जातुं जाव एवं वयासी-णमोत्थु ते सिद्धबुद्धणीरय समण सामाहिअ समत्त समजोगि सङ्घगत्तण णिब्भय णीरागदोस णिम्मम णीसंग निस्सञ्च माणमूरण गुणरयण सीछसागरमणन्तमप्पमेय भविअधम्म- धरचाडरन्तचक्कवही! णमोऽत्थु ते अरहओ ]

[Aţthasaya - visuddha - gantha juţţéhim mahāvittéhim apuņaruttehm, atthajuttéhim samthuņai samthuņittā vāmam jāņum jāva évam vayāsî:-Namo'ţţhu té Siddha-Buddha-ŋîraya samaņa sāmāhia samatta samajogi sallagat aņa nibbhaya nirāgadosa nimmama nîsanga nissalla mānamūrana guņarayana sîlasāgaram - anantam - appaméya, bhavla dhammavara cāurantacakkavaţţî! Namo'tthu té Arahao]

[He (Sakra) praises the Lord with eight hundred pure compositions, full of excellent meters, perfectly free from any fault of repetitions, and full of meaning. Having praised, left knee etc, he spoke thus:—Salutation to Thee-one who has attained Salvation, one who has gained Perfect Knowledge, one

who has become free faom the dust of Karmas, a saint free from all sins and faults, one who has reached perfect concentration, one who has acquired Samyaktva (Right Belief) one who is of a similar Yoga, one who is the destroyer of thorns in the form of Māyā (deceit), Niyāṇa (the performance of a penance with a desire of obtaining some worldly object or happiness) and Mithyātva (False Belief, one who is fearless, one who is free from the influence of effection and enmity; one who is indifferent to mundane matters one who is free from all desires, one who is free brom blemish and who is the destroyer of pride; one who is the ocean of the gem of virtuous conduct; one who is infinite, one who is immensurable and one who is an excellent religious Supteme Sovereign till the ends of the four directions Salutation to Thee, an Athat, ]

शक्रोऽय जिनमानीय, विग्रुच्याम्वान्तिके ततः। संजद्दार प्रतिविम्बाऽवस्वापिन्यो स्वशक्तितः॥ ४३॥ कुण्डछे क्षीमयुग्मं चोच्छीर्षे ग्रुक्त्वा हरिर्व्यधात्। श्रोदामरत्नदामादय-ग्रुङ्घोचे स्वर्णकनदुकम् ॥ ४४॥

- 43 Śakro'tha Jinamāniya vimucyāmbāntike tatah, Sanjahāra pratibimbā'vasvāpinyau svašaktitah
- 44. Kundalé ksaumayugmam coechîrsé muktva Hari r vyadhāt Śrîdāma-ratna-dāmādhyamullocé svarņa-kandukam.
- 43. Sakra, then having brought the Jinésvara and having placed him near his mother, removed the disguised form and the magical sleep.
- 44. Having placed two ear-rings and a pair of linen garments on his pillow, the ladra, placed a gold—ball (for playing) abounding in jewelled garlands prepared with garlands of flowers of श्रीयाम on the cloth-ceiling

द्वार्त्रिश्रद्रत्नरूप्य-कोटिर्दृष्टि विरच्य सः। बादमाघोषयामासः, द्वौरित्याभियोगिकैः॥ ४५॥ स्वामिनः स्वामिमातुश्च, करिष्यत्यशुमं मनः। सप्तथाऽऽर्यमञ्जरीव, शिरस्तस्य स्फुटिष्यति॥ ४६॥ स्वाम्यङ्गुष्ठेऽमृतं न्यस्येत्यईज्जन्मोत्सवं सुराः। नन्दीश्वरेऽष्टाहिकां च, कृत्वा जग्ह्युर्यथाऽऽगतम्॥ ४७॥

- 45. Dvātrimšadratna-rūpya kotivristim viracya sah; Bāḍhamāghosayāmāsa surairityābhiyogikaih.
- 46 Svāminah svāmimātrusca karisyatyasubham manah; Saptadhā'ryamanjariva, sirastasya sphutisyati.
- 47. Svāmyangusthe' mrītam nyasyétyarhajjanmotsavam surāh
- . Nandîşvarê şthāhikām ca, kritvā jagmu-r-yathā gatam.
- 4c. Having arranged for a shower of wealth, precious stones and silver amounting to thirty-two crores, he loudly proclaimed through his servant-gods
- 45. " If any one does wrong to the Lord and the Lord's mother even mentally, his head will be split seven times like the blossom of the Arka Tree.
- 47. Having deposited nectar in the thumb of the Lord, and having thus done the birth-festival of the Arhat, and the festival at Nandiśvara lasting for eight days, the gods went by the way they had come

अस्मिनवसरे राज्ञे, दासी नाम्ना प्रियंवदा।
तं पुत्रजननोदन्तं, गत्वा शीघं न्यवेदयत्॥१॥
सिद्धार्थोऽपि तदाकण्यं, प्रमोदमरमेदुरः।
हर्षगद्भदगी रोमोद्गमदन्तुरभूघनः ॥२॥
विना किरीटं तस्यै स्वां सर्वाङ्गालङ्कृतिं ददौ।
तां भौतमस्तकां चक्रे दासत्वाऽपगमाय सः॥३॥

- Asminnavasaré rajné, dāsî nāmnā Priyamvadā;
   Tam putrajananodantam, gatvā sîghram nyavédayat.
- 2. Siddhārtho'pi tadākarņya pramodabharaméduarh; Harsagadgadgî-romodgamadanturabhū-ghanah.
- 3 Vinā kirîţam tasyai svām, sarvāngālankritim dadau;
  Tām dhaura-mastakām cakré, dāsatvā'pagamāya sah.
- 1. At this time, a maid-servant of the king, named Priyamvadā, having gone swifty to him gave him the tidings of the birth of a son.
- 2-3. Siddhārtha also having heard it and becoming completely puffed up with intense delight, with his speech faltering with joy, and with the hair of his body pointed and thick in their pores, gave her all the ornaments of his body except the crown, and made her चौत मस्तकां Dhauta mastakām, (one whose head has been thoroughly washed of all the dirt of low birth) for the purpose of removing her condition of slavery.

जं रयणि च णं समणे भगवं महावीरे जाए तं रयणि च णं बहवे वेसमणकुंडधारी तिरियजंभगा देवा सिद्धत्थरायमवणंसि हिरण्णवासं च, सुवण्णवासं च, वयरवासं च, वत्थवासं च, आभरणवासं च, पत्तवासं च, पृष्फवासं च, फलवासं च, बीयवासं च, महावास च, गंधवासं च, चुण्णवासं च, वणावासं च, वसुहारवासं च वासिसु ॥ ९८ ॥

तए णं से सिद्धत्थे खित्तए भवणवइत्राणमंतरजोइसवेमाणिएहिं देवेहिं तित्थयरजम्मणाभिसेयमहिमाए कयाए समाणीए पच्त्रूसकाळसमयंसि नगरगुत्तिए सद्दावेइ सद्दाविचा एवं वयासी॥ ९९॥

लिप्पामेव भो देवाणुष्पिया! सित्तयकुंडग्गामे नयरे चारगसोहणं करेह, करित्ता माणुम्माणवद्भणं करेह, करित्ता कुंडपुरं नगरं सिंब्मतरबाहिरियं आसिअसंमिक्जओविलित्तं सिंघाडग-तिय-चडक-चचर-चडम्मुह-महापहपहेसु सित्तमुइसम्महरत्थंतरावणवीहियं, मंचाइमंचकिलयं, नाणाविहरागभूसिअङझय-

पढागमंहियं, छाउल्लोइयमिहयं, गोसी-ससर सरत्तचंदण-दहर-दिन्नपंचंगुल्तिलं उविचयचंदणकलसं, चंदणघडसुकयतोरणपिडदुवारदेसभागं, आसत्तोसत्तविपुल-वहन्य।रियमल्लदामकलावं, पंचनणसरससुरिहमुकपुष्फपुंजोनयारकिलयं, कालागुरू-पनर्तुंदुम्क-तुरुक-डज्कंत-धूनमघमघंत गंधुद्धयाभिगमं, सुगन्यवर-गंधियं, गंधनिहभूयं, नड-नहग-जल्ल-मल्ल-सुहिय-वेलंनग-पनग-कहनपाढग-छासग-आरक्लग-लंख-मंख-तूणइल्ल-तुंचनीणिय-अणेगतालायराणुचिरंयं करेड, कारवेड, करित्ता कारित्ता य ज्यसहस्सं सुसलसहस्सं च उत्सवेड, उत्सितित्ता मम एयमाणित्तयं पचिष्णह ॥ १००॥

- Jam rayanim ca Samané Bhagavam Mahāvīré nam ravanim bahavé vésamanakundadhāri ca nam tiriy ajambhagā Siddhattharayabhavanamsi dévã hiranna ca, vayara vāsam ca, ābharaņa vāsam ca, suvanna vāsam vāsam ca, patta-vāsam ca, pupfavāsam ca, fala-vāsam ca, biyavāsam ca, malla-vāsam ca gandha-vāsam ca, cunna vāsam ca, vanna vāsam ca, vasuhāra vāsam ca vāsinsu, 98.
- 99. Taé ņam sé Siddhatthé khattié bhavaņavai vāņamantara Joisa vemāņiéhim dévéhim titthayara — jammaņāt biséya mahimāé kayāé samāņîé paccūsa kāla—samayamsi nagaraguttie saddāvéi, saddāvittā évam vayāsî. ?9.
- 100. Khippāméva bho dévāņuppijā! Khattija-Kuņḍaggāmé nayaré cāraga sohaņam karéha, karittā māņummāņa vaddhaņam karéha, karittā Kuṇḍapuram nagaram sabbhint trabāhiriyam āsta-sammajjiovalittam singhādaga-tiya-caukka-caccara-caummuha-mahāpahapahésu sitta sui sammatha ratthantarāvanavihiyam, mancāi manca kaliyam, naṇāviharāgabhūsiya jjhaya padāga manḍiyam, lāulloiya mahiyam, gosîsa-sarasa ratta candaṇa daddara-dinna pancaṅguli talam, uvaciya candaṇa-kalasam, candaṇaghada-Sukaya-toraṇa padiduvāradésabhāgam, āsattosatta vipula vatta vagghāriya malla dāma kalāvam, pancavaṇa-sarasa surahi-mukka pupfa panjovayāra kaliyam, kālā-guru pavara kundurukka-turukka-dajjhanta dhūva magha

maghanta gandhudduyābhirāmam sugandha—vara—gandhiyam, gandhavaṭṭi=bhūyam naḍa--naṭṭaga-jalla-malla-muṭṭhiṣa-vélam-baga-pavaga-kahaga-pāḍhaga-lāsaga--ārakkhaga-laṅkha--maṅkha -tūṇailla-tumba — viṇiya-ānéga tālāyarāṇucariyam karéha, kāravéha, karittā, kāravittā, ya jūya-sahassam musala-sahassam ca ussavéha, ussavittā mama éyamāṇattiyam paccappiṇaha 100

- 98. During the night in which Śramaņa Bhagavān Mahā-vira was born, many तिये जुम्मकदेवा Tiryag Jrimbhaka dévāḥ; gods of the Lokāntika déva-loka, in वैश्रमण Vaiśramaņa's (Kubér's) service, rained on the palace of king Siddhārtha, a shower of silver, gold, diamonds, garments, ornaments, leaves (of betel plants etc.), flowers, fruits, seeds, garlands, perfumes, scented powders, colour-powders (orpiment etc.), and a continuous shower of riches
- 99. Then, after the Bhuvana-pati, Vāṇa-vyantara, Jyotiṣk, and Vaimānika gods had celebrated the festival of the birth-ablution of the Tirthankara, Kṣatriya Siddhārtha, at day-break, called together the policemen of the town. Having called them, he addressed them thus:—

### CELEBRATION OF BIRTH-FESTIVAL BY SIDDHARTHA

100. Quickly, indeed, O beloved of the gods | make the prison in the town of Kundapura clear ( of prisoners by releasing them )

[ lt is said,

### युवराजाभिषेके च परराष्ट्रापमर्दने । पुत्रजन्मनि वा मोक्षो बद्धानां मविधीयते ॥ १ ॥

- 1. Yuvarājābhiséké ca pararāstrāpamardané; Putra-janmani vā mokso baddhānām pravidhīyate.
- 1. A release of prisoners is effected at (the time of) inauguration of a crown-prince, conquering an enemy's territory and the birth of a son.

Increase measures and weights. Having done it, order that the whole town of Kundapura, in the interior and exte-

rior (suburbs) be sprinkled (with water), swept, and smeared (with cow-dung etc.); that in triangular places, in places where three or four roads or more roads meet, in squares (with temples), and in principal streets, the middle of the road and the market streets to shops be sprinkled (with water), cleaned, and swept: that platforms be erected one above the other: that the town be decorated with flags and banners beautified with different colours, that floors be adorned (by smearing them with cow-dung) and walls by white-washing them (with white chalk); that walls be given impressions of palms of outstreched five fingers (of the hand) with जोशी Gosirsa. -- a superior kind of sandal paste, -with सरसरकतचंद्रन 'Sarasa rakta candan - julcy red sandal - and with zet Dardara -a kind of sandal produced in Southern Mountain named दर्बर Dardara; that suspicious vases smeared with sandal-paste be arranged on floors: that pitchers smeared with sandal-paste be well arranged on arched portals and above every door: that large round and long garlands and wreaths of flowers be hung low and high, that collections of juicy fragrant flowers of five colours be arranged on floors, that the town be made very lovely by the fragrant smell of the scented fumes of Black sloe, best Kundurukka (benzoin), Turuska (Olibanum), and burning incense, be exquisitely scented with excellent perfumes and made as it were as a pastile of perfumed substances; that actors, dancers, rope-dancers, wrestlers, boxers, jesters (buffoons), swimmers, story-tellers, ballad-singers, female dancers moving in a circle, watchmen, pole-dancers, beggars showing pantomine pictures, flute-players, Indian-lute players and numerous Talacara (who by clapping the hands, beat the time during a performance of music) be present. Get it done by others; having done it, and having ordered it to be done by others, get thousands of yokes (of vehicles, ploughs etc.) and wooden pestles (for thrashing out rice-grains) raised upwards (because yoking of bullocks or horses to carts. waggons, ploughs etc, cultivation, husking, and other manual occupations are prohibited during festival days ). Having got them raised upwards, report on the execution of my order, 100 तए णं ते कोडंबियपुरिसा सिद्धत्थेणं रण्णा एवं वृत्ता समाणा इह तुह जाव हियया करयछ जाव पिडसुणित्ता खिप्पामेव कुंडपुरे नगरे चारगसोहणं जाव उस्सवित्ता जेणेव सिद्धत्थे खत्तिए तेणेव उवागच्छन्ति उवागच्छन्ति करयछ जाव कहु सिद्धत्थस्स खत्तियस्स रण्णो तमाणित्यं पचिष्णांति ॥ १०१ ॥

- 101. Taé ņam té kodumbiyapurisā Siddbatthéņam raņņā évam vuttā samāņā hattha tuttha jāva hiyayā karayala jāva padisuņittā khippāméva Kuņdapuré nayaré cāraga-sohaņam jāva ussavīttā jeņeva Siddhatthé kattié ténéva uvāgacchanti, uvāgacchittā karayala jāva kattu Siddhatthassa khattiyassa raņņo tamāņattiyam paccappiņanti. 101.
- 101. When the family servants were thus addressed by King Siddhārtha, they glad, contented etc. joyful, with their hands folded, and having accepted the words of command, set free all prisoners and having ordered ploughs, carts etc. to be raised up, returned to Siddhārthā kṣatriya. Having returned, and laying the folded palms of their hands in front of their foreheads, they reported on the execulation of his orders.

तए णं से सिद्धत्थे राया जेणेव अदृणसाळा तेणेव खवागच्छइ, खवागच्छिता जाव सव्वोरोहेणं सव्वपुष्फ-गन्ध-वत्थ-मिट्टा-लंकारविभूसाए, सव्वतुिंडियसद्दिनाएणं, महया इहुीए, महया जुइए, महया बल्चेणं, महया वाहणेणं, महया समुदएणं, महया वरतुिंडिय-जमग-समग-प्यवाइएणं, संज्ञ-पणव पडह-भेरि-झल्लारि-खरमुहि-हुड्क-मुरज-मुइंग-दुंदुहि-निग्घोस-नाइयरवेणं- खस्मुकं, उक्करं, उिक्कं, अदिज्जं, अमिष्णं, अमडप्पवेसं, अदंडकुदण्डिमं, अधिरमं, गणियावर-नाडइज्जकलियं, अणेगतालायराणुचिरयं, अणुंद्धुयमुइंगं, अमिल्ययमळ्डदामं, पमुइयपक्कियसपुरजणजाणवयं दसदिवसं ठिइविंडयं करेंति ॥ १०२ ॥

102. Taé ņam sé Siddhatthé rāyā jéņéva attaņasālā téņéva uvāgacchai, uvāgacchittā jāva savvorohéņam savva—puppha—

gandha-vattha-mallā-lankāra vibhūsāe, savva tudiya sadda nināenam mahaya-iddhîe, mahayā-juie, mahayā-balenam, mahayā-varatudiya jamaga-samaga-ppavāienam, sankha-panava- padaba bheri-jhallari- kharmuhi- hudukka- muraja- muinga- dunduhi- nigghosa-nāiya ravenam -ussukkam, ukkaram, ukkiṭṭham, adijjam, amijjam, abhadappavesam, adana kudandimam, adharimam, ganiyāvara-nādaijjakaliyam, anega tālāyarānucariyam, anuddhuyamuingam, amilāya-malladāmam; pamuiya --pakkîliya—sapurajana jānavayam, dasa divasam thiivadiyam karenti. 102

Having gone, the king, down to-accompanied by his whole seraglio, and adorned with flowers, perfumed clothes, garlands and ornaments, under the sound of notes of all musical instruments, with great splendour, with great pomp, with a great army, with a great train of vehicles, with a large retinue of domestic servants, under the sound of the simultaneous playing of a number of excellent musical instruments and the noise of sim Sankha conches, पणच Paṇava, a musical instrument of a buffoon, पडह Padaha-a blg durm सेरी Bhèri, a kind of drum, सर्वार Jhallari, cymbals, स्त्रमृद्धि Kharamuhi काहला a kind of wind instrument हुद्ध Hudukka a particular musical instrument मुद्दा Muraja, a kind of musical instrument मुद्दा Muraja, a kind of musical instrument मुद्दा Muinga a kind of drum मुद्दा Mridanga, (तबला Tabalā), दुंदुद्ध Dunduhi, kettle-drum, held the festival for ten days

And making (the town) free from toll-tax, custom duty, out of joy for the festival; prohibiting payments for articles bought from shops, (the payment will be made by the state) buying and selling was prohibited (in order that people may enjoy themselves freely in the festival) No policemen were permitted to enter houses (for exacting fines), people were made free from the payment of great and small fines, and debts were cancelled, (they were paid by the state).

Excellent courtesans and female actors performed acting, and numerous dancers clapping their hands, danced; the musicians

did not leave off their musical instruments, and the whole population of the town and country, rejoiced and enjoyed themselves. He held the festival for ten days-a practice handed down from one generation to another.

तए णं सिद्धत्थे राया दसाहियाए ठिइविडियाए वहमाणीए, सइए अ, साहस्सिए अ, सयसाहिस्सिए अ, जाए अ, दाए अ, भाए अ, दळमाणे अ, दछावेमाणे अ, सइए अ, साहिस्सिए अ, सयसाहिस्सिए अ, छंभे पिडच्छमाणे अ, पिडच्छावेमाणे अ एवं वा विहरह ॥ १०३॥

- 103. Taé nam Siddhatthé rāyā dasāhiyāé thilvadryāé vaţţamānîé. saié a, sāhassié a, sayasāhassié a, jāe a, dāé a, bhāé a, dalamāné a, dalāvémāné a, saiè a, sāhassiè a, saya sāhassiè a, lambhê padicchamānè a, padicchāvémāné a, èvam vā viharai. 103.
- 103. Then, during the ten days of festival-a practice handed down from one generation to another,-King Siddhārtha worshi pped and ordered to be worshipped, hundreds, thousands, and hundred-thousand images of Tîrthankaras gave hundreds, thousands, and hundred-thousand gifts and apportioned portions of goods received. He received and ordered to be received, hundreds, thousands, and hundred thousands of presents. 103.

तए णं समणस्स भगवं महावीरस्स अम्मापियरो पढमे दिवसे विद्वदियं करेंति, तइए दिवसे चन्दस्रदंसणीयं करेंति, छहे दिवसे धम्म-जागरियं जागरेन्ति, एकारसमे दिवसे विद्वकंते, निव्वत्तिए असुइजम्मकम्म-करणे, संपत्ते वारसाहे दिवसे विज्ञलं असणं पाणं खाइमं साइमं उवक्खडा-वेंति, उवक्खडावित्ता मित्त-नाइ-नियग-सयण-संबंध-परिजणं नायए खतिए अ आमंतेति, आमंतित्ता तओ पच्छा ण्हाया, कयबिक्रम्मा, कयकोज्यमंगळपायच्छित्ता, सुद्धप्यावेसाइं मंगल्लाइं पवराइं वत्थाइं परिहिया, अप्यमहन्धाभरणालंकियसरीरा, मोयणवेलाए भोयणमण्डवंसि सुहासणवरगया तेणं मित्त-नाइ-नियग-सयण-संबंध-परिजणेणं नायएहं खतिएहं सिद्धं तं

## विउद्धं असणं पाणं खाइमं साइमं आसाएमाणा विसाएमाणा परिश्वंजेमाणा परिमाएमाणा एवं वा विहरंति ॥ १०४ ॥

104. Taè nam Samanassa Bhagavao Mahāvîrassa ammāpiyaro padbamè divasè thiivadivam karènti talè divasè canda sūradamsanîyam karênti, chatthê divasê dhammajagariyam jagarênti, divasè viıkkantè nivattiè asui-iamma-kamma ékkārasamà karanè. sampattè-barasahé divasé, viulam asanam pānam sāimam uvakkadāvėnti khāimam uvakkhadăvittā mitta-nāiniyaga-sayana-sambandhi-parijanam Nayaè Khattlè a amantéti amantittā tao pacchā nhāyā, kaya-balikammā, kaya-kouya mangala-pāyacchittā, suddha-ppāvésāim -mangallāim, -pavarāim vatthāim - parihiyā appamahagghā - bharanālankiya - sarīrā, bhoyana vélāé bhoyana mandavamsi suhāsanavaragayā ténam mitta - nāi-niyaga - sayaņa - sambhandhı - parijaņéņam Nāyaéh im Khattiéhim saddhim tam viulam asaņam, pāņam, khāimam, sālmam, āsāémāņā visāémāņā paribhunjémāņā paribhāémāņā évam vá viharanti.

104. The parents of Śramana Bhagavan Mahavira celebrated the festival on the first-day-a practice handed down from one generation to another. On the third day, they showed Him the Moon and the Sun.

It is done as follows:—After the lapse of two days from the birth-day of the child, the family priest places an idol of the Moon, made of silver, in front of the image of a Tîrthankara, and having worshipped it, establishes it with due ceremony Then, baving led at Moon-rise, the mother with the new-born child, well bathed, well-dressed, and decorated with excellent ornaments, into the place where the rising Moon can be clearly seen, the family-priest repeats the under-mentioned incantation:—

## ॐ अईं चन्द्रोऽसि निशाकरोऽसि नक्षत्रपविरसि सुभाकरोऽसि औष्रभीनभींऽसि अस्य कुछस्य दृद्धिं कुरु कुरु स्वाहा ।

Om! Arham! Candro'si niśākaro'si nakṣatrapatirasi sudhā karo'si ausadhîgarbho'si asya kulasya vriddhim kuru kuru syāhā.

Om! Victory to the Arhats! You are the Moon! you are the night-maker! You are the lord of constellations! You are the mine of nectar! You are the treasure of all medicinal herbs! You increase the prosperity of this family. Hall! Blessing.

And shows the Moon. The mother along with the child, bows down before the family-priest. The priest gives the under mentioned blessing:—

### सर्वोषधीमिश्रमरीचिराजिः, सर्वापदां संहरणमवीणः। करोतु दृद्धिं सक्छेऽपि वंशे, युष्माकमिन्दुः सततं मसन्नः॥१॥

Sarvauşadhî - miśra - maricirājih sarvāpadām - samharaņa pravinah.

Karotu vriddhim sakalé'pi vamse, yuşmākaminduh satatam prasannah. 1.

May the Moon, the streak of the rays of light mixed with all medicinal herbs, clever in removing all miseries, always gracious towards you, increase prosperity even in the whole race.

In the same manner, the Sun is also shown. But the idol of the Sun is either of gold or of copper. The following is the incantation.

### ॐ अईं स्यॉंऽसि दिनकरोऽसि तमोऽपहोऽसि सहस्र-किरणोऽसि जगचाश्चरसि मसीद ।

Om! Arham! Sūryo'si dinakaro'si tamo'paho'si sahasra kiraņo'si jagaccaksurasi prasîda.

Om! Victory to Arhats! Thou art the Sun. Thou art the maker of the day! Thou art the remover of darkness! Thou art thousand-rayed! Thou art the vision of the world! Grant favour.

The benediction is as follows:-

### सर्वम्रुराम्रुरबन्धः कारयिताऽपूर्वसर्वकार्याणाम् । भूयात्रिजगच्चक्षुर्मङ्गळदस्ते सपुत्रायाः ॥१॥

- 1. Sarva surāsura-vandyah kārayitā'pūrva sarvakāryānām; Bhūyāttri jagaccaksu-r-mangaladasté sa-putrāyāh.
- 1. May the one who is respectfully adored by all gods and demi-gods, who is the doer of all marvellous deeds, and one who is the medium of vision of the three worlds, become the giver of auspucious objects to thee, along with the child.

Now a days a mirror is shown instead of the Moon and the Sun

On the sixth day, they kept awake during the whole night for religious meditation.

After the elevnth day, on which the impure operations and ceremonies in connection with the birth of the child had been completed, had passed; and when the twelvth day had come, they got prepared plenty of food, drink, spices and savouries. Having prepard them, they invited their friends, cognates, and domestics, together with the Iñata ksatriyas. Having invited them and having bathed, they gave offerings (to family-gods) and did auspicious rites and expiatory acts. and they put on clean auspicious excellent court-dress (fit for festival occasions ) and adorned their bodies with light but very costly ornaments. At dinner-time, they sat on excellent comfortable state-chairs in the dining-hall, and together with their friends, caste-people, kinsmen, family-members, relations, agnates, cognates, domestics, and together with Jnāta Kṣatriyas, they tasted, (eating a small quantity from it and throwing away a large portion e, g. a sugar-cane), ate (eating a very large portion of it and throwing away a few seeds, e. g. dates, juicy fruits), ate up (consuming the entire potion without throwing

away anything e-g. eatables), and interchanged dishes amongst themselves, out of an abundant quantity of food, drink, spices and savouries.

जिमिय अनुत्तरागया वि य णं समाणा आयंता चोक्ला परमसुइश्चया तं मित्त-नाइ-नियग-सयण-संबंधि-परिजणं नायए खत्तिए अ विष्ठेणं पुष्फ-वत्थ-गंध-मङ्घालंकारेणं सकारेंति, सम्माणेंति सकारित्ता सम्माणित्ता तस्सेव मित्त-नाइ-नियग-सयण-संबन्धि-परिजणस्स नायाण य खत्तियाण य पुरुओ एवं वयासी ॥ १०५॥

- 105. Jimiya bhuttuttarāgayā vi ya ņam samāņā āyantā cokkhā parama sui bhuyā tam mitta nāi niyaga sayaņa—sambandhi—parijaņam Nāyaé khattié a viuléņam puppha—vattha—gandha mallālankāréņam sakkārenti sammāņenti, sakkārittā sammāņittā tasséva mitta—nāi—niyaga—sayaņa—sambandhi—parij—aņassa Nāyāņa ya khattiyāņa ya purao evam vayāsî. 105.
- 105. They are, and after dinner they went to the sitting chamber, and having cleansed their mouths, having removed particles of food and greasiness and having become perfectly pure they entertained sumptuously and honoured their friends caste-people etc. down to Jhātrika Kṣatriyas with numerous flowers, clothes, perfumes, garlands, and ornaments, and then they spoke thus to their friends, caste-people etc. 105.

पुर्विव पि णं देवाणुष्पिया ! अम्हं एयंसि दारगंसि गब्मं वक्कंतंसि समाणंसि इमे एयाक्ववे अब्मत्थिए जाव समुष्पिक्तित्था, जष्पिमहं च णं अम्हं एस दारए कुचिंछिसि गब्मत्ताए वक्कंते, तप्पिमहं च णं अम्हे हिरण्णेणं वहुामो, सुवण्णेणं धणेणं धन्नेणं रज्जेणं जाव सावहज्जेणं पीइस-कारेणं अईव अईव अभिवडृामो, सामन्तरायाणो वसमागया य ॥ १०६॥

106 Puvvlm pi ņam dévāņupplyā! amham éyamsi dāragamsi gabbham vakkantamsi samāņamsi imé éyārūvé abbhatthié jāva samuppajjitthā, jappabhiim ca ņam amham ésa dāraé

kucchińsi gabbhattāé vakkanté, tappabhlim ca ņam ambé hirannénam vaddhāmo suvannénam dhannénam dhannénam rajjénam jāva sāvaijjénam pîisakkārénam aîva aîva abhivaddh—āmo, sāmanta-rāyāno vasamāgayā ya 106.

106. Formerly, also, O beloved of the gods! when this our boy was begotten in uterus, the following definite determination till-occurred to our mind. From the time that this our boy has been begotten, our silver increased; our gold, property, corn, kingdom increased; our delight and hospitable reception increased immensely; and neighbouring kings have been subjugated. 106.

तं जया णं अम्हं एस दारए जाए मिवस्सइ तया णं अम्हे एयस्य दारगस्स इमं एयाणुरूवं गुण्णं गुणनिष्फन्नं नामधिष्कं करिस्सामो बद्धमाणु ति । ता अम्हं अज्ञ मणोरहसंपत्ती जाया, तं होउ णं अम्हे कुमारे 'बद्धमाणे ' नामेणं ॥ १०७ ॥

- 107. Tam jayā ņam amham ésa dāraé jāé bhavissai, tayā ņam amhé éyassa dāragassa imam éyāņurūvam guņņam guņa-nipphannam nāmadhijjam karissāmo Vaddhamāņu tti / tā amha ajja maņorha-sampattî jāyā tam hou ņam amhé kumāré Vaddhamāņé nāméņam, 107.
- 107. When this our boy will be born we shall name this boy Vardhamāna—a name brought about by the possession of these conformable qualities. Today our wished-for-desire has been fulfilled. So let the name of our boy be Vardhamāna.

### CHAPTER VII.

#### EARLY LIFE.

समणे भगवं महावीरे कासवग्रत्तेणं तस्स णं तश्रो नामधिज्ञा एवमाहिज्जंति, तं जहा—अम्मापिउ लंतिए वद्धमाणे १ सहसमुइयाए समणे २, अयक्षे मयभेरवाणं, परीसहोवसग्गाणं, खंतित्वमे, पिंडमाणं पाळए, धीमं अरितरितसहे, दिवए, वीरियसंपन्ने देवेहिं से णामं कयं समणे मगवं महावीरे ॥ १०८॥

- 108. Samané Bhagavam Mahāvîré Kāsava-gutténam tassa nam tao nāmadhijjā évamāhijjanti, tam jahā-ammāpiusantlé, Vaddhamāné I, sahssamuiyāé Samane 2, ayalé bhaya-bhéravā-nam, parîsahovasaggānam, khantı-khamé, padimānām pālaé, dhimam arati-ratisahé, davié, vîriyasampanné dévéhim sé nāmam kayam Samane Bhagavam Mahāvîré 108.
- 108. Śramana Bhagavān Mahāvîra was of the Kāśyapa-gotra. His three names have thus been recorded. They are:—
  1. He was named Vardhamāna by his parents 2. He was called Śramana on account of his natural capacity of practising severe austerities, and 3. Because he stands immovable in the midst of dangers and terror, patiently suffers endurances and calamities, observes the particular vows (of an ascetic), is intelligent, and endures patiently pleasure and pain, is self-restrained and is gifted with excellent valour, he was named Śramana Bhagavān Mahāvīra by the gods.

[....तओ णं समणे भगवं महावीरे पंचधाईपरिवृढे, तं०-खीरधाईप १ मज्जणधाईप २ मंडणधाईप ३ खेळावणधाईप ४ अंकधाईए ५ अंकाओ अंकं साहरिज्जमाणे रम्मे मणिकुट्टिमतळे गिरिकंदरसमुळीणेविव चंपयपायवे अहाणु-पुट्वीए संबद्धइ तओ णं समणे भगवं० विश्वायपरिणय (मित्ते) विणियत्तवाळमावे अप्पुस्सुयाइं उराळाइं माणुस्सागाइं पंचळक्लाइं काम भोगाइं सदफरिसरसळ्वगंधाइं परियारेमाणे एवं च णं विहरइ।

॥ आचाराङ्गसूत्र १७६॥

...Taö nam Samané Bhagavam Mahāvîré panca dhāi parivude, tam:-Khelāvanadhāié 1 Majjanadhāie 2 Mandanadhāie 3 Khelāvanadhāie 4. Ankadhāie 5. Ankāo ankam sāharijjamāne ramme manikttima-tale, giri—kāndara—samullineviva campaya pāyavé ahānupuvvié samvaḍḍhai, tao nam Samané Bhagavam vinnāya parinava (mitte) viniyatta bālabhāve appussuyāim urālāim mānussagāim panca lakkhanāim kāma-bhogāim sadda pharisa—rasa—rūva—gandhāim pariyāré—māne évam ca nam viharai.

wet-nurses viz—1. One feeding milk 2. One washing and bathing 3. One decorating and putting on ornaments. 4. One making Him play about, and 5. One taking Him in her lap, being taken from one lap to another on the ground-flooring beset with gems,—gradually grew up like a are Campaka Tree nurtured carefully in a cave on a high mountain. Then, Śramana Bhagavān Mahāvīra, with natural development of knowledge, at the completion of chilhood, thus moves about in all directions, dispassionately enjoying excellent human pleasures of five senses relating to sound, touch, taste, sight and smell.]

Thus, on the completion of the ceremony of naming, the child, while becoming contented by the excellent juice (nectar) deposited in his finger by the gods, served by five highly respected wet-nurses, carefully fondled by lovely young

females of the harem making him slowly advancing on footsteps by his parents in various ways, spoken to by domestic servants every now and then, carefully honoured by gods and goddesses, sung by numerous songs, taught by various lessons, and painted in pictures, Vardhamāna Kumāra gradually grew up like a Kalpa Vrikṣa (the Wishing Tree) in the cave of a high mountain

The name Śramana Bhagavān Mahāvîra was given by the gods in this way.

The eminent sages say-Vardhamāna kumāra, whose birthfestival was celebrated by the Indras of the gods and demigods, grew up in course of time like the crescent Moon of the second day of the fortnight or the blosom of the Paradise Tree.

He was-

llasitah.

द्विजराजमुखो गजराजगितः, अरुणोष्ट्रपुटःसितदन्ततिः।
शितिकेशभरोऽम्बुजमञ्जुकरः मुरिभिश्वसितः ममयोद्धसितः॥ १॥
मितमान् श्रुतवान् पथिताविधयुक्, पृथुपूर्वभवस्मरणो गतरुक्।
मितकान्तिधृतिमभृतिस्वराणे—र्जगतोऽप्यथिको जगतीतिष्ठकः॥ २॥

- 1. Dvija-rāja-mukho gajarāja-gatih, aruņosthapuṭaḥ sitadan¹a tatiḥ;
  Śiti keśabharo'mbuja-munjukaraḥ surbhisvasitah prabhayo-
- 2. Matimān śrutavān prathitāvadhiyuk, prithu-pūrvabhavasamaraņo gata-ruk:

Mati-kānti-dhriti - prabhriti sva guņai-r-jagato'pyadhiko jagatī tilakaņ. 2

1 He was moon-faced, with the gait of a lordly elephant, with the slits of his lips resembling a rising Sun, with the rows of white teeth, with black hair, with beautiful lotus-like hands, with fragrant breath, and was shining with radiant beauty.

2. He was intelligent, learned, gifted with extensive Avadhi Jñāna, had a remembrance of many previous lives, and was free from from pain. He was the ornament of the world-surpassing the world by his innate qualities of intelligence, beauty, fortitude etc.

### आमलकी कीडा Amalaki Krida.

When Vardbamāna Kumāra was nearly seven years old, although he was devoid of sportive curiosity, one day, at the instigation of some of his companions of equal age, he went out of the town along with them, and began to play near some trees there. By mutual agreement it was settled, that he who climbed up the tree and came down from it in the shortest period of time, will ride on the back of other boys and will make them move on.

At that time, the Indra of the Saudharma déva-loka, while conversing on various interesting topics with gods in the Saudharma Sabhā (council-hall), and touching on the subject of fortitude said "O gods! although Bhagavan Vardhamana is quite a boy his valour and fortitude are unparalleled, and no god demi-god or Indra, nowever strong he may be, is able to frighten him away or defeat him by his strength." On hearing these words of Saudharmendra, one of the gods was very wicked and insolent on account of his having highly heretical beliefs, thought "Only fortunate people can have a lord whose speech should be considered lovely although may talk without rhyme or rhythm, and whose speech not open to refutation although it was full of arrogance disgust; is it possible that gods and demi gods possessing immeasurable strength cannot defeat one who is only a child? Is a mirror necessary for viewing an armlet on one's hand! I will immediately go there, and test his fortitude". With this idea in his mind, he went to the place where Vardhamana Kumara was playing under the tree, and with the object of terrifying him, he assumed the form of a fomidable huge

venomous snake, with a large body resembling a mass of colly rium, and darkening the thicket of the forest by his intense blackness resembling the horns of wild baffaloes, with eyes more red then that of the colour of a cock's crest, with a pair of tougnes as fickle as lightning; clever in inflating its curved, round, very strong, and well developed hood, producing terrible noise like the formidable wind at the end of an age of the world, and advancing rapidly with a very wrathful gait towards Vardhamāna Kumāra. Vardhamāna Kumāra kuowing the real state of affairs, threw him for off like a withered piece of string, holding him by his left hand.

The god, becoming impudent and careless about future issue assumed the form of a body and began to play +ith Vardhamana Kumāra. By his natural circumspection Vardhamāna Kumāra became successful in game with all the boys and riding on the back of all of them, he made them walk about. After the rest of the boys had walked around, it was now the turn of the god who had assumed the form of a boy. He bent down his back and as soon as Vardhamana Kumara was seated on it the god with the object of terrifying Vardhamana Kumara, assumed the form of a demon and began to grow tall and taller. This time he assumed a very hideous form. His hair were more harsh than those of a hog or a boar His head was as big as a potter's pot, and his forehead resembled the inner hollowed out portion of the part of a pot His eyebrows were reddish and contained entangled hair. His pair of eyes were as deep as wells of Mārwār, and were deep yellow coloured His nostrils were flat like the flanks of a big hearth. His cheeks were hollowed out like the cave a big mountain. His molar teeth resembled the tail of a horse. His lips were hanging like the lips of a camel. His teeth were protruding and curved like those of an elephant and formidable His tongue was trembling like a flag moving to and fro with wind, and sharp like a sharp-edged sword. His neck resembled a dried trunk (of a tree) and his arms were like large earthen jars. His hemispherical hollows of the hands were flat like winnowing fans and his fingers resembled dolls of stone.

His finger-nails were rough like the cavity of an old worn-out spoon His chest was filled with visible blood-vessels, and in the interior -full of dust -a venomous snake, making a loud hissing noise was resting himself; in it there was a mass of bones only. His belly was pot-shaped and his waist was broken at some places and could be grasped in a fist. His testicles were hanging like the fruits of the Valunki plant and his male generative organ was as big as that of a big elephant. His legs were full of disgusting and uncovered rows of hair and long like palmyras. His feet resembled an expanse of sharp-pointed stone, and his toe-nails were frightful like a large spade. Besides, he was spreading fire-flames from the cavity of his horrible mouth. He was shaking the front portions of palatial buildings by striking the surface of the ground with the blows of the soles of his feet. He was hindering the progress of the chariot of the Sun by the bolt in the form of his long arms extended high up He was making his firm teeth visible while giving out a loud roaring laughter. A terrible, collected series of skulls, was hanging from his neck to his feet. He had adjusted mungoose on his ears in place of earrings He had placed a huge venomous snake in place of the sacred thread of a Brahmana. He was dressed in the skin of a hunting leopard. His body was stained with blood and flesh. He had tied his shoulder with a very formidable and debilitated boa-serpent. He was jumping dancing laughing, and growing tall and taller, and was uttering terrifying sound. This terrible form of the demon was increasing every moment and it was as dark as great thick clouds. Having completely known the malicious fraud of the god, lardhamana Kumara, fearlessly dealt him, as in a sport, a powerful blow with the fist on his back.

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Then hit as if by a blow from a thunder-bolt, and giving out unpleasant sounds by a blow with fist, the god became as submissive as a little child and as his body had become greatly debilitated, he began to utter hundreds of piteous cries.

Having ascertained the truthfulness of the words of the Dévéndra, and having repented for his sinful actions, and becoming physically disabled by his evil deeds, the god bowed down before the foot of Vardhamana Kumara, and said 'O Lord of the Three Words? I have done this wicked act. I did not believe in words of the Indra but they are quite true. I am now suffering the terrible consequences. Or, what is this merely for one who pays no attention to the words of his superiors 2 O Lord ! you are able to overcome great dangers of this world with the greatest ease then, of what account is it to you when a wretch like myself is prepared to terrify you? Besides, O Supreme Being! you are able to shake Mount Méru and with it the entire earth with the touch of the toe of your foot. Whose mind will not be fascinated by this juvenile sporting of yours? O master of the Three Worlds! Although you possess such evident strength, I was not able to know it. I am, therefore, a god only in name, but not in action. You please forgive me for my impudent behaviour. For, good persons are naturally fond of obelsance," Having thus requested pardon of the Omniscient, the only friend of the world-and having done ob-eisance, the god, iliuminating the directions by his jewelled ear-rings, flew up into the sky. Vardhamāna Kumāra continued the game for a short time, and returned to his palace accompanied by his servants. warriors, and body-guards.

It is said,

### बालत्तणे वि सूरो पयईए गुरुपरकमो भयवं। वीरुत्ति कयं नाम, सक्षेणं तद्ववित्तेणं॥१॥

- 1. Bālattaņé vi sūro payaié guruparakkamo bhayavam; Virutti kayam nāma, Sakkéņam tutthacittéņam.
- 1. Vardhamāna Kumāra was braue and had naturally great strength even during child-hood. He was named Vîra by Śakra with a contented mind.

### GOING TO SCHOOL.

When Vardhamāna Kumāra was a little more than eight years old, King Siddhārtha rajoicingly told Triśalā-dévi "O queen! our son has now become fit for learning various arts and sciences, let us therefore place him under the care of a learned teacher.

# अथ तं मातापितरौ विज्ञौ ज्ञालाष्ट्रवर्षमितमोहात्। वरमितालङ्कारै-रूपनयतो छेलशालायाम् ॥१॥

- 1. Atha tam mātāpitarau vijnau. jnātvā'stavarsamatimohāt; Varamamitālankārai-r-upanayato lékhasālāyām. 1.
- 1. Then, the intelligent parents knowing him (Vardhamāna Kumāra) to be eight years old and beautiful, and having decorated him with various ornaments, took him to a Writing School out of great infatuation.

## छप्रदिवसन्यवस्थिति-पुरस्सरं परमहर्षसंपन्नी । भौढोत्सवान्महाहीन् वितेनतुर्धनधनन्ययतः ॥ २ ॥

 Lagna-divasa-vyavasthiti-purassaram parama-harşa sampannau:

Praudhotsavanmaharhan vitenatu-r-ghana dhana vyayatah.

2. Following the established custom on the day of marriage, they, completly full of excessive joy, arranged for great festivals, sutiable for distinguished persons, at great expense of wealth.

गजतुरगसग्रुहैः स्फारकेयूरहारेः कनकघटितग्रुदाकुण्डलैः कङ्गणाचैः। रुचिरतरदुकुलैः पश्चवर्णैस्तदानीं स्वजनग्रुखनरेन्द्राः सत्क्रियन्ते स्म भक्त्या॥३॥

- Gaja-turaga-samühaih sphāra-kéyūra-hāraih;
   Kanaka-ghatita-mudrā-kuņdalaih-kankanādyaih
   Rucitrara-dukulaih panca-varņai-stadānîm;
   Svajana-mukha-naréndrāh satkriyanté sma bhaktyā. 3
- 3. At that time, kings beginning with kinsmen, were treated hospitably with presents of multitudes of elephants and horses, of large bracelets and neeklaces, of finger-rings ear-rings, armlets etc, made of gold, and of attractive clothes of five colours, with devotion by them.

पण्डितयोग्यं नानावस्नालङ्कारनालिकेरादि ।

अथ लेखशालिकानां दानार्धमनेकवस्तूनि ॥ ४ ॥

पूगीफल-शृङ्गाटक-खर्ज्जूर-सितोपलास्तथा खण्डा ।

चारुकुलि-चारुवीजा-द्राक्षादिसुखाशिकाद्वन्दम् ॥ ५ ॥

सौवर्ण-रात्न-राजत-मिश्राणि च पुस्तकोपकरणानि ।

कमनीयमधीमाजन-छेखनिका-पिष्टकादीनि ॥ ६ ॥

वाग्देवीप्रतिमार्चा-कृतये सौवर्णभूषणं भन्यम् ।

नन्यबहुरत्नखचितं छात्राणां विविधवस्नाणि ॥ ७ ॥

- 4 Paṇḍita-yogyam nārāvastr-ālankāra-nālikerādi; Atha lekhasalikānām danārthamaneka-vastūni.
- 5 Pūgiphala-śringhātaka-kharjjūra-sitopalā-stathā khandā; Cārukuli-cārubijā-drākṣādi-sukhāśikā vrindam.
- 6. Sauvarņa-rātna-rājata miśrāņi ca pustakopakaraņāni; Kamanîya maşibhūjana-lékhanikā-paţţikādîni.
- Vāgdevî-pratimārcā-kritayé sauvarņa-bhūşanam bhavyam;
   Navya-bahu ratna-khacitam, chātrāņām vividha-vastrāņi.
- 4. Clothes, ornaments, coccanuts, of various kinds, suitable for the teacher, and several objects to be given to students.

- 5-6. Such as, betel-nuts, Śringātaka nuts (Vern शींघोडा Śinghedā, an aquatic plant and its fruit), date-fruit, Custard app'es sugarcandy, cāroli (Chirongia Sopida) Citron (Citrus Medica), grapes etc. and a collection of pleasant food (sweet-meats) etc. And furniture for books made of a combination of gold, silver, and gems, lovely inkstands, writing reeds writing boards etc.
- 7. Beautiful gold ornaments in-laid with many new gems for the decoration of the idol of the Goddess of Learning and a variety of clothes for pupils

With all these various above named articles for the teacher, the pupils, and for the Goddess of Learning. Vardhamana Kumara made preparations for going to the house of the teacher The lord of the three worlds was, then, bathed with an abundance of silver pitchers filled with excellent sacred waters of various places of pilgrimage; and he wore a pair of beautiful divine clothes. (which was in every way pleasing to the eye and was shining brilliantly like the Moon ), Vardhamana Kumara was, then, decorated with jewels, crown, armlets, ear-rings, bracelets, and other ornaments given by the Indra. A spacious umbrella was held over his head; four chownes were being moved about his body; and surrounded by an army consisting of four parts and with many musical instruments giving out sweet melodious tunes. Vardhamāna Kumāra reached the house of the teacher. As soon as the Pandit (teacher) put washed garments as white as श्रीरोदक Ksîrodaka, - water of Milk-Ocean,-suitable for an auspicious day and suitable to be put on while teaching the son of a great king, put on a gold sacred thread, made marks of saffron on his forehead and as soon as he made other preparations, the throne of Sakra shook like the leaves of a Peepal tree, the ear of an elephant, the meditation of a fraudulent yogi and like an insult to a king. The Sakra having come to know the real state of affairs through the medium of अवधिश्वान Avadhi Inana Visual Knowledge, told the gods thus:- 'Ol It is a great wonder that Bhagavan is sent to a Writing School,'

Because,

साम्रे वन्दनमालिका स मधुरीकारः सुधायाः स च ब्राह्मयाः पाठविधिः स शुश्चिमगुणारोपः सुधादिधीतौ । कल्याणे कनकच्छटापकटनं पावित्र्यसंपत्तये ब्राह्मध्यापनमहत्ते।ऽपि यदिदं सल्छेखवालाकृते ॥ १ ॥

1. Sāmié vandanamālikā sa madhūrikārah sudhāyāh sa ca, Brāhmayāh pāthavidhih sa subhrimaguņāropah sudhādidhītan; Kalyāņé kankacchaţā-prakaţanam pāvitrya-sampattayé, Śāstrādhyāpanamarhato'pi yadidam sallékhasālākrité.

> मातुःपुरो मातुलवर्णनं तत् लङ्कानगर्या लहरीयकं तत्। तत्माभृतं लावणसबुराशेः, भभो पुरो यद्वचसां विलासः ॥ २ ॥

- Mātuhpuro mā(ulavarņauam tat, Lańkānagaryā lahariyakam tat;
   Tat prābhritam lāvaņamburāśéh prabhoh puro yadvacasām vilāsah 2.
- 1. The teaching of canonical and scientific works even to an Arhat in a writing school, is like arranging festoons of welcome (made of leave; of the mango tree) on the mango tree; like the sweetening of nectar; like the teaching of the Method of Teaching to the Goddess of Speech; like the attributiong of the quality of whiteness to the brightness of the rays of the Moon; and it is like a sprinkling of liquid gold on gold with the object of purifying it.
- 2. The manifestation of the Power of Speech before the Lord is like describing the qualities of a maternal uncle before the mother; like the reproducing of wavy lines caused by surging waves in agr Lanka, Ceylon, and it is like the offering of a present of salt to the sea.

यतः--

अनध्ययनविद्वांसो, निर्देष्यपरमेश्वराः । अनलङ्कारसुभगाः पान्तु युष्मान् जिनेश्वराः ॥ ३ ॥ Yatah

Anadhyayana-vidvāmso, nirdravya-parméśvarāh;
 Analankāra-subhagā, pāntu yuşmān Jinéśvarāh

Because.

3. May the Jinésvaras (Victorious Lords), who are wise without study, who are Supreme Lords without wealth, and who are charming without ornaments, protect you!

Uttering these words, the Śakréndra, who had assumed the form of a Brāhmaņa, came hastily to the house of the teacher, where Vardhamāna Kumāra was waiting. Having come there and having made Vardhamāna Kumāra sit on the seat fit for the teacher, he asked the doubts remaining in the mind of the teacher, and Vardhamāna Kumāra, although he was yet a child, solved all his doubts in the presence of all the people who were anxious to know what this child will say.

Bhagavān, then, composed जैनेन्द्र व्याकरण Jainéndra Vyā-karaņa.

### सको अ तस्समक्तं, भगवन्तं आसणे निवेसित्ता । सहस्स क्रक्लणं पुष्के. वागरणं अवयवा इंदं ॥ १ ॥

- 1 Sakko a tassamakkham bhagavantam āsaņe nivesittā;
  Saddassa lakkhaņam pucche vāgaraņam avayayā Indam.
- 1. The Sakra, also having made Vardhamana Kumara sit on the seat in his pressure, asked him questions abut characteristics of Words and Grammar.

All the people became astonished" O! where did Vardha mana Kumara acquire so much knowledge even in his child-hood? "The teacher also thought within himself;—

आवास्त्रकास्वादिष मामकीनान् मान् संस्थान् कोऽपि निरासयन्।

### विभेद तौस्तानिसिल्लान् स एव बास्नोऽपि भोः पद्मत चित्रमेतत् ॥ १ ॥

- Abālakālādapi māmakînān,
   Yān samsayān ko'pi nirāsayanna;
   Bibheda tāntānnikhilān sa ésa,
   Bālo'pi bhoh pasyata citramétat 1.
- 1. O people! behold. It is strange that, this (person) though a child, has solved all the doubts of mine existing (with me) from the time of my boyhood, which none else has removed.

Moreover, Oh! such sereneness with one who is proficient in so many sciences. Or, it is quite appropriate for such a great man.

Because,

# गर्जित शरिद न वर्षित, वर्षित वर्षीष्ठ निःस्वनो मेघः। नीचो बदति न, कुरुते, न बदति साधः करोत्येव॥१॥

- Garjati śaradi na varṣati, varṣati varṣāsu niḥsvano méghaḥ;
   Nîco vadati, na kurute, na vadati sādhuḥ karotyéva. 1.
- 1. The cloud thunders in autumn, but it does not rain, during the rainy season the cloud pours rain without noise A mean man talks, but does not do any action A virtuous man does not talk, but acts only.

Also,

# असारस्य पदार्थस्य प्रयेणाडम्बरो महान्। न हि स्वर्णे ध्वनिस्तादृग्, याद्क् कांस्ये प्रजायते॥ २॥

Asārasya padārthakya prāyéņādambaro mahān;
 Na hi svarņé dhvanistādrig, yādrik kāmsyé prajāyaté.

2. A worthless object has usually a great boasting. There in not as much noise in gold as is produced in bell-metal.

Addressing the teacher who was thinking thus, the Indra said,

### मनुष्यमात्रं शिशुरेष विम ! न शङ्कानीयो भवता स्वचित्ते। विश्वत्रयीनायक एष वीरो, जिनेश्वरो वाङ्गमयपारदृश्वा॥ ३॥

 Manusyamātram śiśurésa vipra! na śankaniyo bhavatā svacitté;

Vîśvatrayînāyaka esa Vîro, Jineśvaro vāngamaya-pāradriśvā.

3. You should not, O Brābmaņa! think in your mind that he is only a human child. He is a Jinésvara named Vîra who is the leader of the Three Worlds, and who has seen the further end of all knowledge.

Having thus adored Vardhamāna Kumāra with due ceremony, Sakra went away. Bhagavān also surrounded by numerous Jhāta ksatriyas, returned home

In due course of time, Bhagavan attained youth without any mishap. With the advance of youth, the dark, soft and glossy hair of Vardhamana Kumara looked elegant. His head appeared like a beautiful canopy. His face with two spacious eves reaching the root of the ear resembled a full-blown lotus. His chest appeared ornamented with श्रीवत्स Srî Vatsa, a tust of hair of this shape on the breast of Vishnu or Krisna and of other deitles, like a very brillant gem, and spacious like a marble slab of Kanakācala. His abdomen was thin and decorated with an umbilicus as deep as the inclination of the mind of a virtuous man and furnished with circular markings going round, from right to left. His thighs looked elegant with fine soft hair and they resembled the trunk of an elephant. His lotus-like feet ornamented in the front by rows of nails on tips of toes as if they were rows of Cintamani gem, were marked with the auspicious signs of flags of victory, crocodiles, fishes etc. Besides, it seemed that the crookedness of the heart of Vardhamāna Kumāra, apprehending danger, left the heart and entered his hair. Although he was naturally endowed with very little affection for worldly objects, Love dreading future danger, could not find an abode in the palms of hands, soles of feet, and the lower lip of Vardhamāna Kumāra.

#### MARRIAGE

On seeing the youthful beauty of Vardhamana Kumara, which surpassed the beauty even of the Indras of gods and demi-gods, some of the neighbouring kings sent their representatives to King Slddhartha, for the purpose of giving their daughters in marriage with Vardhamana Kumara. The representatives of the kings went to King Siddhartha and said "O Lord! delighted by the excellence of beauty of Vardhamana Kumāra, our kings have sent us with a request to accept their daughters in marriage with him. We are waiting for your reply." The king said "We shall deliberately think over the subject; for the present you go to your respective homes." The representatives of the kings, then, went away. The king narrated the matter before the queen. The queen, becoming immensely delighted, said "O Lord! By your grace, I have been able to accomplish every thing I possibly can. I have enjoyed happiness previously undreamt of. Now, if I am able to see the marriage-festival of Vardhamana Kumara, I shall feel myself as having perfectly fulfilled a sacred duty of my life " The king said "O queen! then, if possible, you go to the Prince and inform him about his marriage-proposal." The queen replied "O great king! it is not proper that I should go and inform him Princes are bashful and thereefore his friends should be instructed to inform him." With the advice of the queen, some of the friends of Vardhamana Kumara were instructed to inform him about the marriage-proposal. They went to Vardhamana Kumara and respectfully narrated the whole affair to him. Vardhamana Kumara listening patiently to them, said "O worthy people! do you not know the inclinations of my mind? Do you not know about my abhorence to

sensual pleasures? Or, do you not know about my intention of renouncing my life as a householder in this world, that you are thus talking about my marriage-proposal." They replied:-"O Prince! we know it all. But the parent's words should always be respected and the desires of kinsmen should not be disregarded. Besides, the renouncement of the life of a householder in the latter portion of your life is not difficult, and when the wished-for desires of your parents have been perfectly satisfied, they will not be adverse to your cherished desires." Vardhamāna Kumāra said, 'Except marriage I have taken a vow to the effect that I should not accept the vows of an ascetic so long as my parents are alive. Therefore, what harm is there if my parents are satisfied by my leading an unmarried bachelor life? What more is there in marriage? Because. you clearly see that the placing of pots one above the other in a row in a marriage-pavilion indicates a continuous series of ever-increasing sinful actions; the blazing fire there suggestive of Wantonness of Infatuation; the rising of the clouds of smoke to the sky is indicative of one's light-hearted. ness, the auspicious going four times circularly around the sacred nuptial-fire, points to the roaming in the four Gatis (transmigrations) of this Samsara; the oblation of ghee (butter), honey etc burns up the mass of virtuous qualities: the singing of auspicious songs by young females spreads his disgrace in all the directions, the flower-garland hanging from the bride groom's neck indicates the nearness of the mass of miseries, the besmearing of the body with sandal-paste seems as if the Soul were covered with a thick veil of the dirt of Karmas; and while taking the hand of the bride into the hand of the bride-groom it seems as if there was a bargaining with the hand for the purchase of a very valuable object in the form of all the eight varieties of Karmas. What more can I say? On minutely examining and thinking over the ceremony at the marriage-altar, I shudder with horripilation. Leaving aside, therefore, the question of infatuation, you give me your permission that, for the satisfaction of my parents, I may lead an unmarried bachelor life.

On hearing these words of Vardhamana Kumara, his friends respectfully bowing down said. O Prince! It is not proper for you to act thus. Wise persons are always afraid of rejecting the beneficent requests of their kinsmen, and they are naturally indifferent to achieving their own objects Have not Bhagavan Risabha Swami and other Tirthankaras previously led a married life? Or, have not Bhagavan Śrì Śanti Nāth and other Jinésvaras, enjoyed the paramount sovereignty of a Cakravartin?". When his friends were thus talking to him, Trisala-devi, accompained by a retinue of female-servants. came to Vardhamāna Kumāra Approaching seven or eight steps towards her and offering her a seat, Vardhamana Kumara respectfully honoured her Then, with the closed cavity of both his hands held in front of his forehead, Vardhamana Kumara told Tr:śala-dévî, "Mother! please tell me the object of your coming here" Trisala-dévî said "Darling! what ofher special cause can there be except your darsans (sight)? My whole human world is centered in you; all my hopes are encompassed in you. With your presence, the happy royal wealth gives us entire satisfaction, the palace affords rest, the friends are favourable, and the three worlds are devoid of darkness. What other excellent occasion can I mention? On hearing these words of Triśala-dévî, the obedient Vardhamana Kumara thought:-The affection of my mother towards myself is incomceivable, her tenderness is unique, and her feeling on viewing me is so uncommon that although I am always so near her. if she does not see me even for a short time, she becomes greatly distressed "With this idea in his mind, Vardhamana Kumāra said. "O Mother! still let me know your ideas." Triśala-dévî then said, " If it be so, then you accept my proposal for your marriage-celebration. Your friends have been purposely sent by us The king and the citizens are anxious for your marriage. Besides, I am also desirous of having the happy state not acquired before by me. By the prowess of meritorious actions, all my other desires have been satisfactorily fulfilled." On hearing these words of Trisala-devî, the dutiful Vardhamana Kumāra thought, "When I was in my mother's womb, I

have taken a solemn oath that I should not renounce the world and accept Dîksā so long as my parents are alive, as it may prove unpleasant to them." With this idea in his mind, and knowing also that he had some more evil karmas to be experienced. Vardhamāna Kumāra accepted against his own wish, the offer of marriage-celebration suggested by Triśalādevî Triśalādévì and the whole retinue of family - members and domestic servants, becoming greatly pleased, the news of consent to marriage - proposal was communicated to King Siddhārtha.

At that time, a gate-keeper came to King Siddhārtha and respectfully said 'O lord! a messenger from King Samaravîra desirous of seeing you has been waiting at the door for your orders." The King said, "Let him come here immediately." The messenger, being admitted, respectfully saluted the King and took his seat at the place offered to him. The king, then asked him "O good man! What is your object in coming here! The messenger replied "O king! In a town named waited Vasantapura, excelling the beauty of the city of Kubér by its splendour, there is a king with an appropriate name of warrant Samaravira, who is capable of conquering the most powerful warriors on the battle-field. He has a daughter named waited Vasodā-who is as dear to himself as his own life,-born of his queen warrant Padmāvatî. Now, please listen carefully why she was named Yasodā.

One day near Yaśodā's birth-period, King Samaravîra while taking sound sleep at night, had a dream during early morning that he himself went to an extensive park riding an intoxicated elephant, accompanied by soldiers equipped with armours and with weapons of various kinds, swift horses well-fitted up, elephants with armours loaded with numerous arms and missiles, and surronded by chariots containing numerous valient warriors. There was a sudden noise and some warriors were running away, some were dropping behind, and some of the warriors covered with dust were wallowing on the ground. Banners of victory fell down and music of victory was entirely

stopped. On seeing this disorderly state, he held up with his own hands, the royal canopy which was dropping down here and there, and he carefully guarded the great victory - banner which he had obtained. On seeing the dream, in the morning he immediately called interpreters of dreams into his presence and narrated the account of his dream to them. "O king! There are five sources of dreams viz 1 About a thing experienced. 2 About an object seen or 3 Thought of 4 By a disorder in temperament, and 5 By the supernatural influence of a divine being. We do not really understand the cause of your dream." The king said " It seems you do not accurately determine its cause." They said "Then, you verify the things you saw in your dream. You go to the park with all the materials seen by you during your dream. We do not accurately realize whether there is any fault in it or whether there is some hidden secret meaning in it. But in due course of time. there is possibility of much gain. There is some motive in your holding up the falling canopy and the acquisition of the victory-banner,"

The king accepted their word and ordered a beating of the drum for preparation for a march, On hearing the drum the feudatory chiefs with armours on their bodies came to the king. The soldiers leaving aside all other work became ready. Elephants and horses were equipped. The king riding a majestic elephant went to the park named Nandana with complete army. Then, thinking about the seriousness of dream seen during the early hours of the morning, getting a hint of some evil occurrence by the sudden quivering left eye, guessing some calamity and outwardly observing the park, the king met with an incident suggested by a messenger sent on the previous day that a feudatory chief named Duryodhana of the neighbouring boundary, becoming vehemently enraged by long-continued animosity and becoming completely ready for a fight although he was perfectly ignorant of the king's action of that day, came at once to the park He laid a seige and a great tumult arose, On being informed of Duryodhana's arrival near the park, King Samaravîra went out of the park and there he saw his feudatory chief ready for a fight. Becoming greatly agitated as to how he knew of my arrival here. Duryodhana commenced a fight with the king's army in which there was extreme violence caused by sharp swords, heads of the killed were scattered about, warriors were crushing to pieces big chariots with their lips squeezed tightly, pearls dropping from the temples of stately elephants pierced by the sharp points of lances were lying about here and there a clamorous churping of ghosts assembled there was frightful; the ground was covered with a mass of fallen canopies, banners and flags; intoxicated elephants were destroying the enemy's elephants: the ground had become wet with the blood flowing from wounds inflicted by elephants and horses, and in which the trunks of warriors dancing with the tune of martial music appeared terrifying. After a frightful fight for a short time. King Samaravîra himself bound him hand and foot in a very tight snare, and said "O vile man! Now remember your favourite god, Practising wicked deeds, you deserve now, to be a guest of the God of Death, Duryodhana said "O king! why do you say so? I have already remembered Him at the commencement of our fight. Now, you do without any objection whatever is appropriate to your family usage. Let this body suffer from whatever sins it has committed." King Samaravîra, then having compassion on him took him to his palace. There, his fetters were removed, he was given a healthy bath and plenty of delicious food, and he was presented with the elephants, horses etc, taken away from him during the fight. He accepted service under the king. The king was greatly delighted and his fame was spreading in all the directions thereupon said "Now, that this daughter of mine is instrume ntal in getting so much fame for me, it is quite appropriate that she should be named Yasoda. She was accordingly named Yasoda with great pomp. Growing up like the disc of the Moon, the girl attained youth in due course of time. One day, the king inquired of fortune-tellers "Who will be the husband of this girl! They said, "O king! An excellent man provided with a mark of śrivatsa on his chest, worshipped by gods and demi gods, and possessing one thousand and eight auspicious marks on his body, will certainly become her husband." Since hearing these words of fortune-tellers, your son Vardhamāna Kumāra has been selected as the most worthy husband for his daughter." King Samaravîra then called his general Méghanāda and giving him elephants, horses, gold etc, suitable for the marriage celebration of his daughter Yaśodā, he said 'You go immediately and arrange for marriage-celebration. On receiving this order from our king, he went on an unfaltering march. I have been sent to you to inform you about this mission. O King! this is the object of my arrival here."

King Siddhartha then replied "Well done! It is quite agreeable. Let the preparations suitable for the marriage-celebration be earnestly commenced. The messenger said "O lord! Why should not the preparations commence when the auspicious day of the marriage-ceremony is so near? King Siddhartha, then, sent away the messengers from other king to their own destinations.

The next day when the king was informed of the arrival of the royal bride, a lofty seven-storeyed palace was provided for her accommodation; excellent delicious food was prepared and cordial reception was given to the party.

At a favourabld moment, general Méghanāda wore costly garments and went to King Siddhārtha, along with numerous warriors and feudatoay chiefs, and having respectfully saluted him, made inquiries about his well-being. King Siddhārtha offered him a seat and betel-leaves, betel nuts, etc, and inquired about the well-being of King Samarrvîra. Immediately a detailed account of his well-being was respectfully supplied. Then talking about various subJects, Méghanāda, with the permission of the king, went to his residence. As the day of marriage-celebration was drawing near, all the preparations were quickly proceeding for the magnificent celebration of marriage-

festivities, Raised plat-forms were constructed everywhere, and seats were arranged at appropriate places over them. Various functions were assigned to different individuals and a spacious pavilion was prepared for marriage-altar. The altar - pavilion was appearing charming with Markata jewels lovely arrangement of gold auspicious pots beautiful with victoryflags hanging on very white trunks of plantain trees; and noisy with the buzzing sound of black wasps roaming over heaps of flowers arranged in all directions, in which walls were ted with emerald beset with pure pearls, in which the lotuslike faces of young handsome females were reflected in placed in all directions; where darkness was removed precious jewels arranged at appropriate places; where the flooring appeared variegated by the radiant brilliance of emeralds and the pavilion in which a portion was smeared with fresh cow-dung.

Having done the functions appropriate to each occasion, Méghanāda sent word to King Siddhārtha, "Now, the cious moment of पाणिग्रहण Pāṇi-grahaṇa,-Receiving the hand of the bride into that of the bride-groom,-is quite near, please let Vardhamāna Kumāra be brought here." King Siddhārtha there-upon, told Trisala-devì "O queen l Do immediately whatever is to be done such as welcoming the prince with an auspicious ceremony etc. The auspicious moment of Pāṇi-grahana is very near." The queen, very respectfully uttering various auspicious words, well-comed Vardhamana Kumara with auspicious ceremony, and gave him a bath with fragrant water mixed with numerous odoriferous drugs. Vardhamana Kumara wore very costly white garments and attended other auspicious ceremonies. The body of Vardhamana Kumara rendered white by the application of the fragrant Gosirsa sandal-paste looked beautiful like the Kanaka-giri whitened by the Moon-light of the Winter Moon. The hair of the head of the Jinéndra decorated with wreaths of flowers, appeared like the vault of the sky beautiful with twinkling stars. The Prince appearing more lovely by new ornaments of various precious stones

arranged at appropriate places looked like the moving Rohanā-cala (The Rising-sun Mountain). The natural beauty of Vardhamāna Kumāra was unparalleled but when he is decked with beautiful garments and brilliant ornaments; it is practically impossible to describe it. When the work of dressing, ornamentation etc. was finished, King Siddhārtha was accordingly informed, and he ordered his servants "Let there be celebration in the town, let the Jñāta Kśatriyas assemble together, and let a magnificently-caprisoned lordly elephant be brought here, so that, riding on him, Vardhamāna Kumāra may go to the place of his marriage-ceremony." The servants saying "Just as your Majesty orders," began to do their respective work and promptly execute the orders of the king.

Then, riding on the excellent elephant, and accompanied by members of the royal family sitting in excellent charlots decorated with flags of various colours moving to and fro by winds, and cheerfully surrounded by multitudes of courtesans of the harem dancing and cleverly acting various plays, making the royal roads impassable, and when the directions were resounding with the melodious sound of auspicious musical instruments, Vardhamāna Kumāra, followed by King Siddhārtha and Yuvarāj Nandivardhana, respectfully shown by thousands of fingers of citizens from upper storeys of buildings, greeted with hundreds of benedictions, and welcomed with showers of rice mixed with flowers and other materials of worship. eventually arrived at the marriage-pavilion. At the main door of the pavilion, ordinary people were prevented by the gatekeepers, and Vardhamana Kumara along with his party of royal associates, entered it. The females of both the sides cordially met with each other and the royal bride Yasoda was then ceremoulously decorated in various ways. Her buttocks were covered by a bodice beset with gems and preclous stones which appeared elegant like an extensive line of rain-bow on the sky. With her wide affectionate eyes, reaching the root of the ear, and smeared with a streak of medicated lamp-blask, Yasoda looked charming like the Goddess of Spring with bitte; lotus flowers. The necklace of nine strings hanging from her neck, was sportively dancing like stars out of bewilderment for her Moon-like face. Her tender feet coloured with a scarlet red dye appeared beautiful like the foliage of the lovely Aśoka tree. She appeared very charming by the auspicious mark with excellent Gosirsa sandal-paste on her forehead and by the jewelled rings on her ten fingers The royal bride thus beautifully decked with costly garments and precious ornaments. charming by the extending splendour of his bodily grace, and capable of overcoming the graceful gait of the royal swan attracted there by the sound of her lovely jewelled anklets, and whose lovely lotus-like face was reflected on the walls inlaid with precious jewels, walked there grecefully with the magnificent gait ot a lordly elephant, accompanied by her female servants, and entered the hall of marriage-altar which was decorated with fresh rows of auspicious festoons of green leaves and in which sacrificial offerings were commenced immediately by the sacrificial priest.

The ceremony of taking the bride's hand into that of the bride-groom, which was accompanied by auspicious songs and which was gladdening the hearts of the three worlds by its magnificence, then commenced. At that lucky moment, there were mutual greetings and exchange of musk, and other fragrant anointing oils, of flower-garlands full of buzzing bees attracted by the perfume of perfumed casckets, and of rolls of betel-leaves prepred with cracked betel-nuts, cardamoms, cloves, and other perfumed savouries on both the sides, and presents of excellent silk-garments, scarfs, of bracelets, earrings, coronets, armlets, bracelets for females, and of other ornaments, of horses born in Sindha Turkey. Camboge and other celebrated localities, and of lordly elephants to numerous individuals according to their capacity. With the oblation of clarified butter, honey, and other materials to the nuptial-fire. in vigorous working the auspicious walking around the nuptial-fire by the bridge-groom and the bride for the fourth time was thus completed. General Méghanada becoming greatly

delighted with joy, then, gave Vardhamāna Kumāra, gold worth thirty-two crore gold mohors, ear-rings, loin-girdles, diadems beset with precious stones, and gems, bowls, saucers, dishes, and other articles of silver, a large variety of costly clothes and garments prepared in distant countries as a present to him at the time of the release of the hand of the bride from that of the bride-groom, and King Siddhārtha rejoicingly gave numerous gold ornaments and very valuable clothes and garments obtainable in the world with great difficulty, to the newly-married bride as her dowry.

Becoming thus free from the marriage-celebration which was gladdening the hearts of gods, demi-gods, and human beings and after dinner parties were given to all the people, and the guests had gone away to their respective destinations, General Méghanada went to his own town.

Then, living in the central portion of a splendid palace as white as the beams of the Full-Moon, enjoying excellent pleasures of the senses at their appropriate moments, receiving wished-for objects immediately by the excellence of his meritorious deeds, making use of excellent garments, perfumes, flowers, ointments, ornaments etc, given by gods, becoming perfectly free from disease and anxiety, some-times listening to the melodious up Pancama (Fifth-later Seventh) note of Indian music commenced by Tumbaru celestial beings who had specially gone to him for rendering service to him, some times in respectfully observing the dramatic performances of celestial damsels dancing before him, sometimes deciding seriously subjects under discussion, and sometimes giving occasional and frequent visits to his parents, Vardhamāna Kumāra thus began to pass his days in perfect happiness.

समणस्स णं भगवओ महावीरस्स पिया कासवगुत्ते णं तस्स णं तस्थो नामधिज्जा एवमाहिज्जंति, तं जहा-सिद्धत्थे इ वा सिङ्जंसे इ वा जसंसे इ वा । समणस्स णं मगवओ महावीरस्स माया वासिद्धसगुत्ते णं तीसे तओ नामिषज्ञा एवमाहिज्जंति, तं जहा-तिसला इ ना, विदेहिना इ ना, पीइकारिणी इ ना। समणस्स णं भगवओ महानीरस्स पित्तिज्ये सुपासे, जिहे भाया नंदिवद्धणे, भगिणी सुदंसणा, भारिया जसोया कोडिश्नगुत्ते णं। समणस्स भगवओ महानीरस्स धूआ कासवग्रत्ते णंतीसे दो नामिषज्जा एवमाहिज्जंति, तं जहा-अणोज्जा इ ना, पियदंसणा इ ना। समणस्स भगवओ महानीरस्स नहुई कासवग्रत्तेणं तीसे णं दो नामिषज्जा प्रमाहिज्जंति तं जहा-सेसवई इ ना जसवई इ ना। १०९॥

- 109. Samaņassa ņam Bhagavao Mahāvīrassa piyā Kāsavagutté ņam tassa ņam tab nāmadhijjā évamāhijjanti, tam jahā Siddhatthé i vā, Sijjamsé i vā Jasamsé i vā // Samaņassa ņam Bhagavao Mahāvīrassa māyā Vāsitthasagutté ņam tīsé taö nāmadhijjā évamāhijjanti, tam jahā Tisalā i vā Vidéhadinnā i vā, Pīikāriņī i vā / Samaņassa ņam Bhagavao Mahāvīrassa pittijjé Supāsé, jitthé bhāyā Nandivaddhaņé, bhagiņī Sudaṃsaṇā, bhāriyā Jasoyā Kodinnā-gutté ņam / Samaṇasa Bhagavao Mahāvīrassa dhūā Kāsavagutté ņam tīsé do nāmadhijjā évamāhijjanti, tam jahā-Aņojjā i vā, Piyadaṃsaṇā i vā / Samaṇassa Bhagavao Mahāvīrassa nattuī Kāsavaguttéṇam tīsé ņam do nāmadhijjā évamāhijjanti, tam jahā-Sésavai i vā, Jasavaī i vā 109
- 109. Śramaņa Bhagavān Mahāvîra's father was of the Kāśyapa gotra; he had three names-viz 1 Siddhārtha 2. Śréyāmsa 3 Yaśasvîn. Sramaņa Bhagavān Mahāvîra's mother was of Vāśiṣṭha gotra; she had three names, viz 1. Triśalā. 2. Vidéhadattā and 3. Pritikārlņi. Śramaņa Bhagavān Mahāvîra's paternal uncle was Supārśva, his elder brother was Nandivardhana, and his sister was Sudarśanā. His wife Yaśodā belonged to the Kaundinya gotra, Śramaņa Bhagavān Mahāvîra's daughter who belonged to the Kāśyapa gotra had two names, viz 1. Anojjā and 2. Priyadarśanā. Śramaņa Bhagavān Mahāvîra's grand-daughter who belonged to the Kāśyapa gotra had two names viz 1. Śeṣavatî, and 2. Yaśasvatî 109.

- ११०. समणे भगवं महावीरे दक्खे दक्खपइने पडिक्ष आछीणे महए विणीए नाए नायपुत्ते नायकुछचन्दे विदेहे विदेहदिने विदेहजचे विदेहस्कुमाछे तीसं वासाइं विदेहिस कट्टु अम्मापिऊ हैं देवत्तगए हिंग्रुरुमह-त्तरए हिंग्रुरुमह-तरए हिंग्रुरुमह-तरए हिंग्रुरुमह-तरए हिंग्रुरुमह जाव वग्ग्रुहिं अणवरयं अभिनन्दमाणा य अभिधुन्तमाणा य एवं वयासी ॥ ११०॥
- 110. Samané Bhagavam Mahāvîré dakkhé dakkhapainné padırüvé ālîné bhaddhaé vinîé nāé Nāyaputté Nāya-kula candé Vidéhé Vidéhadinné, Vidéhajaccé, Vidéhasükumālé tîsam vāsāim Vidéhamsi kattu ammāpiūhim dévattagaéhim guru-mahattaraéhm abbhanunnāé sammattāpainné-punaravi Loyantéhim Jiyakappiéhim dévéhim tāhim itthāhim jāva vaggūhim anavarayam abhinandamānā ya abhithuvvamānā ya evam vayāsī. 11.
- 110. Śramana Bhagavān Mahāvîra was clever (in all arts and sciences), competent in keeping his promises, extremely beautiful, adorned with all virtuous qualities, sincere, modest, famous, son of Jñātri Kṣatriyas, the Moon of the clan of the Jñātris, possessing excellent body-constitution, son of Vidéhadattā, born of Vidéhadattā, (Triśalā), very delicate as a house-holder (but very firm in enduring hardships during ascetic life) and he led the life of a house-holder for thirty years. When his parents went to the world of the gods (i. e. died) and when with the permission of Nandivardhana and other elderly members (of the family), he had fulfilled the promise (the firm determination of not renouncing the world during the life-time of his parents that he had made in his mother's womb.)
- [ After the lapse of a few years, Yasodā became pregnant and in course of time she gave birth to a girl whose soles of feet and palms of hands were tender, whose limbs were lovely with exquisite beauty, and who was actually the Goddess of Wealth and Prosperity. At an appropriate time, she was named Priyadarsanā. The girl grew up with careful fondling and she was married with Jamāli by king Nandivardhana after the Dikṣā of Śramana Bhagavān Mahāvira.]

When Śramana Bhagavān Mahāvîra was twenty-eight years old, his parents following the religious dectrine of the Tîrthankara Bhagavan Śri Parśva Nath, took their seat on a bedding of Kuśa grass, wasted their bodies by abstaining from every kind of food and drink-material, and on death were born as celestial beings in Acyuta déva-loka and they will certainly attain मोक्स Moksa Final Emancipation in Apara Mahavidéha during their future third Bhava Yuvarāja Nandivardhana and other members of the royal family filled with extreme then cremated the dead body of his parents and having performed the ceremonies suitable for the occasion, all of them went away to their respective places. The Sun as if unable to see the sorrowful event reached the Sun-set Mountain, the evening twilight seemed as if weeping by the yelling of birds, the beds of lotus s seemed as if to be shedding tears on account of the bees going away from them, and the Moon rose as if with the object of chastising young females afflicted with bereavement of their beloved ones, and as if for the purpose of pacifying the minds of the royal family burning with the pangs of separation caused by the death of the parents of Sramana Bhagavān Mahāvîra.

At day-break with the rise of the Sun, on seeing Yuvarāja Nandivardhaaa suffering from the outburst of most unbearble sorrow, and surrounded by females of the harem, and all the kirsmen agonized with the pain of separation, Śramaņa Bhagavān Mahāvîra said:—

## पिअमाइभाइभइणी-भज्जापुत्तत्त्रणेण सब्वेऽपि। जीवा जाया बहुसो, जीवस्स छ एगमेगस्स॥१॥

Pia-māi-bhāi-bhaiņî-bhajjā-puttattaņéņa savvé'pi;
 Jîvā jāyā bahuso jīvassa u égamégassa.

### [ पितृमातृभ्रातृभगिनीभार्यापुत्रत्वेन सर्वेऽपि । जीवा जाता बहुन्नः जीवस्य तु एकैकस्य ॥ १ ॥

1. Pitr-mātr-bhrātr-bhaginî-bhāryā-putratvéna sarvé'pi; lîvā jātā bahusah jîvasya tu ékaikasya.

- 1. All living being have repeatedly been born as each other's father, mother, brother, sister, wife, and son.
- "O brother! Now leave aside your sorrow. Think about the highest and most excellent object of this life. Sorrow is useless, Because, the God of Death whose controlled behaviour is irresistible is un-mannerly like a terrible lion; union and diversion are sure to be visible and and invisible in a moment like a dream; a momentary lovely affection is fickle like the colors of a rain-bow, even virtuous fulfilment of a promise is often deceitful (curved) like a bow; wealth is momentary like the colours of the evening t wilight; various diseases and anxieties are difficult to be set aside like huge snakes; there is absolutely no significant cause of remorse or hindrance in this world. Follow your Correct Judgment, Abandon the Devil of Enjoyment, Perform your Duties. Because, this event is an absolutely common occurrence." On hearing these words of deep consolation, their attachment of love became less, and the vehemance of their grief slackened-

The next day, at an auspicious moment, shown by fortune-tellers, clever in the real truth of the Science of Astrology, Sramana Bhagavan Mahavira was repeatedly and in various ways requested to accept the throne, but as he did not like to burden himself with the vagaries of the management of a kingdom, and as he did not accept it, his brother Nandivardhana was installed as the ruling king in place of his father, King Siddhartha.

The entire clan of Jñāta Kṣatriyas paid homage to Nandivardhana, the grandees of the town welcomed him cordially, the feudal chiefs acknowledged service under him, the servants bowed down before him, and the chiefs of boundaries adored him. In this way, Nandivardhana was proclaimed as a sovereign ruler.

One day, Śramana Bhagavān Mahāvira addressing King Nandivardhana and his own kinsmen sitting with their domestics, said "O magnaimous people! The determination previously made by me has now been fulfilled. I have done my duty. Now slacken the ties of size Moha, Infatuation. Help me in accomplishing my religious duties, and give me your permission to accept the vows of an ascetic." On hearing these words-unbearable like the blow of a thunder-bolt, - they said "O prince! the grief of the deceased parents has till now been rankling our hearts as it was like a broken thorn lodged there-in and now this unexpected separation from you become unendurable like the sprinkling of salt on Ah! we are so unfortunate that such calamities befall succession!" With these words, they began to lament bitterly, Śramana Bhagavan Mahavîra tried to pacify their minds with sweet words Then, stopping the flow of tears with utmost difficulty and preventing the force of the grief which suddenly become fourfold, they said 'O Supreme Lord! Have compassion for our life, and abandon for the present, longing for accepting the vows of ascetic life. Even accepting an ascetic's vows, you are to take care protection of the lives of animals, then, is it inappropriate to afford protection to the hearts pierced by the saw unendurable separation? On becoming separated from you, but ignorant of the passable or impassable way, like a blind man, and helpless like a foreigner, we are unable to maintain our lives even for a moment." Sramana Bhagavan Mahavîra then said " If it be so, now say out after an accurate lengthy consultation, when you will give me permission to take Dîksā. They said " After the lapse of two years, you can renounce the world," Śramana Bhagavān Mahāvîra said, "Well, let it be so, but you should not be particularly anxious about my food etc." They said "Very well. We shall do as you like." Commencing from that very day, Śramana Bhagavān Mahāvîra abandoned all sinful enterprises, left off the drinking of cold (unboiled) water, took food free from living creatures, observed extraordinary celebacy, gave up bathing, anointing, taking care of the body etc, and washed his hands feet and other parts of his body only with boiled water (free from living organisms) In this way, Śramana Bhagavān Mahāvira passed one year Although Śramana Bhagavān Mahāvira left off bathing, anointing, and putting on of ornaments, the luster of his body resembled the brilliance of twelve Suns combined together. Although Śramana Bhagavān Mahāvira was wearing the dress of a house-holder, he appeared like a mass of self-control. Besides, although he was a house-holder, his indifference (to worldly objects) was so wonderful that it would astonish the minds even of great sages who had subdued their passions ]

[ Eventually after the lapse of one year, when Śramana Bhagavan Mahavîra - the Crest-lewel of the Worlds-was thinking about बार्षिक महादान Vārs ka Mahādāna, ( the giving of valuable gifts lasting for one year, ) the lion-seated throne-glittering with a mass of jewels-of Sakra who was sitting happily in Saudharma déva-loka, began to quiver readily, On knowing the resolute determinattion of the mind of Śramana Bhagvan Mahāvîra through the medim of Avadhi Jñāna, Śakréndra becoming greatly delighted with horripilation, got down from his lion-seated throne, advanced seven or eight steps towards the Lord, and having extolled him, began to think thus:- "The last Tîrthankara Śramanā Bhagavān Mahāvîra is desirons of giving वार्षिक महादान Vārsika Mahādāna and it is my important duty to supply him with the necessary wealth "With this idea in his mind Sakréndra ordered the demi-god Vaisramana thus:- "You deposit the articles of wealth suitable for gifts in the palace of Śramana Bhagavan Mahavîra" Accepting the order of Sakréndra by lowering his own head to the surface of the ground and feeling himself highly contented. Vaisramana demi-god, ordered Tiryak Jrambhaka gods and respectfully honouring his order, they commenced to shower heaps of gold shining like the brightness of the Rising Sun. Then, every day with a proclamation at triangular places and squares, at places where four roads meet at places with doors on four sides, on high roads and on such other places, to protected and unprotected individuals, to travellers, beggars invalids, and foreigners, to people encumbered with debt, to poorly-clad pilgrims.

paupers, and to others desirous of acquiring wealth, to ask for gists without reserve. Śramana Bhagavan Mahavira used to have gifts of gold given away continuously Gifts worth one crore and eight-lac gold coins were continuously given away during one day. By giving uninterrupted gifts of gold, the same of Śramana Bhagavān M hāvîra spread over Magadha. Bengal, Mysore, Kalinga, Saurastra and other countries, The people of those countries, used to talk among themselves:-"Let us go and see the mightly Lord. Besides, by getting gifts of gold, we shall be able to remove our miserable state in this world, and on account of meritorious Karmas accruing from beholding Him, we shall be able to secure provisions for our journey to the next world. There is no other remedy for escaping from terrible miseries during the next life fore. Śramana Bhagavān Māhāvîrā be our chief shelter." With such ideas in mind, numerous beggars from distant countries used to come to Kundagrama and many returned home with their wished-for desires fulfilled. In this although the streets of Kundagrama Nagara were wide. became narrowed down by being crowded by passengers walking with difficulty through them. The treasure seen by the auspicious eves of Śramana Bhagavan M., havira appeared like gold under the benign influence of his compassion. Whenevere Bhagavan went into the courtyard of his palace, the ground appeared beautified as if with a big करपद्भ Kalpa Vraksa, Wishing Tree. As giving became identical with solicitation, the kinsmen of the giver extended everywhere the words "देहि विकी déhi," "Give, give." The people appointed for giving gifts used to tell the servants every day. "Place jewels in this spread-out cloth and fill this vessel with gold for suppliant persons." In this way, the giving of gifts continued repeatedly for one year. The Jinnésvara Śramana Bhagavān Mahāvîra gave uninterrupted gifts to individuals in bad condition. In the same manner, others desirous of Final Emancipation should invariably follow the practice. How can any one who becoming infatuated with wealth-which is the source of all evils,-longs for it, keep his soul steady in the ritual

observance of difficult austerities? Following therefore, the praise-worthy example of Śramana Bhagavan Mahavira devout individuals possessing wealth but desirous of ascetic life, should also act accordingly. When the gifts were thus being given every day. King Nandivardhana ordered his attendants thus-"O good people! Let many dining-halls be prepared in the principal localities of the town, and let them be furnished with completeness of ample materials for food, drink, chewing, and savoury articles, and let heretics, house-holders, or such other persons suffering from hunger or overcome with thirst who happen to come there on foot or in a palanquin or who come there with their eyes widening with joy, be respectfully given aricles of food etc of the four kinds. Besides, let elephants of Manda and Bhadra varieties be stationed all round at various localities, excellent horses as swift as the horses of the chariot of the Sun, be kept everywhere, let charlots be kept at several places, let excellent clothes be placed in many quarters, and let villages, mines, dwelling-places etc. be shown, and give every body whatever article he asks for." The servants saying "Just as your Majesty orders" went and did all the work ordered by the king. Thus, during one year, Śramana Bhagavan Mahavira gave gifts alike to a king or to a pauper without any hindrance to any body,-gifts worth three hundred eighty - eight crore and eighty lac gold coins, - which was a source of extreme joy to all living beings, and satisfied the desires of beggars with gifts of gold.

It is said.

तिन्नेव य कोडिसया, अद्वासीई य हुंति कोडीओ। असीई च सयसहस्सं एयं संवच्छरे दिन्नं ॥१॥

1. Tinnéva ya kodisaya atthasii ya hunti kodio; Asiim ca sayasahassam éyam sanvacchare dinnam, 1.

> [ त्रीण्येव च कोटिशतानि अष्टाशीतिश्र भवन्ति कोटयः। अशीतीश्र शतसङ्खाणि एतत् संवत्सरे द्वां॥१॥

Trînyeva ca koțisatăni aștăsîsca bhavanti koțayah; Asîtisca satasahasrāni état samvatsaré dattam. 1]

1. The gifts given during one year amount to three hundred eighty-eight crore and eighty hundred thousand gold coins. 1.

The poet says:---

तत्तद्वार्षिकदानषेविरमदारिष्टदावानलाः सद्यः सज्जितवाजिराजिवसगालङ्कारदुर्लक्ष्यमाः सम्याप्ताः स्वग्रहेऽर्थिनः सञ्चपथं प्रत्याययन्तोऽङ्गना स्वामिन् ! षिङ्गजनैर्निकद्वदृसितैः के यूयमित्यूचिरे ॥ १ ॥

- Tattadvārşikadānavarşavirumaddāridryadāvānalāh;
   Saddyaḥ sajjitavājivasanālankāradurlakṣyabhāḥ
   Samprāpiāḥ svagrhé othinaḥ saśapatham pratyāyayanto'nganāḥ
   Swāmin i singajanai-r-niruddhahasitaih ké yūṣamityūciré 1.
- i. When the beggars, whose violent miseries of poverty were removed by the showering of the वार्षिकदान Vārṣika Dāna (the giving of gifts lasting for one year), returned home immediately with a splendour difficult to behold on account of (their possessing) well-equipped horses, heaps of clothes ornaments etc, and when their wives were assured by themselves (of their identity) on oath, they were addressed (with amazement). Husband! Who are you? by libertine people whose laughter was obsructed.
- —At that time, the Lokantika gods, following their established custom, constantly congratulated and praised him with these agreeable etc sweet and soft words. 1:0.

[ The Lokantika gods are of nine kinds. They are:— सारस्तय १ माइचा २ वण्ही ३ वरुणा य ४ गहतीया य ५ । तुडिआ ६ अञ्चाबाहा ७ अग्गिच्चा ८ चेव रिद्वा य ९ ॥ १ ॥

Sārassaya 1 Māiccā 2 Vaņhî 3 Varuņā ya 4 Gaddatoyā ya 5
 Tudia 6 Avvābāhā 7 Aggiccā 8 ceva Ritthā ya 9. (1)

[ सारस्वता आदित्या बह्नयो वरुणाश्च गर्दतोयाश्च । त्रुटिता अन्याबाधा अग्नेयाश्चेव रिष्ठाश्च ॥ १ ॥

Sārasvatā Adityā Vahnayo Vahnayo Varuņāsca, Gardatoyāśca; Trutitā Avyābādhā, Agnéyascaļva, Risţhāsca.

> एए देवनिकाया भयवं बोहिन्ति जिणवरिंदं तु । सञ्बजगज्जीवहियं भयवं! तित्थं पवत्तेहु ॥ २॥

2. Eé dévanikāyā bhayavam bohinti Jiņavarindam tu: Savva jagajjivahiyam bhayavam! tittham ptavaétha.

## [ एते देवनिकाया भगवन्तं बोधयन्ति जिनवरेन्द्रं तु । सर्वजगज्जीवहितं भगवन्! तीर्थे पवर्तय ॥ २ ॥

- 2 Été dévanikāyā bhagavantam bodhayanti Jinavarendram tu; Sarvajagajjîvahitam bhagavan! tîrtham pravartaya]
- 1. The Lokantika gods are of the following nine kinds:—

  1. Sārasvata 2 Āditya 3 Vahnî 4. Varuna 5. Gardatoya
- 6. Tusita 7; Avyābhādha 8 Aguéya and 9 Risthā
- 2. These varieties of gods requested Jinéndra Bhagavān Śramana Bhagavān Mahāvira, "Lord! Establish the religion of the law which is of supreme benefit to all living beings of the world.

[When Śramana Bhagavān Mahāvîra thought of commencing ascetic life, the thrones of the above-named varieties of Lokāntika gods in the celestial chariots of the jewelled compartment of the Brahma déva-loka began to quiver. On

knowing it to be their duty through the medium of Avadhi Jānna they immediately went to Śramana Bhagavan Mahavira accompanied by their respective retinue. Respectfully bending their heads low and as if worshipping the Lord with fragrant Mandara flowers falling down from their heads, they began to request him thus with sweet words:- Victory to You! O worshipful master i vanquisher like a terrible lion equipped with powerful claws, of the elephant-like god of Love ance to you! O highly compassionate Soul! you are ready to protet the whole Universe disregarding your own work, and you are like the Sun in expanding the lotus-like forest of the family of the Iñāta Ksatriyas. Cau a dull-witted man like me ever know the real meaning of the objects the Universe, and also of objects outside it in the perfect way perceived by you? Of what value is the brightness of the fire fly when compared with the brilliance of Sun capable of removing darkness in a moment by a stream of its rays. However, O Lord of the Universe! Knowing it to be our duty we entreat you with the object only of reminding you a little. O Supreme Lovd! Now, you commence an ascetic life speedly establish the religion of the Tirthankaras with object of removing the misfortunes of persons burning with the maladies of a this world. Now show the Path of Emancipation obscured by the darkness of false beliefs of very illiterate sectarians by the fight of your Excellent Knowledge Let people take beverage of the nectar of your speech if from an ocean filled with gems possessing various miraculous powers and with water of Compassion Let people becoming greatly delignted, by hearing your extraordinary ascetic life, say out your stories till the end of world. Becoming doubly resolute in his efforts by these words of the courteous gods. Śramana Bhagavān Mahāvîra became the more desirous of the happiness of Final Emancipation.

जय जय नन्दा! जय जय भहा! भहं ते जय जय खत्तियवर-वसहा ? बुज्झाहि भगतं! छोगनाहा! सयछ जगडनीवहियं पतत्तेहि धम्मतित्थं

## हिअसुहनिस्सेयसकरं सन्वलोए सन्वजीवाणं मविस्सइ त्ति कट्ट जयजयसई पउंजिति ॥ १११ ॥

- 111. Jaya Jaya nandā! Jaya Jaya bhaddā! bhapdam té jaya jaya khattiyavara vashā! bujjhāi bhagavam! Loga-nāhā! Sayala jagajjîyahiyam pavatteni dhamma-tittham his suha nisséyasakaram savvaloe savva-jîvāņam bhavissai tti kattu kaya kaya saddam paunjanti. 111.
- Victory to Victory to Thee, Gladdener of the Universe! Victory to Victory to Thee, fortunate one! Luck to thee, victory, Victory to Thee, the chief lord of Kṣatryas! Awake revered lord! Lord of the World! Establish the religion of the Tirthankaras which benefits living beings of the whole world. It will bring the Blissful Happiness of Final Emancipation to all living beings in all the world Saying so, they raised a shout of victory.
  - पुर्वि पि णं समणस्स भगवओ महावीरस्स माणुस्सगाओ गिहत्थधम्माओ अणुत्तरे अहोइए अपिडिवाई नाणदंसणे हुत्था। तए णं समणे भगवं महावीरे तेणं अणुत्तरेणं अहोइयणं नाणदंसणेणं अप्पणो निक्ख-मणकालं अभोएइ, अभोइत्ता चिच्चा हिरणं, चिच्चा सुवणं, चिच्चा धणं, चिच्चा एठं, एवं बलं वाहणं कोसं कोद्वागारं, चिच्चा पुरं, चिच्चा अंतेजरं, चिच्चा जणवयं, चिच्चा विपुल्लधण-कणग-रयण-मणि-मोत्तिय-सिल्ल-प्यवाल-रत्तरयण-माइअं-संतसारसावइज्जं, विच्छङ्कृइत्ता विगो-इत्ता दाणं दायारेहिं परिभाइत्ता दाणं दाइयाणं परिभाइत्ता ॥ ११२ ॥
- 112. Puvvim pi ņam Samaņassa Bhagavao Mahāvîrassa māņussagāo gihatthadhammāo aņuttare āhoié appadivāi nāņadamsaņé hutthā! Taé ņau Samaņé Bhagavam Mahāvîré ténam aņuttareņam āhoiéņam nāņadamsaņém appaņo nikkhamaņa kālam ābhoei ābhoittā, ciccā hiraņņam, ciccā suvaņņam, ciccā dhaņam, ciccā rajjam, ciccā raṭṭham, évam balam vāhaņam kosam koṭṭhāgāram, ciccā puram, ciccā antéuram, ciccā jaṇav-

ayam, cicçā vipuladhaņa - kaņaga - rayaņa - maņi - mottiyasankha-sila-ppavāla-ratta rayoņa-māiam-santa sāra sāraljjam, vicchaḍḍaittā vigovaittā dāņam dayāréhim paribhāittā dāņam dāiyāṇam paribhāittā, 112.

112. Before Éramana Bhagayan Mahavîra had adopted the life of a house-holder (i. e. before his marriage) he possessed supreme unobstructed (but lasting till the acquisition of Kévala Ināna ) Avadhi lñāna and Avadhi Darsana. Śramana Bhagavān Mahāvîra then perceived with his supreme knowledge that the time for his Renunciation had come. Having left his silver, having left his gold, having left his riches, having left kingdom, having left his sovereinty of various countries; and in the same manner, his army, carriages. treasure, granaries; having left his harem, having left his subjects, having left excensive riches, gold, precious stones, iewels, pearls, conches, stones, corals, rubies etc, and having abandoned all and having abandoned everything in all and having explained the momentariness of all (worldly) objects, he distributed gifts to beggars and apportioned gifts to his family-members, 112.

#### CHAPTER VII

ते णं काछे णं ते णं समए णं समणे भगवं महावीरे जे से हेमंताणं पढमे मासे पक्ले मग्गसिरबहुछे तस्स णं मग्गसिरबहुछस्स दसमीपक्लेणं, पाईणगामिणीए छायाएपोरिसीए अभिनिन्विद्वाए पमाणपत्ताए, सुन्वए णं दिवसे, विजये णं सुहुत्ते णं, चंदप्पभाए सिबियाए सदेवमणुया-सुराएपरिसाए समणुगम्ममाणमग्गे, संखिय—चिक्तय-छंगिछय-सुहमंगिछय-बद्धमाण-पूसमाण-घंटियगणेहिं ताहिं इद्वाहिं जाव वग्गूहिं अभिनंदमाणा य अभिथुन्वमाणा य एवं वयासी ॥ ११३॥

जय जय नंदा! जय जय महा! महं ते अभग्गेहिं नाणदंसणचित्तिहिं अजियाइं जिणाहिं इंदियाइं, जियं च पालेहि समणधम्मं, जियिबग्धो
वि य वसाहि तं देव! सिद्धिमज्झे, निहणाहि रागदोसमल्ले, तवेणं
धिइघणियबद्धकच्छे, महाहि अट्टकम्मसत्तूं झाणेणं उत्तमेणं सुक्केणं, अप्पमत्तो
हराहि आराहणपडागं च वीर। तेल्लकरंगमज्झे, पावय वितिमिरणुत्तरं
केवलवरनाणं, गच्छ य सुक्खं परं पयं जिणवरोवइट्टेणं मग्गेणं अकुहिल्लेणं,
हंता परीसहचसुं, जय जय खित्तयत्ररवसहा! वहूई दिवसाइं, बहूहिं
पक्लाइं, बहूहिं मासाइं, बहूहिं, उऊहिं, बहूई अयणाइं, बहूहिं संवच्छराइं,
अभीए परीसहोवसग्गाणं, खंतिखमे भयमेरवाणं, धम्मे ते अविग्धं भवष्ठ
ति कटु जयजयसदं पउंजंति॥ ११४॥

- 113. Té ņam kālé ņam té ņam samaé ņam Samaņe Bhagavam Mahāvîré jé sé Hémantāņam padhamé māse padhamé pakkhé Maggasira bahulé tassa ņam Maggasira bahulassa dasamî pakkhénam, pāinagāminie chāyāé porisie abhinivvittāé pamānapattāé Suvvaé ņam divasé Vijayé ņam muhutté nam Candappabhāe sibiyāe sa-déva-maņuyā-surāé parisāé samānuga-mmamāna-maggé, sankhiya-cakkiya-langaliya-muhamangali ya-baddhamāna-pūsamāna-ghantiya-gaņéhim tāhim itthāhim jāva vaggūhim abhinandamānā ya abhithuvvamānā ya évam vayāsi. 113.
- 114. Jaya Jaya Nandā! Jaya Jaya Bhadda! Bhaddam té abhaggéhim--nana-damsana-carittéhim ajiyāim iināhi indivālm, jiyam ca pālehi samaņa-dhammam, jiya-viggho vi vseāhi tam deva! Siddhi-majjhé, nihanāhi rāga-dosa va dhiidhaniyabadhakacché. tavénam maddāhi jhānénam uttaménam sukkénam, appamatto kamma sattū ārāhaņapadāgam ca Vîra! telnkka-rangamajihé, pāvaya vitimiramāņuttavam Kévala vara nāņam, gaccha ya mukkham jinavarovaitthénam maggénam-a-kudilénam. param pavam parîsahacamum jaya jaya khattiya vara--vasahā ! hantā bahühim divasaim, bahühim pakkhaim kahühim masaim bahühim uūim bahūhim ayanālm bahūhim samyaccharāim abhîe parîsahoyasaggānam, khantikhamé bhaya-bhérayānam, dhammé té aviggham bhavau tti kattu jaya jaya saddam paunjanti 114.
- 113. During that age, at that time, in the first month of Hémantā (winter) in the first fortnight, in the-dark fortnight of Mārgaśîrsa month, on its tenth day, when the shadow had turned towards the East and the (first) Paurusî (period of three hours) after Sun-rise when the shadow attains the length of a man was full and over, on the day called Suvrata in the muhūrta called Vijaya, in the palanquin Candraprabhā, Śramaṇa Bhagavān Mahāvîra was followed on his way by a train of gods, human beings, and demi-gods, and surrounded by a multitude of conch-blowers, discus-weilders, soldiers bearing plough-shaped gold ensigns on their necks, men carrying others

on their backs, professional bards, and bell-bearers and was addressed by them praising him and wel-coming him with these pleasing etc. words:—

114. Victory, Victory to Thee, Gladdener (of the worlds) Victory, Victory to Thee, fortunate one! Luck to thee! conquer the unconquered senses with undisturbed knowledge, intuition and good conduct. Defend the conquered Law of the Sramanas. O Lord! conquering all obstacles, live in Perfection. Vanquish the wrestlers-Love and Hate Girding your loins vigorously by penance, overcome the eight Karmas-our foes-with excellent pure meditation, O Vîra! becoming careful, raise up the Banner of Success in the arena (of wrestling) in the Three Worlds. Gain the most excellent. Supreme Knowledge called Kévala which is free from obscurity Dispelling the army of obstacles. acquire the pre-eminent highest rank Moksa (Final Emancipation) on the straight road taught by the best Jinas. Victory. Victory to Thee, the best bull (the chief lord) of the ksatriyas! Many days, many fortnights, many months, many seasons, many half-years, and many years, do not be afraid of hardships and calamities; bear patiently dangers and terrible events and may you be free from obstacles in your religious practices. Thus they raised a Shout of Victory. (114)

On hearing the sound of musical instruments and the clamour of gods and human beings, the females of the town leaving off their work, went out and they astonished others by their various actions.

# यतः, तिनि वि थीआं वहारां, कलिकज्जलसिंद्र। ए पुण अतीहि वहारां, दुद्ध-जमाइ-त्रा। १॥

Yataḥ Tinni vi thiām vallahām, kali-kajjala-sindūra; É puņa atihi vallahām, duddha-jamāi-tūra 1.

Because,

Three things are dear to females, namely 1. Kali (quarrel) 2. Kajjala (collyrum prepared with lamp-black), and 3. Sindura

(Red Lead). Besides these, milk, son-in-law, and musical instruments are extremely dear to them.

These were some of their actions:-

स्वगल्खयोः काचनकज्जलांकं, कस्तरिकाभिर्नयनाऽञ्जनं च। गले चळन्तुप्रमंघिपीठे, ग्रेवेयकं चारु चकार बाळा ॥ १ ॥ कटीतटे काऽपि बबन्ध हारं, काचित कणत्किङ्किकां च कण्ठे । ररञ्ज पदावळक्तपंकेन वपुर्ळिलेप ॥ २ ॥ गोञीर्षपंकेन अर्धस्नाता काचनवाला, विगलतसलिला विश्वयवाला । तत्र प्रथमप्रपेता त्रासं, व्यधित न केषां ज्ञाता हासम् ?।। ३।। कापि परिच्युतविश्लथदसना मृहा करधृतकेवलरसना । चित्रं दत्र गता न लळजे. सर्वजनेजिनवीक्षणसज्जे ॥ ४ ॥ संत्यज्य काचित्तरुणी रदन्तं, स्वपोतमोतं च करे विधृत्य । निवेश्य कटयां त्वरया त्रजन्ती, हासावकाशं न चकार केषामु ? ॥ ५ ॥ अहो ! महो रूपमहो ! महीजः, सौभाग्यमेतत कटरे शरीरे । गृण्हामि दुःखानि करस्य धातुर्यच्छिछपभीद्दग् वदति स्म काचित ॥ ६ ॥ काचिन्महेळा विकसत्कपोळा श्रीवीखक्त्रेक्षणगाढळोळा । विस्नस्य दरं पतितानि तानि, नाऽज्ञासिषुः काश्चनभूपणानि ॥ ७ ॥ इस्ताम्बजाभ्यां श्रुचिमौक्तिकौधैरवाकिरन् काश्रन चञ्जलाक्ष्यः । काश्रिज्जगुर्मेन्ज्रुख्मक्रुखानि, ममोदपूर्णा नतृतुश्र काश्रित ॥ ८ ॥

- Sva gallayon kācana-kajjalānkam, kastūrikābhi-r-nayanānjanam ca;
   Galé calannūpuramanghripîthé, graivéyakam cāru cakāra bālā. 1.
- Kaţitaţê kā'pi babandha hāram, kācit kvaņat kinkikām ca kaŋţhê;
   Gośîrşapankêna raranja pādāvalaktapankêna vapu-r-lilêpa.

- Ardhasnātā kācana bāla, vigalatsalilā viṣlathavālā;
   Tatra prathamamupetā trāsam vyadhita na kéṣām jnātā hāsam ! 3.
- 4 Kāpi paricyuta viślatha vasanā, mūḍhā karadhūtakévala rasanā; Citram tatra gatā na lalajjé sarvajane Jina-vîkṣaṇa-sajjé. 4
- 5. Santyaja kācittaruņî rudantam svapota-motum ca karé vidhritya;
  Nîvésya katyām tvarayā vrajantî, hāsāva kāsam na cākāra kéṣām ? 5.
- 6. Aho! maho rūpamaho! mahaujah saubhāgyamétat kataré śarîré;
  Grihņāmi duḥkhāni karasya dnāturyacchilpamîdrig vadati sma kācit. 6
- 7. Kācinmahélā vikasatkapolā, Śrî Vîravaktrekṣaṇa-gāḍha lolā;
  Visrasya dūram patitāni tāni, nā jināsiṣuh kāncanabhūṣaṇā-ni 7.
- 8. Hastāmbujābhyām śucimauktikughairavākiran kāścna cancalākṣyah;

  Kaścjjagu-r-manjula-mangalāni pramodapūrnā nanritausca kāścit. 8.
- 1 Some young female made marks with lamp-black on her cheeks, and applied a collyrinm of musk to her eyes; some Put on an anklet on her neck and a neck-lace on her feet.
- 2. Some tied a neck-lace round her loins and some put on a ringing foot ornament (furnished with small bells) on her neck; some dyed her feet with a paste of Gosirsa sandal and anointed her body with an ointment of red lac
- 3. Some young female half-bathed, with water dropping down and her braid of hair loose, caused terror when first encountered, but when recognized, to whom will she not create laughter?

- 4. It is strange that some silly young female even with her under-garment dropping loose, but kept there only by the string held in her hand, having gone there, was not ashamed, (because) all the people were eagerly intent on seeing the Jinésvara.
- 5. To whom will not a young female, abandoning her crying child, and taking hold of a young one of a cat in (her) hand, and going away speedily having diaced it on her loins-create an occaion for laughter!
- 6 Some used to say:—O! Excellent Beauty! O! Great Splendour! This much luck in a slender boody! I invoke benediction on the hands of Fate who created such an architecture.
- 7. Some woman with her cheeks expanding and very eagerly desirous of seeing the face of  $Sr\hat{i}$  Vîra (Sramana Bhagavān Mahāvîra) was not aware of her gold ornaments slipping down and falling at a distance.
- 8. Some fickle-eyed females welcomed Vardhamāna Swāmî with quantities of pure pearls from their lotus-like hands; some sang auspicious sweet songs; and some of them very rejoicingly danced.

तए णं समणे भगवं महावीरे नयणपालासहस्सेहिं पि छज्जमाणे, पि चिछज्जमाणे. वयणमालासहस्सेहिं अभिथुव्वमाणे अभिथुव्वमाणे, हिययमालासहस्सेहिं उण्णंदिज्जमाणे उण्णंदिज्जमाणे, मगोरहमालासहस्सेहिं विच्छिप्पमाणे विच्छिप्पमाणे, कंतिरूवगुणेहिं पिथज्जमाणे पिथज्जमाणे, अंगुलिमालासहस्सेहिं दाइज्जमाणे दाइज्जमाणे दाहिणहत्थेणं बहूणं नरनारि-सहस्साणं अंजलिमालासहस्साइं पिडच्छमाणे, पिडच्छमाणे, भवणपंतिसहस्साइं समइक्षमाणे समइक्षमाणे, तंती-तलताल-तुडिय-गोयवाइयरवेणं महुरेण य मणहरेणं जयजयसह्घोसमीसिएणं मंजुमंजुणा घोसेण य पिडवुज्झमाणे पिडवुज्झमाणे, सव्ववृह्णि, सव्वजुईण्, सव्वब्छेणं, सव्ववाहणेणं, सव्वसम्रद्रएणं

सन्वायरेणं, सन्वविभूईए, सन्वविभूसाए, सन्वसंभमेणं, सन्वसंगमेणं, सन्वयंगईएहिं, सन्वनाडएहिं, सन्वतालायरेहिं, सन्वावरोहेणं, सन्वपुष्फं गंधवत्थमल्लालंकारविभूसाए, सन्वतृडियसदसिणनाएणं महया इहुीए, महया जुईए, महया बल्लेणं, महया वाहणेणं, महया समुदयेणं, महया वरतृडियजमग समगप्पवाइएणं, संख-पणव-पडह-भेरि-झल्लार-खरमुहि-हुडुक-दुंदुहि-निग्घोसणाइयरवेणं, कुंडपुरं नगरं मज्झं मज्झेणं निग्गच्छइ, निग्गच्छित्ता जेणेव नायसंडवणे उज्जाणे जेणेव असोगवरपायवे तेणेव खवागच्छइ॥११५॥

ख्वागिच्छत्ता असोगवरपायवस्स अहे सीयं ठावेइ, ठावित्ता सीयाओ पच्चोरुह्इ, पच्चोरुहित्ता सयमेव आभरणमङ्कालंकारं ओग्रुयइ, ओग्रुइत्ता सयमेव पंचग्रुहियं लोयं करेइ, करित्ता छहेणं भत्तेणं अपाणएणं हत्थुत्तराहिं नक्खत्तेणं चंदेणं जोगग्रुवागएणं एगं देवद्ससमादाय एगे अबीए ग्रुण्डे भवित्ता अगाराओ अणगारियं पव्बइए ॥ ११६॥

115. Taé nam Samané Bhagvam Mahavîré nayanamala picchijjamāņé picchijjamāņé, vayaņamālā-sahasséhim abhithuvvamāné abhithuvvamāné, hiyayamālā-sahasséhim uṇṇandijamāṇé uṇṇandijjamāṇé manorahamālā--sahasséhim vicchippamāņe vicchippamāņe, kantirūvaguņéhim patthiajjapatth'ajjamāņé, angulimālā-sahasséhim dāijjamāņe dāijjamāņe, dāhiņah itthéņam bahūņam nara-nāri-sahassānam anjalimāļā-sahassāim padicchamāņé padicchamāņé, bhavaņa panti-sahassāim samaikkamāņé samaikkamāņé, tanti-talatālatudiya-gîya-vaiyarav énam mahurénam ya manaharénam, Jaya sadda ghosa-mîsiénam manjumanjunā ghoséna ya padibujihamāņe padībujibamāņe, savviddhie, savva-jule, savva-baleņam, savva vāhane nam, savva samudaenam, savvayarenam, savvavibhūić, savva vibhūsāć, savva-sambhaméņam, savva-sangaménam, savva-pagaiéhim, savva-nādaéhun, savva-tālayaréhim, savva-puppha-gandha-vattha-mallālankāra savvāvarohéņam, savva - tudiyasaddasannināénam, mahayāiddhie, mahayā-juîe, mahayā-balénam, mahayā-vāhanénam, mahayā-samudaénam, mahayā-varatudiya-jamaga -samaga-ppavāi énam, sankha-panava-padaha—bhéri-jhallari-kharamuhihudukka-dunduhi-nigghosanāiyaravénam Kundapuram nagaram majjham majjhénam niggacchai, niggacchittā jénéva Nāyasandavané ujjāné jénéva Asogavarapāyavé ténéva uvāgacchai. 115.

- 116. Uvāgacchittā Asogavarapāyavassa ahé siyam thāvéi sîyāo paccoruhai, paccoruhittā sayaméva ābharanathāvittā omuyai omuittă -mallālankāram sayaméva pancamutthiyam chatthenam lovam karéi. karittā bhatténam apānaénam nakkhatténam Candénam Hatthuttarāhim jogamuuāgaénam égam dévadūsasamādāya égé abîé mundé bhavittā agārāo anagāriyam pavvaié. 116.
- 115, Then, Śramana Bhagavān Mahāvira,—gazed on by thousands of rows of eyes, praised by thousands of rows of mouths, greeted by thousands of rows of hearts, well-remembered by thousands of series of wishes (that we may become his votaries), entreated because of his beauty, comelines, and virtues; pointed out by thousands of rows of forefingers: accepting by (a waving of) the right hand the salutations of thou ands of rows of joined hands of many thousands of men and women, passing along a row of thousands of palaces, greeted by the melodious and delightful sound of music such as performance on Vîṇā, beating of time by clapping of hands, musical instruments, singing and beating of drums, mixed with the sound of shouts of victory, and gentle pleasing sound of the people; accompanied by all his royal insignia, all his splendour, all his army, all conveyances, all his retinue, all his followers: by all manifestation of might; by all his beauty; by all the tumult; by all kinsmen and acquaintances; by all the throng of townsmen, by all actors, by all time-beaters, by all his harem, adorned with all the splendour of flowers, scented robes, garlands, and ornamants; accompanied, at the same time, by the sound and echo of all musical instruments, and followed by King Nandivardhana, accompanied also by great

beauty of royal insignla, by great splendour (of ornaments etc.). by great army, by a great throng, by the great sound and echo of musical instruments (and tumult of people), namely of conch,—drum with a clay body—drum with a wooden body,—large drum—cymbals—Kāhalā (a kind of wind instrument), hudukka (beating ram) dundubhi (celestial kettle—drum)—went right through the town of Kuṇḍapura. Having gone, he went to a park called Jñāta—khaṇḍa Vana, and proceeded to the excellent Aśoka tree

116 Having proceeded, he caused his palanquin to be placed under the excellent Asoka tree, descended from the palanquin; and having descended, he took off his ornaments, wreaths of flowers, and finery with his own hands.

It is said.

# अंगुक्कीभ्यश्च मुद्रावर्छि पाणितो वीरवलयं भ्रुजाभ्यां झटित्यङ्गदे । हारमथ कण्ठतः कर्णतः कुण्डले मस्तकान्मुकुटमुन्मुश्चति श्रीजिनः॥१॥

1. Angulibhyaśca mudrāvalim pānito vîra-valayam bhujābhyām jhatityangadé;

Hāramatha kaṇṭhatah karṇatah kuṇḍalé mastakānmukutam unmuncati Śrî Jinah. I.

1. Śri Jinéśvara speedily removed a series of rings from his fingers, vīra valaya (armlets indicative of might) from his forearm, bracelets from his upper arm, neck-lace from his neck, ear-rings from his ears, and the diadem from his head.

Having removed (them), he plucked out his hair in five handfuls with his own hands. When the Moon was in conjunction with Hatthuttarā i e. Uttarāphālguņi constellation, he after fasting for two days and a half, without drinking water, put on a divine robe, and quite alone, un-accompanied by any other person, he plucked out all his hair, and leaving the house, he entered the state of houselessness. 116. (B. C. 568)

When the Lokantika gods after requesting Śramaņa Bhagavān Mahāvîra, had gone away to their respective celestial abodes, Śramaņa Bhagavān Mahāvîra got up from his lion-seated throne, and went to King Nandivardhana and his Kšatriya kinsmen, followed by some domestics. On seeing Śramaṇa Bhagavān Mahāvîra coming to them they advanced seven or eight steps forward towards him, gave him their due respects and offered him an elegant lion-seated throne for his seat. As soon as Śramaṇa Błagavān Mahāvîra took his seat on the throne. King Nandivardhana and other members of the family took their appropriate seats

Śramaņa Bhagavān Mahāvîra, then addressing them with a speech, pleasant like nectar, naturally sweet, devoid of repetition, and full of dignity, said, O beloved of the gods! The limit of your appointed time has now been reached. The time for renouncing the world has arrived. You, therefore, willingly give me your permission, remove the ties of affection, and strengthen your mind which is full of fears of separation."

On hearing these words, their throats became choked up, and stopping the current of sorrow with extreme difficulty and as if they were making visible their long-lasting mass of affection by the continuous flow of tears from their eyes, they said "O Worshipful Lord! when you are talking thus, our ears are really adamantine that they do not become deaf. Our hearts are made of a material as hard as a diamond that they are not split up into hundred pieces with a crackling noise. Our bodies are the abodes of such ungrateful materials that they do not, till now, undermine themselves into the lowest regions. Under the circumstances, how can our humble speech be utilized in giving permission for the subject under discussion? Who will be our means of safety for saving us from falling into the ocean of difficult undertakings? Or, who will grace the famous Jñāta-kula which is illustrious in the three worlds, without you, who are respected by the gods, demi-gods, and kings of kings! Ah! We are unfortunate that this precious gem is missing from our hands". Uttering these sorrowful words, and becoming disappointed, they bowed down low before the Lord, and requested him thus:—" O Venerable Lord! Now that you are ready to renounce the world, please allow us to celebrate your Dîkṣā Mahotsava, at least for our own happiness". In this way, by the entreaties of his kinsmen, Śramaṇa Bhagavān Mahāvîra accepted their request for celebraing his Dîkṣā Mahotsava, as great men are always afraid of refusal of a request.

King Nandivardhana then ordered his servants, "Yon now make speedy preparations for a very costly anointing ceremony su-table for Śramana Bhagavān Mahāvîra. The servants, saying "Just as your Majesty orders", went for their respective work. They kept in readiness one thousand and eight pots of gold and other materials brought holy waters and excellent medicaments of all the sacred places, and prepared a paste of gośirsa sandal wood and other scented substances.

Becoming astonished by the quivering of their celestial thrones, and knowing the real state of affairs through the medium of their Avadhi Jasna, the thirty-two Indras, with their extensive eyes resembling a blcoming hundred-petalled lotusflower, appearing beautiful by their glossy and shining tufts of hair resembling a heap of collyrium being in the blessed bloom of their youth with their bodies anointed with a liquid paste of saudal-wood, shining with flowers suitably hovered round by humming bees and with soft celestial garments with their mouths adorned with rows of teeth as white as Jasmineflowers or the pith of a concha, with their heads glittering with didems shining by a multiude of rays, with their bodies decorated with numerous ornameuts, whe were pleasant to look a at and were extremely beautiful, who had canopies? flags, and various other ensigns on them, who were surrounded by innumerable multitudes of attendant gods and who filled up the sky with the noise of kettle-drums, mridanga drums, wind instruments, tilima, ram-drum and other musical instruments approached the Jinesvara Bhagavān, and having saluted him by going around him three times from right to left in the form of a pradakṣiṇā and feeling themselves perfectly satisfied with excellent devotion, they sat in the courtyard of the palace beautified with the impression of the feet of the Jinesvara.

You make preparations for a grand celebration of Dîkṣā Mahotsava of Śramaṇa Bhagavān Mahāvîra. The gods bowed down respectfully before Acyuténdra and filling up numerous pots of gold and other materials with waters of the Milk Ocean, and having made ready for him innumerable flowers and other excellent material of anointment, Acyuténdra then joyfully performed the inauguration ceremony of Śramaṇa Bhagavān Mahāvira with one thousand and eight excellent pots of gold and other materials filled with water mixed with celestial medicaments and perfumes in his palace, along with all his retinue. In the same manner, consecutivly, the Moon, the Sun and other Indras performed the inauguaration ceremony. Having done the anointing, all of them took their appropriate seats.

King Nandivardhana, with a heart full of devotion and careful attention, gave Śramana Bhagavān Mahāvîra, a bath with pots of gold and other materials filled with waters of sacred places and perfumes. While the bathing-ceremony was going on, some Indras began to move golden whisks of yak tail very slowly before him, some held umbrellas more than hundred-petalled white lotus-flowers, some held most excellent glass mirrors in front of him, some held pots filled with fragrant waters of Milk Ocean and covered with sweetsmelling lotus-flowers in their hands; some stood up holding vessels for burning incense, made of precious stones of five varieties with dark cloudy smoke issuing from the burning of scented aloe-wood, camphor, and other materials for preparing incense; some Indras stood holding flower-garlands of five colours rendered dark-coloured by the wasps attracted there by their perfume; and other gods and goddesses began to adore

him. When the ablution-ceremony was over, King Nandivardhana had another lion-seated throne erected in the North and he had a washing-bath given to Siamana Bhagavan Mahavîra with gold pots full of clean water. The body of Stamana Bhagavan Mahavira who was sitting on the throne with his face directed towards the East decked with ornaments was wiped dry with a scented soft cloth, and liquid sandal paste was applied to his body. He put on celestial garments as white as crystal, wore a loin-girdle set with precious stones of five varieties, put on a neck-lace of pure pearls on his extensive chest resembling a marble slab of Kanakācala (the Rising Sun Mountain, and he had put on ear rings in-laid with valuable gems brightly illuminating his cheeks. A diad m of precious gems was placed on his head, and the Indras of the gods and demi-gods decorating him with flower garlands of five colours and scented powders, paying homage to him with their heads bent low to the surface of the ground, and utter ing hundreds of benedictions began to praise him thus:-O the only Brother of the World! May you, with the greatest ease, conquer in a moment, the extremely powerful wrestler (i. e. Moha) who is invincible to the living beings of the three worlds including the gods and demi-gods May you show the Path of Final Bratitude to devout individuals following the wrong path by dispelling the darkness of False Belief by the rays of the Sun of Knowledge. May you carefully preserve your duties of ascetic life! May you conquer राम Raga, Affection, द्वेष Dvésa, Hatred and other unconquerable passions till the time you are able to attain Kévala Jñāna, and O worshipful Lord! May you have a resting place in our hearts! May the gods make the directions reverberate everywhere by constantly singing your virtuous qualities! May your white fame spreading like the stamens of lotus flowers, throughout the three worlds, attain everywhere the beauty of the disc of the rising Full Moon! May the deer like bad religious pioneers, becoming agitated with fear on seeing your immense lion-like strength, run away to distant places!" Having thus extolled the virtuous qualities of Śramana Bhagavān Mahāvira with these true benedictions, the kings of the gods had dramatic actings performed there. With stoppage of celestial amusements, King Nandivardhana burning with the fire of separation from the would-be Arhat, called his servants into his presence and said 'O beloved of the gods! Let a palanquin named Candraprabha, fifty dhanus long, twenty-five dhanus wide, and thirty-six dhanus high, containing an elegant after decorated with a variety of Svastikas (auspicious signs 45) made with liquid saffron mixed with sandal - paste - a palanquin equipped with a lion-seated throne inlaid with various jewels and with a steady foot-stool,-a palanquin furnished with jingling bells causing the directions to re-ound with the sweet noise of their charming tinkling sound, and furnished with hundreds of banners and flags of various colours, be prepared for the use of the Lord of the World," The servants rejoicing on hearing the words of their master, did everything as was ordered to them.

Acyuténdra, then greatly delighted with joy, ordered his gods to prepare a palanquin,—similar to Candraprabhā—equipped with big columns in-laid with jewels and decorated with strings of pearls hanging there, in which figures of rain—bow were created in all the directions by the rays of precious stones of the five varieties and which was extremely wonderful to look at, and had it placed within the Candraprabhā palanquin.

Vardhamāna Swāmī, adorned with ornaments for hair and clothes, ornaments of various kinds for the body, and flower-wreaths of various kinds, and observing a two-days fasting without food and water, then got up from his seat, and going three times round the Candraprabhā palanquin from right to left, took his seat on the lion-seated throne in it with his face towards the East. Then an elderly woman of the family, becoming pure by a bath, and putting on an excellent state-costume took her seat on a state-chair on the right side of the Bhagavān, holding a cloth interwoven with

figures of swans. His wet-nurse took her seat on the left side. A beautiful young female attired with costly garments and various ornaments took her scat on the back holding an umbrella furnished with a border of strings of pure pearls hanging from it and a gold staff supporting it. On each side of her, two young females were sitting, waving two chowries as white as well-washed silver. In the north-east corner, a very charming young damsel was sitting with a jewelled vase filled with pure water and with a sprout resembling the trunk of the Indra's elephant. In the south-east corner a beautiful girl was seated holding a fan with a gold handle, spreading the rays of various kinds of precious stones in her hand. In the rear portion of the palanquin the Indras of the gods began to hold up umbrellas of gems as bright as snow, silver, Jasmine flowers or the beams of the Moon, with a handle of diamord, with one thousand and eight ribs (of an umbrella) rendered more elegant with garlands of flowers. Saudharméndra and Isanendra began to wave chowsies as white as nectar. snow or a heap of foam on each side of Vardhamana Swami,

Now, by the order of King Naudivardhana one thousand handsome, healthy, and strong persons of equal age, anointing their bodies with a paste of sandal-wood after bath, and appearing beautiful with excellent garments and various kinds of costly ornaments came forward rejoicing with horripilation and thinking themselves exremely fortunate on having accomplished all their cherished objects and instantly raised up the Candraprabhā palanquin on their shoulders As the palanquin moved onward. Saudharmendra supported the upper extremity of the southern portion of the palanguin on his shoulder, léanéndra supported the northern portion, and Camaréndia and Balindra supported the lower extremity of the southern portion and the northern portion respectively of the palanquin on their shoulders. The remaining Bhuvanapati, Vāņa-vyantara, lyotisk and Vain-ānika Indras supported the appropriate extremitles of the palanquin on their shoulders. What more? The human beings rejoicing extremely with joy, first took up the

palanquin on their shoulders, and then the Indras of the demons Indras of gods and Indras of the serpent-gods, suppo-When Vardhamāna Swāmî left rted it on their shoulders. his palace the sky began to blaze up wonderfully by the brilliance of the gods of the four varieties coming and going through it. The vault of the sky appeared beautiful by the gods like a group of blossoming trees in autumnal season like a lotus-lake by a mass of flowers, just as a forest of white mastard-plants or hemd plants or Asoka trees or sesamum plants or of mango trees appears beautiful in flowering time and a forest of linseed plants, or Ailanthus plants or of campaka trees (Michelia Champaca) appears beautiful their flowers, in the same manner, the vault of the sky appe ared beautiful with gods. Besides, the sound of the kettledrum, tabor, cymbals, drums, conches, and other instruments played by human beings on this earth and celectial beings in the vault of the sky was, constantly diffusing evervwhere

After the Candraprabhā sibikā (palanquin) in front, eight auspicious signs-Svastika and others-prepared with jewels of various kinds, moved on in regular order one after the other. Then pots filled with water, magnificent mirrors, banners and tell (lags flowing high with wind, moved on. Then, a tall magnificent umbrella resembling the orb of the moon, with a spotless staff made of diamond, and ornamented with hanging wreaths of Koranta flowers moved forward. Then, a lion seated throne with a foot-stool of jewels, and precious stones, and with jewelled foot-prints carried by numerous servants, moved on. Then, one hundred and eight swift horses possessing grace ful gait and a charming neigh decorated with costly clothes and beautiful ornaments, whose flanks ornamented with reins of gold were decorated with bright mirrors and who were ridden by young persons moved on one by one in regular order. Then, followed one hundred and eight excellent elephants of Bhadra variety, well-constituted physically with regard to the seven parts of their bodies with a number of auspicious signs on

them ornamented with stars of gold and emeralds whose white tusks were fixed in a tube of silver overlaid with a border of gold, and who were ridden one by one by clever mahouts. Then came one after another, one hundred and eight chariots equipped with canoples, flags, bells, ensigns, excellent portal arches, and musical instruments of twelve kinds prepared from the wood of Tinisa tree growing on the Himalayas; furnished with strong wheels and yoke-poles to which spirited horses were voked, and in which small bells were creating a loud fingling noise, and thirty-two qu'vers were also kep. Then walked one hundred and eight fully equipped warriors carrying various weapons in their hands and desirous of laughing out other soldiers by their valour Then walked an army of cavalry, elephants, chariots, and infantry. Then moved on a huge Indra's Banner, one thousand vojana high, hoisted on a strong adamantine staff furnished with thousands of small flags of various colours and a variety of umbrellas, ornamented with flower-garlands in which bees were producing a pleasant humming noise, and filling up the vault of the sky with the charming tinkling of small bells swinging to and fro with wind, as if it were a mass of fame or a visible Path of Mukti ( Final Emancipation ), or trying to measure the vault of the sky by its height; and carried respectfully by gods. followed many Brahmana mendicants, bald-headed hermits. ascetics wearing braided hair clowns, actors, jesters, songsters, musical instruments, and dancers playing and plavers on laughing, uttering shouts of victory, invoking benedictions and the virtuous qualities of the Lord. mighty Ksatriayas, royal princes, distinguished persons, heads of corporations, with their retinue, some on foot, some in chariots, some on horse-back, some on elephants, and some riding in palanquins, went in front of the Lord And after them, followed numerous gods and goddesses accompanied by a retinue of hundred celestial cars, hundred banners, and hundred domestic gods surrounding each of them

On this auspicious occasion, King Nandivardhana, putting

on costly garments and valuable ornaments, mounted a lordly rutting elephant, and appearing beautiful with umbrellas held over him and white chowries waved near him, followed Vardhamāna Swāmî, accompanied by elephants, horses, charlots. and an army of soldiers.

Being thus followed by a multitude of gods, demons, and human beings remaining in their right places. Vardhamana Swami,-with a body measuring seven hands,-with a form of body equal in four directions,-with adamantine constitution, -with breath as fragrant as that of a loutus,-devoid of dirty perspiration, foul secretions stain dust filth, and blemishes,-illuminating the directions by the radiant beauty of his body,-with the mass of his charming glossy hair, as black as a wasp, indigo or lamp, tied firmly,-with his forehead appearing beautiful like the half-moon,-with elegant ears of right measurements, with the eyebrows curved like the staff of a bow.-with eyes resembling a full-blown lotus with white leaves.-with the nose prominent and long like that of an eagle,-with the lips resembling a ripe Bimba-phala (the fruit of Momordica Monadelpha), and the rows of teeth firmly adherent, well-connected, even, and white like a conch, cow's milk or pearls,-with his cheeks fat and muscular,-with a voice as deep as the sound of a kettle-drum or of clouds full of water.-with his neck well-measured and ornamented with rows of lines turning south-wards; with his shoulders welldeveloped like that of a wild buffalo, a lion or a tiger,-with his arms muscular and ornamented with fine hair, whose broad chest was lucky with the abode of the wealth of selfcontrol,-whose middle part of the body was embellished with excellent rows of fine hair and deep navel,-whose beautiful thighs were getting plump in regular order higher up,-whose knee was hidden and well-adherent,-and whose soles of feet were marked with signs of a mountain, town, alligator, sea, wheel, goad, fish etc.-being greeted with perfumed powders by citizens from the tops of their buildings, leaving aside their food and drink, being welcomed by showering of flowers by gods from the skies,-being invoked by celestial damsels with benedictory

recitations, giving wished-for gifts, and being praised by celestial bards-eventually entered the grove, named lnata-khanda where big trees were appearing beautiful with fresh sprouts. -where gentle wind mixed with the fragrance of flowers of all seasons was spreading in various directions,-where the rays of the Sun were obstructed by the branches of tender trees full of leaves,-where celestial fairies were amusing themselves. enraptured as it were, by the extreme loveliness of the natural scenery-where bees attrac'ed by the fragrance of spreading in all directions were roaming about without caring to go to another forest, which on seeing Vardhamana Swami coming to it was as if inviting him readily by extending sprout-like hands set in swinging motion by winds like a beloved person seen after a long time, which was welcoming him as it were, by the soft note of peacocks overpowered by an excess of intoxication,-and which was as if worshipping him with flowers falling down by a gust of wind-What more can any one write about the grove which was defeating the beauty of Mandana Vana by the splendour of its charms and which was sanctified by the lotus-like feet of the Tîrthankara? Having entered the grove. Vardhamāna Swāmî got down from the Candraprabhā śibikā (palanquin), and, as soon as he removed his valuable garments, ornaments, flower-garlands etc. from his body with his own hands under the Asoka Tree and placed them there, an elderly woman of the family, having picked them up like pearls dropping down from a string of precious pearls, and, having placed them in the slik cloth interwoven with figures of swan, began to weep mournfully; and addressing Vardhamana Swami with a speech faltering with sorrow, said, "O darling | You are born in the Kasyapa--gotra. You are son of King Siddhārtha You are,-like the Autumnal Moon in the sky,-a gladdener to the race of Jñata ksatriyas. You are born from the womb of Trisala-devi of You are a highly distinguished personage Vāsistha-gotra. among the Ksatriyas. You possess a celestial body endowed with full bloom. You are extremely tender and handsome. You are wonderful with unparalleled beauty, charm, and brilliance.

You are renowned in the three worlds and you are clever in all arts and sciences, and in moral codes. Now, how will you endure the pains of severe austerities? O child! You carefully observe the great vows whose practice is like guarding against a sharp-edged sword. Do not be afraid in the least of the sufferings of very terrible endurances. During your ascetic life, you are always to maintain your body on pure meagre food obtained by going from door to door, and you are to abstain yourselves from living in towns and villages. How can I say anything to you, who have Perfect Knowledge? But endeavour to attain speedily the Happiness of Moksa (Final Emancipation)."

King Nandivardhana with his kinsmen and retinue, burning with unbearable pangs of separation, and with eyes filled up with an unceasing flow of tears, knelt down reverently at the feet of Vardhamāna Swāmî, and they took their seats nearby.

Then, accepting the words of the elderly woman of the family, Vardhamāna Swāmî plucked out the entire hair of his head and beard by five handfuls with his own hands, and the mass of hair was taken away from the hands of Vardhamāna Swāmî into a divine cloth by the Indra with his head bowed down low before him. After the ceremony of plucking out the hair was over, the mass af hair which was as black as a mass of thick clouds, and which was cured (crooked) like the heart of a wicked man, was thrown by the Indra, with the permission of the Lord into the Milk Ocean.

After Śramana Bhagavān Mahāvîra had plucked out his hair in five handfuls (as described above), he paid obeisance to all Liberated Souls, saying with ferential Namo Siddhānam Obeisance to all Siddhas (Liberated Souls), and taking the five Maha Vratas (Great Vows) of Sarva Virati Samāyika-an utterance of the under-mentioned Sūtra of the vow of abstaining from all sinful acts, he put on a divine garment given by the Indra and adopted the Holy Conduct. (B. C. 568)

The following is the Sūtra of Sāmāyika Vrata:-

## करेमि (भंते!) सामाइअं सन्वं सावज्जं जोगं पचक्लामी जाव-जीवाप तिविहं\* तिविहेणं' इत्यादि

"Karémi (bhanté!) sāmālam savvam sāvajjam jogam paccakkhāmî jāvajjîvāé tiviham tivihénam ityādi.

I take (O Supreme Lord!) a Vow of Renunciation, and (promise to) abstain from all sinful acts, so long as I am alive (I will not do a sinful act myself; I will not have it done by some one else; and I will not approve of others doing it) etc. by mind, speech or body etc.

At that moment, the whole assembly of men and gods stood motionless like the figures on a picture. At the command of Sakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Samana Bhagavān Mahāvîra chose the Holy Conduct.

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation.

The five Mahā Vratas (great vows) of Sarva Virati Sāmāyika Vrata of ascetic life with their clauses are the following:—

The First Great Vow runs thus:-

I renounce all killing of living beings whether subtile or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it; nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in thrice three-fold way, in mind speech and body.

There are five clauses.

\* I. e. acting, commanding, consenting, either in the past, or the present, or the future.

The first clause runs thus:--

A Nirgrantha is carful in his walk, not careless.

The Kévalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence, a Nirgrantha is careful in his walk, not careless in his walk.

This is the first clause (1)

Now follows the second clause:-

A Nirgrantha searches into his mind (i. e. thoughts and intentions). If his mind is sinful, blamable, intent on bad works, acting on impulses, produces cutting and splitting (or division and dissension), quarrels, finds faults, and pains, injures living beings or kills creatures, he should not employ such a mind in action; but if, on the contrary, it is not sinful etc, then he may put it in acion.

This is the second clause (2)

Now follows the third clause:-

A Nirgrantha searches into his speech; if his speech is sinful, blamable etc. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful etc. then he may utter it.

This is the third clause (3)

Now follows the fourth clause:-

A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. The Kévalin says:—A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or injure or kill all sorts of living beings. Hence, a Nirgrantha is careful in laying down his untensils of begging, he is not careless in it.

This is the fourth clause (4)

Now follows the fifth clause:-

A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kévalin says:—If a Nirgrantha would eat, and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence, a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so,

This is the fifth clause (5)

In this way, the great vow is correctly practised, followed executed, explained, established, effected according to the precept.

This is Sir, the First Great Vow: Abstinence from killing any living beings I.

ii. The Second Great Vow runs thus :--

I renounce all vices of lying speech (arising) from anger, or greed, or fear, or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others I confess and blame, repent and exempt myself of these sins in the thrice three-fold way, in mind, speech and body.

There are five clauses.

The first clause runs thus:-

A Nirgrantha speaks after deliberation; not without deliberation The Kévalin says: Without deliberation, a Nirgrantha might utter a false-hood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause (1)

Now follows the second clause:-

A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kévalin says:— A Nirgrantha who is moved by anger, and is angry, might utter a salsehood in his speech. A Nirgrantha etc.

This is the second clause (2)

Now follows the third clause:-

A Nirgrantha comprehends, (and renounces) greed, he is not greedy. The Kévalin says:— A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:-

A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kévalin says:—A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause:-

A Nirgiantha comprehends (and renounces) mirth; he is not mirthful. The Kévalin says: A Nirgiantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgiantha etc.

This is the fifth clause (5)

ln this way the great vow is correctly practised, follow--ed, etc.

This is, Sir, the Second Great Vow.

ili. The Third Great Vow runs thus;-

I renounce all taking of anything not given, either in a village, or a town, or a wood, either little of little or much, of

small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I confess, blame etc. (all down to) body.

There are five clauses.

The first clause runs thus:-

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kévalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha etc.

This is the first clause (1)

Now follows the second clause:-

A Nirgrantha consumes his food and drink with permission (of his superior), not without his permission. The Kévalin says: If a Nirgrantha consumes his food and drink without his superior's permission, he might eat what is not given. A Nirgrantha etc.

This is second clause.

Now follows the third clause:-

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it, and for a fixed time. The Kévalin says: If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause: -

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kévalin says:

If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha etc.

This is the fourth clause:-

Now follows the fifth clause :-

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kévalin says:— If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha etc.

This is the fifth clause (5)

In this way the great vow, etc.

This is, Sir, the third great vow

IV. The fourth great vow runs thus;-

I renounce all sexual pleasures either with gods, or men, or animals. I shall not give way to sensuality etc, (all as in the foregoing paragraph down to) exempt myself.

There are five clauses.

The first clause runs thus:-

A Nirgrantha does not continually discuss topics relating to women. The Kévalin says:—If a Nirgrantha discusses such topics, he might fall from the law declared by the Kévalin, because of the destruction or disturbance of his peace. A Nirgrantha etc.

This is the first clause (1)

Now follows the second clause:-

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kévalin says: If a Nirgrantha regards and contemplates the lovely forms of women, he might etc. A Nirgrantha etc.

This is the second clause (2)

Now follows the third clause:---

A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. The Kévalin says:-If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might etc. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:-

A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kévalin says:—If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might etc. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause:-

A Nirgrantha does not occupy a bed or couch affected (belonging to or close by) by women, animals, or eunuchs. The Kévalin says:-If a Nirgantha did occupy a bed or couch affected by (belonging to or close by) women, animals, or eunuchs, he might etc. A Nirgrantha etc.

This is the fifth clause (5)

In this way, the great vow etc.

This is, Sir, the fourth great vow.

V. The fifth great vow runs thus:-

I renounce all attachments (pleasure in external objects) whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, etc. (all down to) exempt myself.

There are five clauses.

The first clause runs thus:-

If a creature with ears, hears, agreeable and dissgreeable sounds it should not be attached to nor delighted with, nor desiring of, nor infatuated by, nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kévalin says:—
If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall etc. ( see above IV. 1. ).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them.

A creature with ears hears agreeable and disagreeable sounds.

This is the first clause (1)

Now follows the second clause:-

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached etc. to them. The Kévalin says:-etc (the rest as in the last clause. Substitute only see and forms for hear and soun

This is the second clause (2)

Now follows the third clause:-

If a creature with an organ of smell, smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose).

This is the third clause (3)

Now follows the fourth clause:-

If a creature with a tongue, tastes agreeable or disagreeable tastes, it should not be attached etc, to them. (The rest as above Substitute taste and tongue). This is the fourth clause (4)

Now follows the fifth clause:-

If a creature with an organ of feeling, feels agreeable or disagreeable touches, it should not be attached to them (The rest as above. Substitute feel and touch)

This is the fifth clause (5)

In this way, the fifth great vow etc. (see above) V

He who is well-provided with these great vows and their twenty-five clauses, is really Houseless, if he,-according to the sacred lore, the precepts, and the way,-correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them."

## Acaranga Sutra (H. J)

At that moment, the gods, goddesses, and aerials on the earth and from the sky, and human beings threw all around Vardhamāna Swāmī, an excellent highly perfumed fragrant yellow powder accompanied by buzzing bees, which made the whole living world fragrant with its perfume, and which intensely beautified the vault of the sky by its reddish-brown colour. Incense-pans containing burning sandal-wood, musk, ambergris, camphor, and other fragrant substances, and covering the directions by columns of dense smoke coming out from them, were placed in every nook and corner, and the vacant part of the world was filled with the deafening sound of victory.

The Śakréndra, then, placed a spotless divine cloth on the left shoulder of Śramana Bhagavān Mahāvira, who had removed garments, ornaments, and wreaths of flowers from his body.

At this moment, Manah-paryāya Jñāna (knowledge suitable for Thought-Reading) became manifest as if with the object of helping the Jinésvara in bearing the immense burden of an extraordinary ascetic life.

Then, Vardhamāna Swāmī, extremely powerful in conquering the magnitude of Moha (Infatuation) by the strength of his mighty arms, and firm like Mount Méru, remained in deep meditation with perfect relinquishment of body, and the gods of the four kinds, citizens, King Nandivardhana, and others, having bowed down low with devotion at the feet of the Lord, went away to their respective destinations.

### CHAPTER IX

## Peregrinations of Sramana Bhagavan Mahavira During the First Six Years of His Chadmastha Life as an Ascetic.

Śramaņa Bhagavān Mahāvīra abandoned the enjoyment of pleasures of a princely fortune and having renounced the world, took Dīkṣā, (entered the Holy Orders) on the tenth day of the dark half of Mārgaśīrṣa (Nov. Dec. 563 B\_C) during the latter part of the day, when the Moon was in conjunction with the constellation Uttarāphalgunī.

According to the Jaina tradition, it is said that when Tirthankar Bhagavan Rṣabha Swāmī renounced the world and entered the Holy Order, four thousand princes of royal blood, accepted Dīkṣā along with him. Three hundred princes; accepted Dīkṣā along with Tīrthankara Bhagavān Mallināth; three hundred along with Tīrthankar Bhagavān Śrī Pārśvanāth; six hundred along with Tīrthankar Bhagavān Vāsupūjya Swāmī and one thousand persons with each of the remaining Tīrthankaras; but Śramana-Bhagavān Mahāvīra renounced the world and took Dīkṣā, alone, none else joined the Holy Orders along with him.

Śramana Bhagavān Mahāvīra was born with three kinds of knowledge viz (1) Mati Jñāna-knowledge acquired through the

\* Before the acquisition of Perfect Knowledge

medium of senses. (2) Śruta Jñāne-knowledge acquired by hearing or from the preceptor, and (3) Avadhi Jñāna-Visual Knowledge-knowledge of past, present, and future events within a prescribed area, and he acquired Mañah Paryāya. Jñāna-knowledge of the prevailing thoughts of all living being as soon as he entered the Holy Orders.

## First Year of Ascetic Life.

Sramana Bhagavan Mahavira who was fully cognizant of the future immensely happy events of his life that were destined to happen to him through the medium of the superhuman knowledge possessed by him; who was perfectly fearless with regard to the numerous troubles and hardships which were likely to occur in near future; who was a treasure house of various virtuous qualities like tranquillity etc; who was carrying a divine cloth on his shoulder at imploring solicitations of the Indra. although he had abandoned all wearing apparel; who was the the true demonstator of the Path of Salvation although he had satisfied the wished-for desires of needly persons; who was curbing the horse in the form of wicked sensu desirea even though he had left off horse-riding; who had renounced all wealth and property, although he was a protector of the entire Universe, Know went, out of the Jnata Khanda Vana, with the permission of the members of the Iñātrika race, who were there, with a gatt resembling that of a lordly elephant although he had left off his own elephants, and gradually walking with a slow gait, with his eyes directed like the poles of a bullock cart to the ground in front of him went to Kumara gram

When Śramaņa Bhagavān Mahāvīra left the Jñāta Khaṇḍa Vana pleasure—garden and started on a travelling tour, King Nandivardhana and members of Jñāta samily, followed him for a short distance and then they steed lamenting thus and gazing at him, till he was out of sight:-

त्वया विना वीर ! कथं व्रजामो ? ग्रहेऽधुना शून्यवनोपमाने । गोष्टीसुखं केन सहाचरामो ? भोक्ष्यामहे केन सहाऽथ बन्धो ?॥ ९॥ सर्वेषु कार्येषु च वीर वीरे-त्यामन्त्रणाद्धीनतस्तवार्य ! ।

प्रेममकषाँदभजाम हर्षः, निराश्रयाश्राऽथ कमाश्रयामः ॥ २ ॥

अतिप्रियं वान्धव ! दर्शनं ते, सुधाऽञ्जनं भावि कदाऽस्मदक्ष्णो ः ? ।

नीरागचित्तोऽपि कदाचिदस्मान् , स्मरिष्यसि मौढगुणाभिराम ! ॥ ३ ॥

- Tvayā vinā Vīra! Katham vrajāmo! grihé' dhunā śūnyavanopamāné
   Goṣṭhīsukham kéna sahācarāmo! Bhokṣyāmahé kéna sahā'tha bandho!
- 2. Sarvésu kāryésu ca Vīra, Vīré-tyāmantraņāddarśanatastavārya!
  Préma-prakarṣadabhajāma harsam, nirāśrayāścā'tha kamāśrayāmah?
- 3. Atipriyam bāndhava! darśanam' té sudhā'njanam bhāvi kadā'smadaksņoh?
  Nīrāgacîtto'pi kadācidasmān, smarisyasi praaḍha guṇābhirāma!
- 1. O Vīra, without you, how can we now, go to (our) house which resembles a lonely forest? With whom can we experience the happiness of familiar conversation? Now, O Brother! with whom shall we take our meals?
- 2. O Venerable Man! By inviting you for consultation by your pet-name Vira, Vira, and by looking at you, we derived pleasure out of predominance of affection, we being devoid of protection, on whom shall we, now, depend for shelter?
- 3. When shall we, O Brother! have your highly pleasing Darsana (sight) which is like an anointment of nectar to our eyes? O delightfull one, on account of (possessing) excellent virtues, although your heart is devoid of love, please remember us some day in future.

Saying so, and having turned back with great difficulty, they, then, went to their respective houses, with eyes full of unceasing tears.

Moreover, bees, attracted by the fragrance, remaining for a little more than four months, of Gośīrsa sandal parte and flowers with which Śramana Bhagavān Mahāvīra was worshipped by gods, during the auspicious ceremony of his Dīksā, were coming and piercing his skin with penetrating stings.

Young persons, were asking for packets of perfumes and when Bhagavan was silent, they becoming enraged, were creating wicked troubles for him.

Females, also, becoming enamoured with feelings of sensual gratification on beholding Śramaṇa Bhagavān Mahāvīra with wonderful beauty and fragrant body, were making agreeable troubles (like looking at him with voluptous eyes, embrace, clinging to his body etc) but the Lord, remaining perfectly steady like Mount Méru, endured everything, and went on wandering from one village to another.

## MOLESTATION FROM A COWHERD.

On the same day, Śramaṇa Bhagavān Mahāvīra reached Kumāra-grām when only one muhūrta (a period of forty-eight minutes) was remaining, and remained in deep meditation in Kāyotsarga (perfect renouncement of body) at a solitary place outside the village

When during the evening, Śramana Bhagavān Mahāvīra was standing in Kāyotsarga, with his arms hanging in perfect relaxation, outside the village of Kumāra-grām, an insolent, cruel and wicked cowherd came to him, and entrusting him with the core of grazing bullocks who were greatly fatigued and distressed with hunger by constant walking for the whole day, went into the village for the purpose of milking his cows. The cowherd returned home late in the evening as he had some other work to do in the village.

In the mean time, the bullocks after grazing for a short time near the ground on which Śramana Bhagavān Mahāvīra was standing, gradually went on and on grazing into neighbouring forest as they were very hungry.

The cowherd, then, came to Śramana Bhagavān Mahāvīra and, not finding his bullocks there, asked him 'O Worthy Man! I had entrusted you before, with the care of my bullocks, now tell me, where are they gone! The Lord was perfectly silent, as if he had not heard anything. The cowherd, therefore, thought "He is some great man He does not know anything," and went to various caves, rivers, streams, thickets of trees, villages, and other localities in search of his bullocks.

The bullocks grazing with ease for a long time and with their hunger greatly satisfied, returned to the same locality, and sat there, re-masticating their food, with their eyes directed towards the Lord.

The cowherd could not find out his bullocks. Hence, with his eyes sordid with twelve hours' vigilant wandering for search with his whole body smeared by thick layers of dust, and injured by logs of wood and thorns, the cowherd returned to the same spot, after wandering here and there for a very long time, and, on seeing his bullocks sitting happily near Śramana Bhagavān Mahāvīra, insultingly asked with very harsh words, and his eyes red-shot with intense anger "O Vile Man! thou showest an outward appearance of utmost tranquility like a wicked person, but at heart, the crookedness of thy mind, is clearly apparent that thou hast hidden my bullocks with the object of taking them away, and if I had not come here now, thou wouldst positively have stolen them away.

"O Friend! Is it the beauty of thy vow? The straight forwardness of thy honesty and the gentility of thy behaviour are of a unique nature! It seems to me that while stopping all external transactions and extending thy arms, thou art assuming a feigned attitude with the object of designing plans for the purpose of deceiving people."

He made me wander about for the whole night although he knew the where-abouts of my bullocks' So saying, he angrily raised up his plough and hurriedly ran towards Śramaņa Bhagavān Mahāvīra with the object of striking a blow to him with it.

Now, Śakrendra, desirous of knowledge of the whereabouts of the itinerancy of Śramaṇa Bhagavān Mahāvīra, saw the cowherd running towards him with the object of striking him a blow. He at once steadied the cowherd there and hurriedly went to the spot where Śramaṇa Bhagavān Mahāvīra was in Kāyotsarga. He rebuked the cowherd thus "O Illbehaved! O wicked man! O brute! The lower animals are only fortunate that you do not eat away their grass. Do you not know Vardhamāna Swāmī, the son of King Siddhārtha, who has entered the Holy Orders, after renouncing, elephants, horses, warriors, kingdom etc, who is always eager for religious duties, and who has regarded a gem as a piece of straw?" and punished the cowherd

Śakrendra then adored Śramana Bhagavān Mahāvīra by walking around him three times from right to left and having folded the two palms of his hands in the form of a cavity and having reverently raised the folded cavity in front of his forehead, he requested the Lord thus:—"O Lord! Even while performing religious ceremonies during your ascetic life, you will have terrible troubles and hardships for twelve years, which will be deadly to ordinary individuals and which will raise horripilation even in the minds of very valient persons. Do me, therefore, the favour of giving me your permission to remain with you during that period for rendering service to you"

Śramana Bhagavān Mahāvīra then, becoming free from Kāyotsarga replied "O Suréndra! there is no doubt that your hearty devotion prompts you for such a request, but an event like this had never happened during the past, never happens in the present time, and will never happen in future, that Tīrthankaras had ever shredded their previous evil Karmas, do ever shred them, and will ever shred them with the help of a Dévén-

dra or an asura. If the evil Karmas are destroyed by the prowes of other persons, then, plucking out of hair, celibacy, performance of various religious ceremonies etc. will be fruitless.

Evil Karmas, which have been acquired by firm bondage of cruel intentions, cannot be destroyed without experiencing the evil effects of those Karmas. A soul under the influence of his own actions, alone enjoys the good or evil consequences of those Karmas, and another person becomes his benefactor or otherwise, also under the influence of his own Karmas. Those who have become Siddhas, who are becoming Siddhas and who will became Siddhas in future invariably destroy their Karmas with their own ardent exertion. There is no other remedy for them. Perfectly cognizant of future troubles and hardships, I have adopted ascetic life. I need not mind them. "Having, thus, advised the Dévéndra, with reasons and arguments, Śramana Bhagavān Mahāvīra, again remained in Kāyotsarga.

A Vyantara god named Siddhārtha -son of the sister of Śramana Bhagavān Mahāvīra's mother Triśalā-devi-who had became a Vyantara déva, by practising severe penance through ignorance (following false methods) came there, Dévéndra told him:- 'O Siddhārtha! Fīrstly Śramana Bhagavān Mahāvīra, is a

near relative of yours, and, secondly, I give you my permission. You remain in constant attendence upon the Lord, and prevent hardships and accidents which may endanger his life." Becoming delighted on receiving the order of the Dévéndra, Siddhartha, consented to remain in atténdance and Sakréndra went to his celestial abode.

At day-break, Śramana Phagavān Mahāvīra commenced his wandering tour and reached Kollāka Sannīveša.

For a festival at the house of a Brāhmin named Bahuka sweet meats and excellent articles of diet were prepared and several persons were taking their meals. At meal time Śramaņa Bhagavān Mahāvīra went into the village on a begging tour, with a very tranquil gait without making any haste, for the

purpose of taking meals at the end of a two-days' fasting, Going about to houses of people of high and low families, he went to the house of Babula. On seeing Śramana Bhagayan Mahāvira with such unparalleled charm of beauty coming at his door. Bahula thought "Ah! the loveliness of the body of this great sage! Ah! the incomparable treasure of comeliness! Ah! the completeness of all anspicions marks and signs on his body! Ah! The splendour! He is not a person of ordinary qualities! I am only forlunate that he has unexpectedly arrived at my house" With these ideas in his mind, and with horripilation arising from great delight as if he were ornamented with precious pearls. Bahula instantly got up from his seat and very respecfully placed milk mixed with Ghee (clarified butter) and sugar before the Lord. When Śramana Bhagavān Mahāvīra extended forward his lotus-like hands marked with the auspicious signs of Cakra ( wheel ). Ankusa (the gourd for an elephant) etc. but without holes in the intervals between the fingers, the Brahmin poured the excellent milk into the cavity of the folded hands of the Lord

The gods descended into the vault of the sky Some of them began to beat celestial drums of victory with great devotion. Some poured showers of divine flowers. Some threw celestial garments. Some began to sing the virtuous qualities of the Lord. Some raised the ominous cries of "Sudāna!" (an excellent gift! with regard to the giver, the receipient and the article of gift) and some of them began to pour constant showers of gold with intense delight.

On seeing this wonderful event, numerous persons of the village came to the Lord out of curlosity. What more! Śramaṇa Bhagavān Mahāvīra, had milk, the Brāhmin obtained gold, and all the people of the village had the fortune of witnessing such a wonderful event. There was great rejoicing.

Śramaņa Bhagvān Mahāvīra, thus took his first meal of milk-pudding in an utensil belonging to a house-holder, at the house of Brāhmin Bahula in Kollāka Sanniveša with the object propagating the dharma (religious duty) of ascetics to take their meals in bowls and utensils specially prepared for the purpose. At that time, the undermentioned five celestial events occured (1) Célotksépa (falling of divine garments from the sky) 2, Gandhodaka vrisţi-(showers of perfumed waters). 3. Dundubhi Nāda the music of divine musical instruments 4. Aho dānamaho dānamityudghoṣaṇā- The ominous cry of Aho dānam, aho dānam, and 5 Vasudhārā vrisţi (showering of gold).

The showering of gold is as follows

## अद्धतेरसकोडी उक्कोसा तत्थ होइ वस्रुहारा। अद्धतेरसलवला जहन्निआ होइ वस्रुहारा।।१।।

Addhatérasa-kodi ukkosā tattha hoi vasuhārā.

Addhatérasa-lakkhā jahanhiā höi vasuhātā.

1. A maximum amount of twelve krores and a half worth of gold and a minimum of twelve lakes and a half worth of gold is poured as a shower of gold.

Having taken his meal in secret-in a way that is not visible to any other ordinary individual, -Śramaņa Bhagavān Mahāvīra proceeded onwards with his wandering tour.

When Śramaṇa Bhagavān Mahāvīra was going from one place to another, as stated before, bees abandoning the fragrance of the flowers of the forest, came in hordes constantly humming on the body of Śramaṇa Bhagavān Mahāvīra attracted as they were by the supreme fragrance of the divine flowers and perfume-powders thrown over him by gods during his Dīkṣā ceremony and being enraged at not having anything to eat although they were constantly hovering about, they caused him intense pain by deep penetrating stings, and drinking the blood, issuing from hair-pits, and becoming firmly attached to his body, they remained with him wherever he went.

Besides, young persons of various villages attracted by the excellent fragrance of the body of Śramaņa Bhagavān Mahavīra, used to request him thus:— "O Lord, give us this perfume and show us the method of preparing it. Your body is anointed with excellent perfumes."

Young females of villages, also on seeing the eyes resembling a fresh blue lotus-flower and palāsa (Butea Frondosa) leaves, the lotuslike face with fragrant smell and the wealth of unparalleled beauty of Śramana Bhagavān Mahāvīra, and, on becoming pierced by the arrows of the God of Love, were cagerly inquiring about the where-abouts of the wandering Bhagavān, and they were causing him various troubles

Thus, the bees produced various injuries to the body of Sramana Bhagavan Mahavira for a little more than four months after his Diksa on account of the divine flowers and perfume-powders thrown on him by the gods.

## AT HERMIT'S COTTAGE

Then going further on, Śramana Bhagavān Mahāvira- the ornament of the three worlds and a treasure of innumerable virtues- arrived at Morāk Sanniveśa There Jvalanāsrma- a leader of Duijjanta tāpasas (wandering mendicants), and a friend of king Siddhartha-father of Śramana Bhagavan Mahavira,came forward to receive him out of his previous affection towards him, and Śramana Bhagavān Mahāvīra also extended forward his arms as he was accustomed to do it before. The kula-pati, then joyfully made inquiries about his family affairs and said:-"O Excellent Prince! you live here for sometime. This asrama (hermitage) is perfectly free from any nuisance. There is no one who will create disturbance in meditation. So this place is fit for a dwelling during the rainy season. Hence, if you cannot live here from now, you do positively remain here during the rainy season." The Lord accepting his request, remained there, for one night.

Śramana Bhagavan Mahavira,—the separator of the bondage of affection, the grinder of innumerable miseries, the vanquisher of the Mandaracala (Mount Mandara) by the excellent steadiness of his tranquil mind; the sufferer of numerous hardships; with a gentle gait like that of a lordly elephant, unattended by any servant like a deer, ready in the protection of any living being like a father, and adorable by throngs of celestial beings, then went to various Madambas (small towns with villages within a distance of about four to six miles), Karbatas (ill—managed disorderly villages), Khétas villages with mud walls) and a number of villages inhabited by numerous people.

The summer season now set in, and in course of time with the advent of the rainy season, gentle rains with loud roaring began to pour; travellers returned to their respective homes; and royal swans went to Mānasa-Sarovara (Mānasa Lake)

Śramaņa Bhagavān Mahāvīra now came back to Morāka Sanniveśa The Kulapati very willingly gave him a well-prepared hermitage to live in. Bagavān remained in Kāyotsarga with his arms hanging low. In this way, he remained a few days here.

With the commencement of the rainy season as the fodder for cattle collected for a long time had become exhausted, and as new grass had not yet grown up, cows being distressed with hunger without getting anything to eat, began to eat away the grass with which the dwellengs of the hermits were covered, and the hermits began to drive them out by beating them severely with heavy sticks, and to protect their dwellings by careful watching constantly near the doors.

The cows driven away by them after roaming here and there, began to eat away the grass of the Aśrama in which Śramana Bhagavān Mahāvīra was living, as there was no one to protect it. The hermits sitting in their dwellings, on seeing the Aśrama of Śramana Bhagvān Mahāvīra being eaten away by the cows, very angrily began to complain "O! We are carefully

protecting our Asramas, while this ascetic does not care in the least for his own; what can we do now? The Kulapati has brought him here, and so, we cannot say any harsh words to him." After a few days, they angrily went to the Kulapati and tauntingly said "O Lord! the ascetic who has been placed in one of our Aśramas is always busy with his own affairs, but he does not even see that the Asrama is being daily destroyed. He does not protect it even for a moment. What an amount of idleness compassion, indifference or ill-behaviour! We cannot really understand his motives; Or, if this ascetic does not drive away cows, thinking himself as a muni. why should we Sramanas (asectics) not engage ourselves in the worship of the dévas (gods) and the teacher? O Kulapati! In case, you have become enraged with us and in case you want, thus, to destroy our Aśrama, you please immediately let us know and we shall not talk about the matter any more. Where is the question of self-respect when satisfying one who may have become angry with us? We have needlessly envied him without really knowing your intentions; Or, what intelligence can be expected from dull witted individuals?" Saying so, and with their lower lips trembling a little with envy and anger the Duijianta hermits began to walk away from the Kulapati. The Kulapati, however, on seeing them going away, respectfully called them back, and said "O Worthy People! why do you make such evil conjectures? Where is my fault? Thinking him to be the son of my friend King Siddhārtha, I offered the ascetic hospitality. Did I ever know that he will, thus, neglect his Asrama? I will, however, so arrange that your Asrama will not be destroyed Now you do not worry yourselves, and you do not make evil conjectures Who is more dear to me than yourselves!." On rearing these cooling words, the hermits were satisfied and, they went to their respective Āśramas.

The Kulapati went to Śramaņa Bhagavān Mahāvira, and, on seeing his Āśrama resembling a tree devoid of branches and leaves, he thought:—

Ah! the poor hermits have told the truth. I first thought

that they were talking thus, out of envy, but on seeing- the Asrama, I could now, realize the situation." Thinking thus, the Kulapati told Śramana Bhagavan Mahavîra:-- "You are the son of King Siddhartha, who was the protector of the four Aśramas (stages) of the lives of Hindus, and your fame has spread over the three worlds. I have something to tell you:-O son! your father has constantly protected this Asrama with great care Now, you have to do the same thing. It is one of your pious duties to punish wicked persons; why do you not. then, prevent the cows from fearlessly eating away the grass of your Aśrama? O child! even a bird is able to protect its nest with all possible care, then, what else to say with regard to a very valient person like yourself, who is able to bear the burden of the entire earth? O Magnanimous Man! The Creator undoubtedly produces sages like you for the protection of humble ascetics like ourselves. Besides, to whom can we go for shelter being harrassed like brutes by wicked persons who are always envious of religious people! O Prince! You, therefore, live here quite comfortably like an owner of the Asrama. yours. Your darsana (sight) brings to my mind the remembrance of my dear friend King Siddhartha."

Having thus addressed Śramaṇa Bhagavān Mahāvîra with these laudatory, taunting, respectful, and advisory words, the Kulapati went to his own dwelling. Śramaṇa Bhagavān Mahāvîra the most powerful and the only benefactor of all the beings of the Universe—knowing it to be a source of displeasure thoughts, "By my staying here any longer, there will be displeasure in their minds on my account and they will hold very false notions about the rules of conduct of ascetics. It is, therefore, not at all proper for me to live here."

## vows

Having thought so, Śramaņa Bhagavān Mahāvîra took the undermentioned five अभिन्नहाः Abhigrahāḥ-Minor Vows viz-

नामीतिमद्गृहे वासः, स्थेयं मतिमया सह। न गेहिविनयः कार्यों, मौनं, पाणौ च भोजनम्॥ १॥

- 1. Nāprītimadgrhé vāsah sthéyam pratimayā saha Na géhivinayah kāryo, maunam, pāņau ca bhojanam-
- (1) नाप्रीतिमद्गृहे वासः Nāprītimadgrhé vāsah Not to live in a dwelling associated with the displeasure of its occupants (2) स्थेयं प्रतिमया सह Sthéyam pratima) ā saha-Should remain in Kāyotsarga (3) न गेहिनिनय: कार्यो Na géhivinayah kāryo-Hospitality towards a house-holder should not be done (4) मीनं Maunam (observance of) Silence and (5) पाणी च भोजनम् Pāṇau ca bhojanam-He should take his meal with food materials received only into his hands.

Having taken the above named five vows, Śramaņa Bhagavān Mahāvîra started for अस्थिकश्रम Asthikagrāma although a fortnight commencing with the Pūrņimā of Āśāḍha sud (fifteenth day of the bright fort-night of the month of Āśāḍha from which commences the rainy season for ascetics) had already passed.

## समणे भगवं महावीरे संवच्छरं साहियं मासं जाव चीवरधारी हुत्था। तेण परं अचेछए पाणिपडिग्गहिए ॥ ११७॥

- 117. Samané Bhagavam Mahāvīré samvaccharam sāhiyam māsam java cîvaradhārî huthā, Téna param acélaé pānipadiggahié.
- 117. Śramaņa Bhagavān Mahāvîra put on the (divine) garment for one year and a month. After that, he became devoid of clothes and he took his meal with food,-material received only into his two hands (joined to gether).

Śramana Bhagavan Mahavira became devoid of the divine cloth placed by Śakrendra under the following circumstances:—

A Brāhmin named सोम (Soma) an inhabitant of Kuṇḍa-grāma Nagara and a play-mate of King Siddhārtha lost all his wealth and property by the pernicious vice of gambling, and being unable to acquire the much-desired wealth although he was very eager for the enjoyment of pleasures of all the senses, and being thus ashamed of living among his kinsmen

on account of loss of all his wealth, he left his wife at home and he went to mines of diamonds, gold, silver, and of other metals with the object of getting much wealth from there, but, on account of the excessive abundance of his अंतराय Antarāya—Karma (a Karma preventing the acquisition of much—desired objects), on account of the predominence of his अञ्चाता वेदनीय Asātā Védanîya Karma (of suffering miseries), on account of the failure of his all human efforts and on account of his adverse Fate, the Brāhmin could not acquire even a broken cowrie although he wandered about in such places for a very long time Being thus entrapped by the demon of False Hopes, he fruit-lessly passed a number of years.

In due course of time the rainy season, as terrible as a demon, with an extensive face resembling white clouds, with quick trembling eyes like lightening, and a violent shaker of the hearts of the beloved persons (who have become separated from each other) by the loud vociferous laughing resembling the roaring of clouds on tops of Anjana-giri, set in; and with the advent of the rainy season, the vivid remembrance of his wife at home cropped up in his mind. On hearing the melodious singing of pea-cocks his eagerness to go to his native place was increased four-fold, and so, with a deep sigh, the Brāhmin commenced his journey to his native town with a quick gait, but the distance was very long, and as he was unable to make speedy journeys on account of bodily weakness, it took him five months to reach Kuṇḍa-grāma

On reaching home, his wife, went a few steps forward to offer him hospitality, gave him a seat to sit on, and she gently shampooed his feet under the expectation that he must have acquired some wealth. She inquired about his health, rubbed oil into his body, and showed greater affection towards him. At meal-time, she prepared a variety of delicious dishes and fed him to his heart's content. After meals, when the Brāhmin was sitting at ease on a bedding, his wife went to him full of immense joy and asked him ""O worthy man! In what countries did you roam about for such a long time? And how much wealth did you acquire?"

The Brāhmin replied "Ah dear! what can I say about the amount of wealth I carned! with a keen desire for amassing wealth, I roamed about Śrì Parvata-the mountain on which the Goddess of Wealth), resides mines of diamonds, the Rohanācala ( the Golden Mountain ), crossed a number of oceans, and sear ched over a number of deep dens formidable with Rasakupikā (small pits full of fluid capadle of turning iron. copper and other base metals into gold ) and huge venomous snakes. I dug open numerous localities fit to be dug out and reduced to ashes (with intense fear) a variety of सुर्वेणपाचाण Suvarna-pāsāna ( stones capable of yielding gold-dust), I experimented on several divine medicaments with the object of accomplishing gold, served under several kings and I knew mantras (incantations), alchemy, and a number of other degrading processes Besides I did not spare any pains in the use of pohular swords, bows and arrows, lances, discs, and other weapons, Ah! how immensely I exerted myself for the acquisition of wealth Still, however, O dear! I could not get even a morsel of bread. For the present, I have returned here only with an eager desire of seeing you."

Then, as if struck suddenly by Indra's thunder-bolt, with her face darkened as if robbed of everything, with her lower lip quivering with rage, and with her eyes red-shot with anger. his wife reproachingly said,-' O wicked man! O unfortunate being! O brute! O despicable wretch! If it were so, why did you wander about here and there for such a long time, catching the fruits of bitter cucumber?, 'O vile man! did you not even hear while you were there, that Sramana Bhagavan Mahavira, the son of King-Siddhartha poured constant showers of gold like the torents of rains coming from directions, for one year by giving every one his desired articles? Do you not see people coming from distant lands, return home with heaps of gold and all their most-cherished desires fulfilled? The Brahmin said' Dear! owing to my living in a very distant country, I did not hear anything about it. What can I do? My Fate is adverse to me, and there-by, I suffered such a miserable condition for a

very long time." His wife replied,—"You immediately go to Sramana Bhagavan Mahavira even now. He is a Mine of Compassion. He will undoubtedly give you something if you were to ask for it."

Because,

# यैः पाग्दत्तानि दानानि, पुनर्दातुं हि ते क्षमाः। शुष्कोऽपि हि नदीमार्गः, खन्यते सिळळार्थिमिः॥१॥

- 1. Yaih prāgdattāni dānāni, punardātum hi té kṣamāh. Suṣko'pi hi nadīmārgah khanyaté salilārthibhih.
- 1. Indeed those only by whom gifts had been previously given, are capable of giving them again, because, the bed of a river is dug up by people desirous of (obtaining) water, even though it has become dried up.

On hearing these words of his wife, the Brāhmin rapidly went in the direction in which Sramana Bhagavan Mahavira had gone, and on minutely inquiring about Bhagavān's whereabouts he eventually reached Kumāra - grāma he saw Śtamana Bhagavān Mahāvīra in Kāyotasarga (deep meditation) with his body covered by humming bees attracted there by the fragrance of prefumed powders thrown over him by Saudharméndra and other gods at the time of his Diksā, and going around three times from right to left he respectfully bowed down before the Lord and requested him thus -'O Lord! Please hear the story of my ill-luck'

Because,

## र्कि किंन कयं ? को को न पत्थिओ ? कह कह न नामिअं सीसं ? । दुब्भरउपरस्स कए किंन कयं न कायव्वं ? ।। १।।

1. Kim kim na kayam? Ko ko na patthio? Kaha kaha na nāmiam sīsam?

Dubbharauyarassa kaé kim na kayam na kayawam ! · 1

1. Which which effort did I not make? Who who was not entreated (by me)? Where where did I not lower my head. For (this) belly which is difficult to be filled, what did I not do? (and) what is not proper to be done (for it)? 1

#### Because

## संपूरिताऽशेषमहीतछस्य, पयोधरस्याद्श्वतशक्तिभाजः किं तुम्बपात्रप्रतिपूरणाय, भवेत्मयासस्य कणोऽपि नूनम् ?॥

1. Sampūritāséṣa - mahitalasya, payodhara-syādbhuta śaktibhājaḥ. 1.

Kim tumbapātra — pratipūraņāya, bhavétprayāsasya kaņo'pi nūnam ?

1. Can it really be a small particle of effort for filling up a gourd-vessel on (the part of) clouds possessing wonderful powers which have completely satisfied all (the desires) on the surface of the world?

Before whom O Lord! did I not entreat with an indistinct speech caused by choking of the throat, although he was averse to giving gifts? In which traveller's inns thickly covered with the dust of high ways, did I not, O Venerable Sire! very often solourn? What evil deeds did I not recklessly perpetrate for the filling of my wicked belly! I instantly tried to enter into the jaws of death, and there is not a single acting in this world which I did not perform like an aacomplished actor with the object of acquiring wealth. Becoming afflicted with various diseases caused by constant wandering in distant lands, I unfortunately wasted such a long time, but on my return home, my wife told me that your Worshipful Sire gave valuable gifts for one year, and that you gave away, towns cities, villages, mines, and treasures of wealth to some, and to others you gave intoxicated elephants. To some others, you gave away excellent horses born in Persia, Berbera, and Sindha; and to numerous persons you gave ornaments of excellent gold, and costly finery.

In this way, by giving away immense wealth, O Lord! you removed the miseries of the entire world like a moving Kalpa Vriksa (the Wishing Tree of the heavens), and you satisfied the thirst-desire of the people like torrential rains. How ever, being foremost among miserable persons. I alone unfortunately did not get any thing under the evil influence of unendurable wicked deeds of previous lives. Therefore, O lovely lord! O Merciful Master! O bestower of peace to multitudes of people suffering from the agonies of miseries! Now, have compassion on me; and do me the favour of fulfilling my most ardent desires. The happiness enjoyed by gods, kings, and tords of demons, at their sweet will, either in heavens, on the earth or in the lower regions is only the fruit of devoted service at your lotus-like feet. O Son of King Siddhartha! if even you will any how forsake me and if you will not have any mercy on me, there is none else on whom I can depend for shelter, even if I were to enter the lower regions."

The Brāhmin, thus, humbly requested Śramana Bhagavan Mahāvîra, with his face fully drenched by a constant flow of tears from his eyes. The Worshipful Lord was deeply impressed by his sincere request

On hearing the request of the Brāhmin, the merciful Bhagavān, whose heart was entirely full of compassion said, "O beloved of of the gods! At present, I have left off all wealth and property, and you are over-whelmed by the agonies of extreme poverty. You take away half the portion of this divine cloth, although it is not proper." The Brāhmin saying 'Just as your Lordship orders,' took the half portion of the divine cloth with a horripilation caused by intense joy, bowed down low before the Lord, and went home thinking frequently about Bhagavān's unparalleled liberality.

On seeing the Brāhmin joyfully returning home, his wife very respectfully inquired about his acquisition. The Brāhmin said that he had obtained half the portion of the divine cloth and his wife was consequently extremely satisfied.

The Brahmin's efforts were thus fully recompensated for his hazardous journey. The next day, the portion of the divine cloth was given to a weaver for stitching up the cut edges. On meeing the divine cloth which he had never seen before the weaver asked the Brāhmin, "O good man! Where did you get this divine cloth from because such cloths cannot be obtained in any part of the world." The Brahmin said "O intelligent man! This portion of the cloth has been given to me by Śramana Bhagavan Mahāvîra The weaver said "You go and bring the other portion I will so unite the two portions that the whole united cloth will fetch one hundred thousand gold coins as if it were an entire cloth and we shall divide the amount by half among our-selves. The Brahmin inquired "How can I obtain the other portion of the divine cloth? The weaver competent in the traditional usage of the divine cloth and of the Ilnas, said "When the portion of the divine cloth, coming in close contact with a dry a tree falls down on the ground, you pick it up." With this advice in his mind, the Brāhmin followed Śramana Bhagavān Mahāvîra wherever he went, with an eager desire of getting the other half of the divine cloth. We shall later on give an account of the way in which the Brahmin obtained the other half of the divine cloth.

One day, when going from one village to another, Śramaṇa Bhagavān Mahāvîra happened to walk along the banks of the river Ganges. On seeing the signs of cakra (discus), dhvaja (flag), aṅkuśa (goad) etc, in rows of his foot-prints on fine sand and mud, an astrologer well-versed in the reading of signs on human bodies, thought-Some cakravartin is passing by alone from here. Let me go and render him some service. So that I may be greatly benefited." With this idea in his mind, the astrologer went in the direction in which Śramaṇa Bhagavān Mahāvîra had gone. On seeing the Bhagavān in an ascetic's attire he said "Ah! I have fruitlessly studied this Science of Signs with great pains That a person ornamented with such auspicious signs becomes an ascetic and undergoes the bodily extertion of rigid vows. With this idea in his mind, the astrologer was ready

to throw away all his books on Astrology into the waters of the river. The Sakréndra having hastily come to the spot most respectfully adored Śramana Bhagavān Mahāvîra and told Puspa "O astrolger! Do not despair. It is true, that your science is authentic. By possessing these signs he will be worshipful even to the three worlds; he will be the lord of gods and demigods; and he will become a Tîrthankara the receptacle of all excellent accomplishments."

Also,

## कायः स्वेदमळामयविवर्जितः श्वासवायुरिष सुरिभः। रुषिरामिषमिष भवछं गोदुग्धसहोदरं नेतः॥१॥

- Kāyaḥ svédamalāya-vivarjitah śvāsavāyurapi surbhih!
   Rudhirāmiṣapamapi dhavalam godugdhasahodaram nétuḥ.
- 1. The body of Bhagavan is free from perspiration, dirt, and disease; his breath is fragrant; and his blood and flesh is white like the cow's milk.

Who is able to count his innumerable external and internal qualities? Having made the astrologer Puspa rich with gems, gold etc Śakréndra went to his déva-loka The astrologer greatly delighted by unexpected acquisition of immense riches, went away. Bhagavan Mahavira went elsewhere.

समणे मगवं महावीरे साइरेगांइं दुवाळसवासाइं निश्चं वोसद्धकाएं चियत्तदेहे जे केइ उवसग्गा उप्पड्जंति, तं जहा—दिव्वा वा, माणुसा वा, तिरिकखजोणिया वा, अणुळोमा वा, पडिळोमा वा, ते उप्पन्ने सम्मं सहइ, खमइ, वितिकखइ, अहियासेइ, ॥ ११८॥

118. Samané Bhagavam Mahāvīré sāirégāim duvālasa vāsāim niccam vosatthakāé ciyattadéhé jé kéi uvasaggā uppajjaati

tam jahā:-divvā vā, māņusā vā, tirikkhajoņiyā vā, aņulomā vā, padilomā vā, té uppanné sammam sahai, khamai, titikkhai, ahiyāséi. 118

118 For more than twelve years (after dīkṣā) Śramaṇa Bhagavān Mahāvīra daily neglected his body (in kāyotsarga) and abandoned the care of his body (by suffering hardships). He bore, patienty endured, tolerated (without humiliation), and stead-fastly experienced with equanimity, all agreeable or disagreeable occrrences arising from divine powers, human beings, or lower animals. 118.

The unpleasant hardship created by Śulapāņi yakṣa (a demi-god) occurred thus:—

### FIRST RAINY SEASON

Having reached अस्थिक ग्राम Asthika-grāma, Śramaņa Bhagavān Mahāvîra remained there during the first, चातुर्मास cātur māsa, Four months of the Rainy Season,

### **ASTHIKA-GRAMA**

The former name of Asthika-grāma was Vardhamāna-pura. Now listen how its former name came so be so changed:—

There was a very rich merchant named an Dhana, possessing immense wealth at की बार सिंध किया है. He had a son named बन Dhana-déva, born after a number of offerings to various deities, who was very dear to him and who was the receptacle of his utmost confidence. Having in course of time attained sinful youth which was capable of fomenting the active arrows of the God of Love, caused by numerous evil ideas, combined with futile imaginations of the visage of sexual love, terrible like robbers in the form of unimpeded progress, of of uncontrollable senses, and which was formidable like a dense forest unsurpassable by an unfordable river in the form of unfounded stupidity, Dhana-déva, began to live constantly in houses of harlots. Every day, he was wasting his money by gambling, actively

engaging himself in various vicious pastimes, practising wicked gestures, patronizing people fond of music of dancers and actresses, and he was not in any way giving attention to the hereditory usage of his own family nor was he listening to the calumny of his relatives and acquaintances. When all the treasures full of wealth were eventually exhausted, and the graneries were becoming emptied, Dhana began to think thus:—
'Ah! My immense wealth acquired till now, by a succession of my ancestors, has become almost exhausted, and it is not advisable to connive at my son's doing."

With this firm resolution in his mind, he called his son Dhanadéva in private, and said "Ah! Son! We have to earn money for the purpose of supplying your worldly enjoyments is no other better way left for spending our wealth debilitated by old age, I am now unable, even to walk. I have also become disabled to talk much, and tired of arts and trades. Therefore, O child! you take burden of the management of the matters on your own shoulders and it can never be done even for a moment without wealth. Wealth is an excellent instrument of success; because, corn abounding in rich fruit in the form of True Religion is produced without any effort by the wealth growing in the fields in the form of virtuous ascetics O child! Out of the people who gave food materials during the first meal after Diksa, to Tirthankaras, some pious souls attained Fina Emancipation during the same Bhava (existence) and other wise persons having enjoyed celestial happiness of gods, attained Final Emanci pation during the third Bhava under the influence of such wealth spent on well-deserving individuals. Besides, young females with faces resembling mountain-light and disc of the moon, remain immediately content with a low bow through the medium of wealth, Man becomes adorable like a god or a sage by wealth although he may have been born in a despicable family and although he may be devoid of a knowledge of all arts and sciences. Also, even brave warriors who fight courageously on the battle-field, people who proudly acquire fame by eulogistic compositions as ever

lasting monuments and people who laugh out the God of Love by the pride of their beauty, coldly accept the service of wealthy individuals. O son! Leaving aside everything else, even one's own wife does not respect her moneyless husband which causes even people well-versed in all arts and sciences to be ashamed. Even those who have been praised for a very long time, who have been play-mates for an extensive period, and even friends who have previously received numerous benefactions, always forsake a moneyless man as if he were slayer. O son! what more can I say? Even the all powerful God of Death is loathsome in destroying a man who has become miserable by extreme poverty Carefully realizing the distinction between a wealthy condition which is the receptacle of all virtuous quelities and poverty which to the cause of a low condition by your in-born intellect, do as you think fit. O good man! if you are desirous of making an effort-for earning money, you have opportunities even now, because there is some wealth left. case everything is lost, no one will give you even fire, so, what to talk about an amount of money sufficient for earning one's livelihood?

On hearing this, Dhana-deva said: "O father! Why did you connive at my conduct for such a long time? Have I ever disregarded your orders? Have I ever adopted an improper attitude? Have you ever seen a tinge of anger on my face even when I am being severely beaten? That you did not even admonish me although everything belonging to our family was being wasted away. Or, what is the use of lamenting over bye-gone events? Now, do me the favour of ordering me to bring back the lost wealth which has gone away to distant lands like a wicked woman, so that you can enjoy it with great delight for a very long time. Why think about such a trivial undertaking? Dhana said:— O son! Do I not know your ability? Do I not know that natural strength of your powerful arms? Am I unacquainted with your energy for accomplishing whatever has been undertaken by you? I am fully aware of your

unshakable determination and, therefore, I did not tell you anything for so many days. What is unaccomplishable to your prowess even though you are placed in such a difficult situation? Now make most valient efforts and fulfil the most wishedfor desires of your affectionate people Grind the evil thoughts of wicked persons, elevate the condition of poor persons, and embellish the fame of our family which is as pure as the moon, Dhana-déva replied:--" O father! what is the use of dilating on oft-repeated words? You immediately have all preparations for journey and caravan ready. On knowing the firm determination of his son the merchant called his servants and said :-O! good men! You make all preparations, victuals and other materials for journey Keep ready a number of bullock-carts full of valuable merchandise of various kinds, have them voked with strong bullocks with powerful shoulders, make domestic servants busy with their work, and make ready soldiers with their weapons. The servants accepted the orders saying ' Just as the master orders" and having made all the preparations without delay, they informed the merchant of the completion of their work

Dhana-déva, then, took a bath, fixed white flowers into the braid of his hair, wore white clothes, made obeisance to gods and perceptors, took the premission of his parents and relatives, and on an auspicious day he started on journey to distant lands. with a caravan of five hundred bullock-carts full of merchandise which can be counted lik cocoanuts etc measured, like clothes, weighed like butter, corn; and cut with a sharp instrument, (like gold, silver) etc. Visiting various beautiful vil'ages and halting-places for caravans, buying and selling numerous articles from merchants. inquring about conditions of commerce in distant lands, knowing and becoming acquainted with dialects of different provinces, and giving handsome gifts to poor and needy persons, he went to a very distant land. With all other noise occluded by the ringing of small tinkling bells hanging from the necks of bullocks and making pleasing melodious sound, and with the carts driven by numerous helping hands. Dhana déva, then reached the neighbourhood of the town of Vardhamana pura in due course of time. There he came near the river named Végavati, with the ground of her banks uneven and marked by deep pits and small hillocks filled with lare quantities of fine sand, and the bed of the river full of deep mire with very little water on it. The carts went along the sandy path and the drivers were able to take the carts half the way, with great difficulty, while avoiding the gust of wind on both sides, and holding the bullocks by their mouths as if they where obedient sages, and also pushing the wheels of the carts onward by removing the sand from the path by means of large shovels, but as the river was hard to be crossed and as the bullocks were greatly fatigued by long journey, and also as the carts were filled with heavy lead, the drivers also, became immensely tired. The bulloks, diregarding the blows of heavy whips began to fall down prostrate on the ground one by one in large numbers. Dhana-déva was extremely disappointed and all his followers became immenselly bewildeed.

Dhanadéva being placed in a awkward position, then, remembered that there was an excellent bullock in the caravan who was powerful enough to cross over the rugged road. The bullcck was immediately worshipped with flower and voked to a cart. He readily carried the cart filled with heavy load through the most difficult passage, by means of his cunningless strength without the least insteadiness, as if in a sport, and brought it to the other bank of the river. Being yoked to one side of the pole of the cart, with some one of the remaining bullccks on the other saide, the brave bullock was able to pull all the five hundred carts safely over the difficult road. What cannot be accomplished by faithfulness? Under the strain of excessive exertion the heart of the bullock was ruptured and he fell down heavily on the ground vomiting quantities of blood. On seeing the deplorable condition he was immensely greved and so leaving aside all his important bussiness, he at once called a physician The animal was given careful medical treatment and nursing, and Dhanadéva remained in constant attendence on him as if he were a friend or a brother.

One day Dhanadéva's followers fold him "O worthy man! Why do you neglect our important business for the sake a lower animal like a bullock? Do you not realize that merchants are hard-pressed, grocery is being damaged, many days are wasted, and the rainy season is drawing near. Dhanadéva said:-

'Whatever you say is perfectly true, but I cannot abandon this poor creature who is very faithful like an excellent friend." They replied:- 'You know what is proper now." Although Dhanadéva was perfectly unwilling to desert the bullock abruptly. he invited leading citizens of the village of Vardhamanapur, and having seated them on comfortable seats and having rendered hospitality to them with betel leaves and other articles, he told them affectiona ely in the presence of the bullock-"This excellent bullock of mine, has been place in such a miserable condition. Please accept this sum of one hundered gold coins for medical treatment fodder, water, nursing etc of my bullock and take proper care for his comforts." I am entrusting you a valuable treasure of mine, so do him no harm. Having entrusted the bullock to the care of village citizens, and having affectionately placed fodder and water near the bullock. Dhanadéva went to his much desired place with a sorrowful heart.

Becoming greatly bewildered with terrible agonies, and burning on the ground heated by the summer warmth of the scorching Sun of the month of Jyéstha (May-June), the invalid bullock began to pass his days miserably emitting unpleasant piteous cries. The fodder was eaten away by other animals. Becoming greatly afflicted by disease and suffering from pangs of hunger and thirst by remaining without fodder and water, the poor bullock began to look around and thought people passing by with fodder or water as if they really brought these articles especially for him, but when such people were getting themselves engaged in some other work leaving him alone, he became greatly disappointed. This state of affairs happened almost every day.

Gradually, on becoming a skeleton with bones and skin only, the bullock thought:-Ah! the people of this village are

wicked, with hearts as hard as a knot of adamant, pitiless, just like assassins; breakers of promise, and disgraced by the mire of strife, that leaving aside the question of giving me fodder etc., out of compassion, they have fraudulently misappropriated the sum of money given to them by Dhanadéva for my fodder, water etc, in my presence" Entertaining malice towards village people every day, becoming bewildered by involuntary hunger and thirst and by terrible agonies, and becoming distressed by a severe burning sensation in his entire body as if he were enrapped in the entire burning of the village, the bullock died and he was born as a Vāṇa Vyantara déva (celestial being) named Sūlapāṇi with his abode in the pleasure—garden near the village of Vardhamānapura,

## SULAPĀNI YAKŞA.

as he was born as Vāna Vvantara the celestial regions, the newly -- born god Sülapāni seeing his celestial prosperity thought:- Ah! What benevolent gifts could I have given in my previous lives or what severe austerities could I have practised! What persons could I have gratuitously benefited or which Rules of Right Conduct could I have rigidly followed? or in what excellent sacred place could I have abandoned my body? While thinking thus, through the medium of Vibhanga Jnana (a form of Avadhi Jnana) he saw the dead body of the bullock in a terribly emaciated state. was greatly enraged, thoughtlessness took possession of his mind; and he made a fixed determination of doing a rash act. Immediately he thought:--"Let these wicked person suffer the fruit of their evil deeds," With this idea in his mind, Śūlapāni developed an epidemic of plague in the village. Hundreds of people of every rank and creed, began to die every day and mourning cries of the following nature were daily heard: - "O Lord! O dear husband! Where did you go away! Why don't you reply! Ah! Ah! Cruel Death? Why did you do this so suddenly? Ah! child! Why did you die sitting in my lap? I am unfortunately placed in a calamity. Ah! Mother! You nourished me under very difficult

circumstances although I was helpless and why do you not talk with me now although I am blameless? Ah! affectionate brother! Ah! Sister! Why did you go away simultaneously, leaving me alone greatly distressed, although you were really affectionate? Ah! daughter! I got you married spending large sums of money at great risk; however you came to such a deplorable condition. Ah! Yakṣa, Brahmā, Hari, Sūrya, Buddha, Skanda, Rudra, and other gods. Why do you neglect us, now, although we constantly worshipped you! Protect us now."

In this way, people were constantly crying piteously in squares, courtyards, and quadrangles, and leaving off all their other business they began to pass their days miserably. died either through diseases or vitiation of bodily humours, or affliction of separation from departed beloveds, or through heart failure. Many excellent houses became desolate, very large families became annihilated, narrow streets of the village became blocked by numerous dead bodies. The few who escaped death began to have mystic circles painted for the protection of their body out of fear of approaching death, some worshipped the images of the planets, some gave offerings to the manes recited mystical incantations, and put on celestial gems on parts of their bodies; some performed sacrifices some consulted clever astrologers; some commenced festivals in honour of domestic deities others performed all the ceremonies shown by other people. However, Śūlapāņi was not in the least pacified like a great pestilence, or a lion distressed with excessive hunger, or a mass of nikācita Karmas (a dense mass of evil which cannot be wiped off by penance, but which have to be experienced).

When the epidemic of plague did not subside, people of the village, leaving their wealth, gold, cows buffaloes, horses etc in their houses, and taking their own selves and their kinsmen, went away to different villages. There, also, the Vyantara (ghost) began to harass them. One day they thought:—We have not offended any god, demi-god, any local guardian deity, Yaksa or any giant. However, let us go there and adore them. The people

then returned to their own village. There they made offerings, flowers, fragrant incense, and other articles of worship ready. They then, put on white clothes after a clean bath, kept their mass of hair loose assembled together, and having placed flowers and offerings in abodes of ghosts in triangular places, squares, courtyards etc., as well as, in temples of Rudra (storm-god) Skanda (god of war) etc in forests, they began, with their heads raised up and with a folded cavity of their hands held in front of their forehead to speak thus: O invisible gods, demi-gods. Yaksas, rāksasas, kim purusas and other celestial beings of divine excellence! Please carefully listen to our prayer. Please forgive us if we have in any way offended you out of prosperity, pride, ignorance, or disrespect. Because, celestial beings like your selves, for-give people who are humbly ready to solicit pardon by prayer, although their offence may be grave. We have seen the fruit of your wrath. Now we are desirous of having your favour."

A god, invisible in the sky, began to say:— O ill-behaved wicked persons! You have disregarded the discipline of illustrious persons, and you have been misled under the influence of greed! Now you are entreating me for pardon, but O sinful people! Do you not remember that you did not even have any compassion of giving grass and water to the poor bullock who was suffering from the pangs of hunger and thirst, you become greatly afflicted by the deaths of your kinsmen, but you were not in the least sorry for the poor bullock who died, without food and water. Now, whatever you say is useless. You will not escape however far you may go away. I want to cut off the creeper of hypocrisy at its very root."

On hearing these words, people trembling with fear, and with incense-pots in their hands, throwing up fragrant flowers, and adoring with Jaya, Jaya, Nandā and other g-ntle words, prostrated themselves low on the ground in a way that all the eight limbs of their bodies (i e 2 hands, 2 feet, 2 knees, forehead and chest) touched the ground and impioringly said:—"O Gracious Lord! It is a fact that we have offended you, we

are not to blame We are ignorant. However, have mercy on us, and show us some expiating ceremonies for the removal of our faults. It is useless to think about past events when any work is spoiled. What more can we say? Our heads are placed at your lotus-like feet, now do whatever you like to one who has come under your shelter." They then, gave offerings to the deity, and again prostrated themselves before him.

Śulapāṇi vyantara became a little more tranquil and said, "If you so desire, you collect all the bones of dead bodies lying here, and, over the collected mass of the bones have an excellent temple built with numerous ringing bells and a beautiful flag on it Have a handsome idol of Yaksa with a bull installed in the temple, and let that idol be worshipped daily with flowers, offerings etc. You will escape death only by doing whatever I tell yu to do There is no other remedy."

The people of the village respectfully accepted the words of the deity. Saying "Just as the worshipful divinity orders' they built a temple of Yaksa in the vicinity of the village. A Brāhmin named India Śarmā was engaged as a worshipper of the god, and prayers and dancing with the accompaniment of musical instruments were respectfully performed three times daily. As the temple near the village was built on a mass of bones of numerous persons, the neighbouring village came to be called Asthika grāma, and was known to people of the village and travellers as Asthika-grāma.

When any travellers fatigued by the exertion of a long journey or a begger or a poorly clad pilgrim lived, for the night, in this temple, Sūlapāṇi Yaksa would unexpectedly ride on the sojourner's back and would constantly make him walk round so much that he can no longer move about, and, at last, with a roaring laughter, he would toss up some of them high up on the sky like a ball, and when they fell down he would kill them by his feet and would repeatedly thrash them like a piece of cloth; some he would hang like ringing bells on arched portals of

doors, and some of them he would cut into small pieces and would throw those small pieces as an offering in all directions. In this way, Śūlapāṇi tormented all sojourners during night in the temple and ultimately killed them. On account of this peril, people of the village used to go awa, to their respective homes in the village before the advent of night, and even Indra Śarmā,—the worshipper of the image-used to do the worship by means of lamp, incense, and prayers in the evening and go away before Sun-set

In course of time, one day, Śramana Bhagavan Mahavira came to the temple with the object of enlightening the yakşa and asked the worshipper:—

"O! May I live in this temple!" He replied:-

"You ask the village people. Śramaņa Bhagavān Mahāvīra then asked some of the village-people with the object of having a temporary logding in the temple. On seeing Śramana Bhagavān Mahāvīra, with a very tranquil and extremely handsome appearance, they said "O worthy man! you will not be able to remain here You come to the village, and have a lodging at any of our houses you desire." Not willing to go to the village, Śramaņa Bhagavān Mahāvīra said. "You give me your permission to stay here" The people said, "If you so desire, you can willingly stay here." Bhagavan, then, went to a corner and remained standing in Kayotsarga (deep meditation with perfect renunciation of body) With the setting of the Sun, the worshipper of the temple did his evening Pūjā (worship) by burning incense, doing dipa-puja etc. in front of the idol of Sulapāņi yakṣa, removed all the beggars, pilgrims etc. from the temple, and addressing the Bhagavan, he said "O worthy man! you also go out lest you may not be killed at the hands of this Yakşa, Śramana Bhagavān Mahāvīra did not reply. The Vyantara déva thought:- "Ah! this seems to be a strange individual that he does not go away from here, although he has been told to do so, by the worshipper of the temple, as well as, by the village-people. Let him also see what I can do with him

to-day. I am fortunate in having him after a lapse of many days. With Sun-set, the evening Pūjā was over, the worshipper of the temple went home, and Bhagavān Mahāvīra Swāmī remained in Kāyotsarga.

With the object of terrifying Śramaṇa Bhagavān Mahāvīra who was standing in Kāyotsarga, Sūlapāṇi yaksa created an unique roaring loud laughter, resembling the deep terrible shouting noise of the time of annihilation of the world, which frightened people, and which was expanding by the extremely formidable, increasing louder echoes. On hearing loud laughter, the village people becoming bewildered with fear, began to talk with one another:— Ah! the yakṣa is killing the magnanimous worthy man."

Now, a parturājaka (religious mendicant) named Utpala who had previously taken Dīkṣā in the Order of Monks of Tīrthaṅkara Bhagavān Śrī Pārśva Nātha Swāmī and who was very clever in his knowledge of all the eight branches of the Science of Omens, on hearing from the village-people that "a worthy man with very auspicious marks on his body, will be killed by the yaksa," began to doubt whether the same individual may or may not be Śramaṇa Bhagavān Mahāvīta who had recently adopted asc, tic life, and he became annoyed as he was unable to enter the temple owing to fear from the yaksa.

When Sramana Bhagavān Mahāvīra was not in the least terrified by the loud rearing laughter, Sūlapāṇi Yakṣa assumed the form of a monstrous demon, whose reddish, thick, and long mass of hair covered the surface of the sky; whose loathsome face resembled a very ripe and dry gourd; whose dirty teeth protruded from his mouth like the goads of elephants of quarters; whose reddish hair of the face were trembling by the gust of wind from his thick nostrils; whose mass of bones of the chest was covered by a harsh hanging piece of skin; whose gastric region resembled the hind hollow portions of a ghața (pot); whose both the thighs were devoid of flesh, covered with tendons and

long like palmyras; who was dancing with huge snakes hanging from all the parts of his body, who was as it were, agitating mountains and surface of the earth by the impact of his impetuously placed feet; who was very eager in eating the flesh of a dead body held tightly in his arm-pit; who was occupied in drinking the blood of animals cut with a very sharp curved pair of scissors, who was moving about his powerful arms, and who actually resembled a collected mass of evil deeds. On seeing the monstrous demon, Śramaņa Bhagavān Mahāvīra disregarding him as if he were a gnat remained in deep meditation. With the aid of Vibhanga Jñāna. Sūlapāņi saw that Śramaṇa Bhagavān Mahāvīra was extremely resolute, fearless, and immovable like Mount Méru

With the object of again terrifying Sramana Bhagavan Mahāvīra, the wicked yakşa Śulapāņi created a huge serpent with highly poisonous and sharp cutting teeth resembling the sharp edge of a lance; who angrily threw poisonous flashes of fire: who broke collections of trees by the vehemence of the force of the hissing mass of wind coming out from his mouth, who was obstructing the directions by the mass of his up-raised extensive hood; who created the suspicion of a forest-fire by the brilliance of the rays of the gem in his hood, who was as it were a mass of viovent evil deeds, who was actually a snare of the God of Death and who was as black as the mass of hair of the head of a young female The venomous serpent speedily approached Śramana Bhagavān Mahāvīra and sightly entwined himself by his body around a pole. Then, he began to strike blows as he pleased with his tail, on Bhagavans body. The venomous snake was blting him with his sharp teeth and by encircling himself round Śramana Bhagavān Mahāvir's neck, he began to cause annoyance in his breathing

On thus seeing Śramaņa Bhagavān Mahāvīra persectly unshaken even by the trouble caused by loud roaring laughter, by monstrous demon and also by the huge serpent, Śūlapāṇi was greatly enraged, and he caused him extremely violent and

unbearable, excruciating pains on seven different places, all at a time viz, head, ears, eyes, teeth, nails, nose, and back continually throughout the night. The excruciating pain at each of the above-mentioned localities was singly sufficient to kill any ordinary individual, then, what, to say of the combined effect of the indescribable excruciating pains at all the seven places arising simultaneously? But, Sramana Bhagavān Mahāvīra patiently endured all the afflictions, with perfect calmness.

When Vana-vyantara Śūlapāni was not able to frighten or shake Śramana Bhagavān Mahāvīra, he becoming exhausted, and despaired, began to think "Ah! All my efforts are fruitless." However, becoming extremely pleased at heart by the tranquility of Śramana Bhagavan Mahavîra he respectfully prostrated himself low at Bhagavan's lotus-like feet and said .- " O Lord! B ing perfectly ignorant of your prowess I have seriously offended you. Please forgive me." Though busily engaged in his own affairs, Siddhāitha-déva, on seeing dreadful troubles to Śramana Bhagavān Mahavira, and on remembering the recommendatory words of Indra, came there running and addressing Śūlapāni, said " Ah I wicked Śūlapāņi! Extremely ill-behaved, desirous of death and future evil consequences, and devoid of pure motive! Do you not know. Samana Bhagavan Mahavira-the last (twenty fourth) Tirthankara-that you have become ready to torment him. O vile being! who knows what punishment you will have if Indra comes to know of this incident? Becoming greatly alarmed, Sūlapāņi repeatedy asked pardon of Śramana Bhagavan Mahavira, Siddhartha déva admonished Sulapāņi thus:- Have the conviction of a True God, in a god who is free from love and hatred, and the conviction of a True Guru in a well-behaved sadhu Have faith in the principles of the Tîrthankaras Do not afflict any living being Repeatedly censure evil actions of your previous life. Because an evil act once done results in million-fold miseries on account of active passion" Repenting on the remembrance of his having mercilessly killed thousands of people, Sūlapāņi became greatly disgusted with his life and he began to sing and dance merrily before Śramana Bhagavān Mahāvîra with the object of abating all his

blame-worthy deed. On hearing the singing, the village people thought:-Ah! that yaksa has killed the venerable saint and now he merrily enjoys himse'f."

Sramana Bhagavān Mahāvīra having suffered agomies for something less than four praharas, a prahara-a period of three hours) of night had sleep for one muhūrta forty-e ght minutes) early morning almost at Sun-rise During his sleep Śramana Bhagavān Mahāvīra had a vision of the under-mentioned ten great dreams viz (1) He killed an augmenting tall tāla pišāra (a demon assuming a form as tall as five to seven palmyra trees). He saw a white bird (3) He saw a cuckoo of variegated colours 4. He saw a herd of cows worshipping him 5. He saw a lotus-lake full of lotus flowers 6. He saw that he crossed with his arms an ocean full of rows of high waves. 7. He saw a disc of the Sun with expanded rays. 8. He saw that he encircled the Mānusottara parvata (Mount Mārusottara) with his intestines. 9. He saw that he mounted on the top of Mount Mandarācala, and 10. He saw a pair of flower-garlands.

On seeing the above-named ten dreams, Śramaņa Bhagavān Ma' Tra woke up. At Sun-rise, all the people of the village with flowers, incense, and rice grains in their hands came there. The astrologer Utpa'a accompanied them also. On seeing Śramaṇa Bhagavān Mahāvīra worshipped b, the Yakṣa with divine scents, perfumed powders and flowers, and with all the members of his body perfectly intact, they prostrated themselves at the feet of Bhagavān with roaring joy, and began to talk thus amongst themselves "O! this lord of the gods has pacified the Yakṣa and he has been worshipped by the Yakṣa."

### UTPALA

On seeing Śramana Bhagavān Mahāvīra in this condition, the astrologer Utpa'a was perfect'y satisfied and having respectfully saluted the Lord, he took his seat near his lotus-like feet. When Śramana Bhagavān Mahāvīra was free from Kāyotsarga (perfect renunciation of body) Utpala, again saluted the Bhagavān

and began to explain the incidents of the dreams on the strength of his Science of Omens thus:-O! Lord; The following is the result of calculation of the vision of dreams seen by you at the end of the night, viz- (1) Because you killed a very tall talapiśaca you will destroy Mohaniya Karma (Deluding Karma) in near future (2) By seeing a white bird, you will always remain absorbed in Sukla-dhyana (pure concentration of the soul) on itself. (3) By seeing a cackoo of variegated colours, you will promulgate dvādaśāngī (Scriptures of I'welve Angas of the Jainas) (4) Because you were worshipped by a herd of cows, the Caturvidha Sangha (consisting of four elements-viz Sādhūs, Sādhvis, Śrāvakas and Śrāvikas will be your devotees 5. By seeing lotus-lake, gods of the four kinds will be in attendance on you. 6. By crossing the sea, you will be able to cross the ocean of this Samsara. 7 By seeing the Sun, you will attain Kėvala Jñāna (Perfect Knowledge) in near future (8) Because you encircled the Manusottara Mountain with your intestines, your spotless reputation, renown, and splendour will spread unimpededly in the entire three worlds. 9. Because you mounted the top of of the Mandara-girl you will sit on a Sunhasana ( a lion-seated throne) in a Samayasarana and publicly preach the Jama Dharma in an assembly of gods, demi-gods, and human beings But I do not know. O Lord! the fruit of your seeing a pair of flowergarlands". Śramana Bhagavan Manavira said:-O Utpalal you do not know it; now listen The vision of a pair of flowergarlands indicates that I will preach Dharma in two ways viz 1. Relating to the duties of a Śrāvaka (house-holder) and 2. Relating to Sadhus (ascerics). Utpala, then, becoming extremely pleased with joy aga'n saluted Sramana Bhagavan and went home.

Śramaņa Bhagavān Mahāvīra then began to pass his days in Dharmadhyāna (religious meditation) at Asthika-grāma. During his Cāturmāsa (a period of four months of the rainy season) at Asthika-grāma, Śramaņa Bhagavān Mahāvīra did eight groups of fastings of fifteen days each and a number of lesser vows. At the end of the Cāturmasa, when Śramaṇa Bhagavān Mahāvīra left Asthika-grāma, Śūlapāṇi followed him

and with his head bowed down low at Bhagavān's lotus-like feet, he devoutedly said:—O Lord! there is no individual as sinful as myself, since I put you to so many troubles. Also there is none as fortunate as myself, since you lived here for the Cāturmāsa. O Worshipful Master! Now I can realize that you came here with the object of instructing me Otherwise who would like to live in a kennel. O Almighty Lord! Had you not taken the trouble of coming here, what agonising pains would I not have suffered on account of my sinful deeds of having killed numerous persons. O Lord of the Universe! although you have given up all worldly pleasures, you have given me a h-lping hand from being drowned in the fathomless abyss of Samāra. Having rep-atedly admired Śramana Bhagavān Mahāvīra for excellent qualities of his heart, Śūlapāni Yaksa pierced by the pangs of unbearable separation returned back.

Thus ended the first Cāturmāsa of Śramaņa Bhagavān Mahāvīra after his dīkṣā.

## Second Year of Ascetic Life, (B. C. 567-66)

After the departure of Sūlapāņi Yakṣa, the dispassionate Śramaṇa Bhagavān Mahāvīra, going from one place to another, came to Morāk Sanniveśi and remained in Kāyotsarga at a place free from females, beasts, eunuchs etc. in the suburban garden. In that village there were numerous Acchandakas (people maintaining themselves on the Science of Augury)

### **ACCHANDAKA**

An acchardaka lived there on achieving results, by incantations, magic spells, rites for welfare, mystic spells by means of incanted ashes etc

Siddhārtha Vyantara, remaining with Śramaņa Bhagavān Mahāvīra who was in Kāyotsarga, and despairing of amusement although he was fond of quarrel and sport, became impatient on seeing that the Lord was not duly respected. One day, he called a village headman who was passing nearby and sportively siad-

"O good man! Today, you have taken rice of Kanga with milk, and now you are going for the protection (care) of your bullocks; you saw a snake on your way here, and you wept in your dream. Is it true? He said "O venerable man! All this is quite true. Incidently Siddbart ha told him several omenous things. Becoming greatly satisfied and believing it to be a wonderful event the mukhi (village headman) went into the village, and narrating the whole incident before his kinsmen, he said "There is recently come a venerable saint who thoroughly reads the events of past, present, and future He told me many decided opinions." The village-people out of mere curiosity, went to Śramana Bhagavān Mahāvīra with flowers and rice-grains in their hands. Siddhārtha Vyantara making the body of Sramana Bhagavan Mahavira as his medium said 'O! you have come here with the object of seeing the prowess of my excellent quarties. The people replied -O Merciful Lord It is true. He then narrated everything that had happened in the past, that they had heard, seen on their way, conversed with each other, and also everything that they had experienced during the night He also told them what was pleasant or unpleasant, agreeable or disagreeable, and a source of happiness or misery, gain or harm. And, he also narrated everything that was to happen during the day On seeing this curious event, the village-people began to worship the Lord respectfully and they adored him. Siddhartha was greatly delighted when numerous persons came there everyday.

Village-people began to say "O Venerable Sir! Here, there also lives another jñānin (one possessing higher knowledge) named Acchandaka in this village." Siddhārtha said "The poor man does not know anything "Some people of the village went to Acchandaka and informed him". The venerable saint says that you do not know anything. Becoming elated with pride, Acchandaka said "Let us go, I will speedily remove his pride of Perfect Knowledge. It is difficult to show one's prowess before (powerful) persons like ourselves, but it is easy to have abuse current among village-people" Showing, thus, his own cleverness, and entertaining a big thorn of envy in his heart,

Acchandaka accompanied the people to the place where Śramaṇa Bhagavān Mahāvīra was being served by multitudes of people while he was in Kāyotsargā. Then, holding the two ends of a piece of straw in the fingers of his hands, Acchandaka, stood in front of Śramaṇa Bhagavān Mahāvīra, and said "O! Venerable Man! Will this piece of straw be cut or not?" It was his intention that if the venerable saint said that it will be cut, he would not tear it and if he said otherwise, it would cut it off instantly. When Acchandaka was thus thinking about, Siddhārtha said "It will not be cut." On hearing this, he began to tear the piece of straw into two

At this moment, Sakréndra sitting comfortably on his lion-seated throne, began to think-How does Samana Bhagavan Mahāvīra move about in villages, towns ctc? Through the medi um of his Avadhi Jhāna Sakréndra knew the whole incident and he saw Acchandaka cutting asunder the piece of straw in front of Sramana Bhagavān Mahāvīra. Sakréndra thought-Ah! this great sinner tries even to falsify the world of the Tīrthankara! With this idea in his mind, Sakréndra hurled a sharp thunder-bolt against him. The thunder-bolt coming with the velocity of manas (mind), cut off all the fingers of the hands of Acchandaka, before the piece of straw was torn asunder. With all his fingers cut by the stroke of thunder-bolt, Acchandaka became greatly embarrassed; and reproached by the village-people, he went away.

Siddhārtha, then, becoming greatly enraged told the people "Ah! that wicked man is a great thief. The people said Bhagavān! from whom did he commit a theft?" Siddhārtha said "Listen, here lives an artisan named Vīraghosa On hearing his name, the artisan came forward from amongst the people, and with a low bow, said "O Bhagavān! I am the same person whom you named; now, please tell me what is to be done. Siddhārtha said "O good man! was a small cup weighing ten palas (a weight of four Karshas) belonging to you missing on a certain day! He replied, 'Yes.' Siddhārtha said "That wicked imposter has stolen it." Vīraghosa inquired "Where can I get it from? Siddhārtha said "Dig the ground one hand deep towards the East,

under a date-palm tree in his compound and take it "On hearing this Viraghosa went to the spot along with villagepeople and on digging at the indicated places he found out his small cup. People yelling merrily, then returned to Sramana Bhagavān Mahāvīra Siddhārtha again said "Now hear another thing. Is there a house holder here named Indra Sarma?" People said "Yes". On hearing his name Indra Sarma got up and said "Please order me I am the same person'. Siddha tha said "Was a lamb belonging to you lost before? He replied "Yes". Siddhartha said. 'Acchandaka has killed the lamb and eaten his flesh. The bones of the lamb have been thrown away on the southern side of the berry tree on the dung-heap. They are till now lying there. If you have the curiosity to see them go and have a look at them". People ran in that direction and on seeing the bones there they returned to Śramana Bhagavan Mahāvīra shouting a confused cry. Siddhārtha again said "This is his second misbehaviour, and there is a third act of his misbehaviour. But I am not going to say it out".

The people earnestly began to request Siddhartha Vyantara saying "O déva! O! great lord! You please do us the favour of explaining the half-exposed event. We shall not put you any more questions". The more the celestial being refused to say out, the greater became the insistence on the part of the people to know it. Under the influence of undue pressure. Siddhartha said "Ah! Do not be hasty. It is not fit to be spoken by us If you are really bent upon hearing it you go and ask his wife: she will tell you everything'. Village people ran to Acchandaka's house On that day Accandaka has punished his wife. She was angrily thinking thus "It is much better that his fingers have been cut off, and that he has been reproached by the viliagepeople If the people of the village come to me, I will expose all his misconduct". While she was thinking in this way, the people of the village came to her house, and asked her She told them. "You do not take the name of that despicable wretch before me. He enjoys sexual inter-course with his own sister and he does not like me". On hearing thus, people went

away to their respective homes uttering roaring cries and saying "Ah! Acchandaka is very wicked,"

Being disrespected by the village-people, and full of unple-arantness like a murderer of a Brāhmin, and being unable to obtain even a dry piece of bread as alms, Acchandaka, one day, went to the compassionate Śramaṇa Bhagavān Mahāvīra, and raising his folded hands in front of his forehead, said "O! Venerable Saint! You forsake this locality. You are a highly exhaulted super-human being. You will be worshipped and adored wherevere you go but I will not have any respect like artificial gold, even if I were to go elsewhere. Because, the strength of a jackal can only be seen in his own den. Besides, O Venerable Sir! the disrespect which I insolently showed towards you before, torments me like the stroke of a blow of the greatly enraged God of Death.

Acchandaka was not at all desirous of the presence of Śramana Bhagavān Mahāvīra in that village, and Śramana Bhagavān Mahāvīra was particularly anxious to avoid injuring the feeling of any one; consequently he started from Morāk Sanni vésa and went in the direction of Uttara-vācāļa

On his way to Uttra-vācāla-aster crossing the boundary of Daksiņa-vācāla (Southern Vācāla), but before reaching Uttara-Vācāla (North Vācāla), while walking along the banks of the great river Suvarņakūlā, the remaining half of the divine cloth which was on the lest shoulder of Śramaņa Bhagavān Mahāvīra, shaking violently by a gust of wind, got entangled in thorns and fell down on the ground Bhagavān bending his neck a little behind, saw whether the piece of divine cloth fell on a clean piece of ground or not, and went along his own way.

Soma l'rāhmaņa, who had gone to Śramaņa Bhagavān Mahāvīra with the object of getting the remaining piece of the divine cloth was unable to ask for the cloth out of shame, but he fol'owed Śramana Bhagavān Mahāvīra for one year, wherever he went. Having taken the

plece of divine cloth, which had by itself, fallen on the ground, the Brahmana went away extremely delighted.

Thus evidently with the object of enforcing the necessity of Sa-vasira dharma (putting on of clothes etc.) on ascetics, Śramaņa Bhagavān Mahāvīra put on a cloth for more than one year and one month, and he had his first meal after Dīksā in a vessel belonging to Brāhmaṇa Bahula (a house-holder) with the object of advising Sa-pātra (with vessels utensils etc.) dharma for ascetics. After this, Śramaṇa Bhagavān Mahāvīra was without clothes and without pātras during the remaining part of his life. He was a karapātri (using the cavity of his hand as a vessel).

The question is 'Why did not the extremely compassionate Śramaņa Bhagavān Mahāvīra give the entire divine cloth but he gave only half the portion of the cloth? Some say — Although, the giver of the gift – Śramaṇa Bhagavān Mahāvīra-was entirely devoid of a desire for any worldly object, the giving of only half the portion, is indicative of a desire of acquisition of clothes and pāra (utensils) on the part of ascetics of Śramaṇa Bhagavān Mahāvīra,

Others say "That the giving only half the portion of divine cloth is indicative of his natural avarice resulting from his taking the form of a foetus in the family of a Brāhmaṇa."

The next question is:— 'Why did Śramana Bhagavān Mahāvīra look at the portion of the divine cloth with a simhāvulokana (looking backward with his neck bent a little backward like a lion running forward for some distance, and then looking behind with his neck turned behind) when it fell down on the bank of the river'. Some say "It was due to mamatva (attachment)". Others say:—To see whether vastra and pātra (clothes and utensils etc) will be easily obtained by his ascitics or whether, they will be had with great difficulty. The elders say:—Since the piece of divine cloth was entangled in thorns the Śāsana regime) of Śramana Bhagavān Mahāvīra will be thorny, and he

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did not keep the half piece of the divine cloth with him, because he was free from avarice.

Soma Brāhmana took the piece of divine cloth to Kundapura nagara with him and gave it to the weaver for uniting the two pieces together. The weaver combined the two pieces into one entire whole with great skill The Brāhmana then took the divine cloth to King Nandivardhana and placed it before him. After carefully examining it with curiosity, the king said 'O good man! How did you get this excellent cloth?" The Brahmana replied 'My Lord! It has a long story in connection with it. Nandivardhana said 'Be calm and tell me everything," The Brāhmana giving his detailed account said, "Being overcome with poverty. I wandered in distant lands for a very long time, and when I returned home. I was severely rebuked by my wife, Then I went in search of Sramana Bhagavan Mahavira and He compassionately gave me half the portion of the divine cloth. I showed it to a weaver and he advised me to go to Śramana Bhagavān Mahāvīra with a request for the other half. I went after the worshipful Bhagavan for one year like one of his disciples wherever he went. At last, when the piece of divine cloth was entangled in thorns on the bank of the Suvarnakula river he did not stop to take it but left it there. I took it away and brought it here. The weaver then united the two pieces together". King Nandivardhana was greatly pleased on hearing his account. He gave the Brahmana one hundred thousand gold mohurs for the divine cloth and rendering him due hospitality, said "O good man! now tell me how Śramana Bhagavān Mahāvīra fares during his peregrinations? The Brahmana said 'My Lord! please hear me and only attentively. The great master of the three worlds, some-times engages himself in deep meditation in haunts of devils terrible with roaring laughter, remaining in golohana asana (a posture retained while milking cows) and other postures, with his eye-sight directed to the top of his nose and remaining as immobile as Mount Méru. Sometimes remaining in Virasana (posture assumed by a warrior) on burial grounds ful! of fearful ghosts with rows of awful human skulls, he withholds his breath

and exposes himself to the rays of mid-day Sun with his eyes in the direction of the disc (of the sun). Some-times, like a man over burdened by a heavy load, he bends his body a little and remains in Kayotsurga (renunciation of body) outside a village with his arms extended Some-times he calmly endures like a series of pleasant experiences all the agonising troubles needlessly created by a causelessly angered piśāca (demon) Some-times he lives on very meager food obtained from poor families after fasting for two three or fifteen days at a time Some-times also. Śramana Bhagavān Mahāvīra puts up with sharp agonie: produced by ill-behaved, lov, and vulgir (worm like) individuals. But it is heard that calamines do not approach the Lord like an unrestrained wife. In this will even terrible hardships coming on unexpectedly to Śramana Bhagavān Mahāvīra are warded off, Sometimes even gods worship him and adore him O King! his character cannot be adequately described by an humble individual like me, but more capaple persons only, can read his character".

On hearing this account, King Nandivardhana, all his kinsmen, and members of his assembly began to lament taking deep mournful sighs and dreaching their faces with a constant flow of unimpeded tears. The Brāhmana then, went home, and gave half the portion of money acquired from King Nandivardhana to the weaver, and with the remaining half, he begin to pass his days happily.

#### CANDA KAUSIKA.

There were two villages bearing the name of vācāla- one Uttara Vācāla (North Vācāla) and the other Daksiņa Vācāla (South Vācāla). Iwo rivers, Suvarņa-vāļukā and Rupyavāluka flowed between the two villages. Soon after passing by Daksina Vācāla Śramana Bhagavān Mahāvīra desired to go to Uttara to Uttara Vācāla There were routes Vācāla village. two short but and direct and barren village. One was and crooked but was long dangerous. the other perfectly safe. Scamana Bhagavan Mahāvīra took the direct ronte. But he was prevented by travellers, from going by

the dangerous route, saying "O Venerable Saint, A: huge snake emitting poison from his eyes causes intense trouble to people near the Kanaka khala āśrama, please, therefore, do not go by that way'. Śrama-a Bhagavān Mahāvīra always desirous of rendering good service to another thinking that the superior soul of the snake would be easily enlightened although advised not to go that way, continued to walk towards the Kanaka khala Aśrama, which was full of trees of camphor, cinnamom, tamarinds and other tall trees; which was beautified with atimuktaka vāsantikā (a spring-plant) and plantain plants; in which the branches of trees were charmingly besmeared as if by oil by the clouds of smoke issuing from sacred fires of sacrifices done by hermits; in which young sprouts of trees were making signs, as it were, by shaking with wind to Śramana Bhagavān Mahāvīra of avoid ing the danger of coming there and the Asrama in which the constant fearful noise of birds indicated the terror of the presence of the snake, Śramana Bhagavān Mahāvîra entered the Aśrama and remained in Kayotsarga in the pavilion of the temple Yaksa with the object of admonishing Canda Kaus ka sarpa (snake named Canda Kausika). Now, who was that snake in previous life? Here is his account:-

There was a small town named Kausika which was full of people prosperous with wealth, corn, gold etc, which had never seen the terror of devastation from the invading army of any enemy; which was full of numerous merchants or had much water like the sea; which was full of sportive couples and virgins, like a collection of constellations; and which appeared lovely by the presence of gods, excellent preceptors, and learned men like the vault of the sky presided over by Ravi (the Sun) Soma (the Moon), Budha (Mercury), Guru (Jupiter) etc. In that town, there lived a Brāhmana named Gobhadra who was intelligent in in dialects of various provinces; who was well-versed in arts, sciences, and curiosities of various kinds; who was clever in grammar, prosody, astrology etc; and who was always ready in the performance of religious rites. But he had completely satisfied all the townsmen by his intellect, politeness and various gentle

methods except Laxmî-the Goddess of Wealth and Prosperity; that is to say, that there is not a single virtuous quality which was not present in that excellent Brāhmaņa. However, he did not possess any victuals, by partaking of which, he can peacefully pass his day.

Becoming contented with his belongings without showing any humility by unsteadiness of mind although he was devoid of any property, Gobhadra thought:— Ah! these worthy wealthy people, becoming enslaved by the Goddess of Wealth are harassed by their participating progency, plundered by thieves, constantly solicited by the poor and needy, and they undergo numerous other embarrasments They cannot voluntarily move a step. Besides, they become affected with diseases brought on by taking mean and unwholesome food."

One day his wife Suabhadra said 'O dear husband! I am pregnant and I will require some medicines etc at the time of delivery, then, why do you not make any effort? Why do you not think about any means of acquiring wealth? Persons without the care of obtaining unacquired wealth are seldom praised " Then, forgetting his former prudence and beginning with a series of absurd false notions resembling a series of current of waves on a big sea caused by the onset of rains, he thought:- What engagements should I take up & Or whom should I follow? Who will help me in this work? Where can I go and accomplish it! What is the motive in it?" In this way, Gobhadra became confused. What is it to a clever man like yourself! If you go to a rich man and request him, he will certainly accomplish that work for you Because, it is hard to get a guest like yourself.' Thereupon, Gobhadra said, " Dear! show me some other means except solicitations before another individual. Solicitation before any individual is nothing less than death for a respectable man. Because the speech of an individual intent on solicitations falters like that of a patient suffering from delirium, his eyes become lustreless and watery, the beauty of his face is destroyed, his limbs shake, and he has prolonged deep sighs and his heart becomes agitated. Besides, spotless aualities like night-lotus and the moon, shine forth only so long as persons are not defiled by the dirty mire of solicitation from other individuals. A man is worshipped with genuine devotion and impression as an excellent preceptor only so long as he does not manifest his request which is inlimical to his own interest. Besides, people also manifest the qualities of pleasantness or good breeding so long as the other party does not utter the couplet of words दे हि दे हि Déhi déhi, Give me, Give me, Also, what is the utility of the life of dishonouring and poor persons who say "Give me, give me! Therefore, O dear! show me any other device, however difficult it may be, but lam never going to solicit any one even if I were to die'. Knowing his firm resolve and thinking well for a moment she said "O dear husband! If it be so, there is another remedy; it can be accomplished with much exertion to the body but in a short time. If you like, I will say it out. Gobhadra said "Dear! what harm is there in it? Well, let me know it" Then she-said "Please listen! In the Eastern countries, there is a big city named Vāṇārasī (Benares) which is adorned with beautiful rows of numerous temples. Near it, there is a large river named Ganga (Ganges) with pure water pervaded with high waves, beautified with the presence of pairs of swans and ruddy geese and capable of filling the sea by the stream of its large constantly flowing current On the banks of this Ganges river, kings, generals, rich merchants, wealthy persons, rulers of provinces, as well as other people, coming from distant lands, have, constatly great sacrificial festivals performed; they give offerings to Manes (departed souls), give valuable gifts of gold, and they worship the feet of Brahmanas and render them good hospitality-some by a desire of welfare during the next life, some out of a longing for same, some with the objet of warding off a missortune, and some of them willingly do all these things for the purpose of appeasing manes. Therefore, O good man! you go there, and after acquiring gifts of gold, you can return here immediatly within a short time.' Gobhadra replied Ah! dear! You are silly. A talk about a distant land is only welcome to the ear."

Suabhadrā said :- "O good man! Do you think, you will be able to accomplish your work simply by sitting idly at home? Gobhadra replied:- "Then, what is improper? Prepare some food for my journey, so that I may go tomorrow." Subhadra prepared food for his journey and on the next day, he departed for Vānārasi On his way, Gobhadra met a man possessed of supernatural powers; whose bodily constitution was strong; who had worn a pair of clothes; who appeared levely by the lustre of his body although he had not put on any ornaments; whose excellent qualities can be deciphered only by his external form: who had put on a pair of sandals, and who was sportively walking fearlessly like Kāmdéva (the God of Love) without Rati (his wife) As soon as Gobhadra was looking at him with curiosity, the Siddha-purus'a sald "O Gobhadra! did you come comfortably? Do you now, intend going to Vanārasī "On hearing this. Gobhadra astonishingly thought" Oh! how does he know me although he had not seen me and not heard of me, Or, how can he know the talk about my depature done in private with my wife? However, by all means he is not an ordinary man. He who knows this much is expected to know even much more, so let me serve him as if he were a god In due course of time, my work will be surely accomplished, only through him". With this idea in his mind Gobhadra, bowing with an anjali in front of his forehead, said 'O Worthy Man! Yes! you have very correctly guessed so. The Siddhapurusa said "O good man! then, let us go together. Gobhadra accepting his offer, went along with hlm. At meal-time, Gobhadra said, "O worthy man! let us go into the village, and make preparations for our food. Now it is nearly meal time The Siddha-purusa replied, O good man! What shall we do in the village! Let us walk on. It is only one prahara The rays of the Sun are not warm as yet, let us move on a little further Gobbadra said "Then let it be so'. Both of them walked further and at mid-day, they reached a forest full of numerous trees There they saw a small lake, filled with perfectly pure water, with its banks grazed by swans rendered yellow by the pollen of lotus, white lotuses, and oleander flowers. Both had their bath, Gobhadra,

then did divine worship and the Slddha-purusa sat in devout meditataton. In the mean time, under the influence of incantations, well-prepared food consisting of highly delicious dishes and numerious vegetables etc. and all materials such as large dishes cups spoons etc came down and appeared ready before them precented as it were by an obedient servant. On seeing this strange accident. Gobhadra was greatly astonished Vidyāsiddha said "Gobhadra, now be ready for dinner.' Accepting his invita tion by saying "just as you please" Gobhadra sat down for dinner and Vidyasiddha began to serve him the meal. In course of time Gobhadra finished his meal while Vidyasiddha eat for dinner and Gobhadra served him Soon after the completion of meals the remaining food-materials along with the dishes cups etc disappeared on the utterance of the word "Hun' from Vidyasid-ha. After resting for a while in a bower of malati-creepers both of them walked on, talking about various subjects with a iovous heart. With the approach of night, Gobhadra said "O honourable man! darkness as black as the neck of the Cuckoo is spreading on all sides parts of the Earth, low or high cannot be seen under the influence of sleep, eyes become dull and wander about, and feet do not move on, although they are perseveringly prompted. Let us, therefore go into the village and have rest Vidvāsiddha said 'O good man! let us walk briskly only for one muhurta (forty-eight) Where is the necessity going into the village? Gobhadra replied" Well, just as you please "Having walked for a muhurta (forty-eight minutes) both of them stopped at a particular spot. Vidyāsiddha assumed a Padmāsana posture and having arrested his breathing for a short time, he remained in meditation. Then an excellent vimana (celestial chariot) with gold kalasa (urnshaped domes, lovely with ringing bells, appearing charming by the presence of extensive, strong, and steady pillars equipped with a vedikā (altar) painted in various ways, and resplendent with handsome bed steads in its external part descended from the sky and established itself immediately on the ground in front of Vidyasiddha

Suddenly a coquettish extermely charming young damsel,

decorated with a brilliant diadem of gems on her head emblazing her cheeks with a pair of shining ear-rings, with her head beautified by rows of excellent pearls, with her breasts covered by rows of garlands, with her centle forearms adorned by armlets of five-coloured gems, with the central portion of her body furnished with rows of fine hair and capable of being held within one's hand's grip, with the lower portion of her body decorated with a fringed doublet, with her entire body covered by a five-coloured divine cloth, her feet ornamented by charming anklets producing a tinkling noise, and with her body smeared with a paste of sandal wood, followed by an equally handsome young female endowed with charming qualities of blooming youth presented herself before Vidyasiddha, and with a folded anjali said "O great man! now stop the repetition of mantras (incantatations) and be seated in the vimana, Vidyasiddha got up from his seat, went into the vimana, and sat on a bed-stead Folded packets of betel-leaves were placed before him. Vidyasiddha then ealled out to Gobhadra and having given him folded betel-leaves, sent him away for a sleep. Going a little distance off, Gobhadra became greatly astonished at his superhuman powers and he slept, Vidyāsiddha then spent some time in talking about various subjects. The elderly female told her young attendant, "O good Woman! Show the affection of wed-lock towards the Brahmin Gobhadra, and make your soul pure." She replied "I am just doing it accordingly." Being thus alone. Vidyasiddha began to enjoy pleasures of senses with the young damsel. The attendant young female went to Gobhadra at the instigation of the elderly damsel, woke him up, and she narrated the instructions of Vidyāsiddha to him. Intelligent Gobhadra knowing the essence of the conversation, skilfully said "O gazelleyed! You are like a sister to me, and so you need not dilate upon the accomplishment of your object. Do as you like. By engaging myself in the accomplishment of a wicked act, this poor soul will not be at all benefitted. Besides, also, this life although very carefully protected, will not last long like a drop of water on the top of a lotus-leaf disturbed by a powerful gust of wind. This body is destroyed in a short time like a rotten pumpkin, although it is fondled with various agreeable objects of enjoyment for a very long time. It is heard that beings intent on doing sinful actions suffer very severe miseries in hell. Then why should I do helpous acts? Sexual intercourse even with one's own wife is prohibited except during ritukāla (the days immediately following the menses and suitable for conception) by the Sastras, then what to talk of sexual enjoyment with a woman who is not one's own wife. If I cannot control my mischievous soul, how can I stop ill-bred individuals from following the wrong path?" In this way. Gobhadra so admonished her with words full of indifference to worldly enjoyments that the young female began to love him as her own brother. After a moment, she said "Your heart's desire is exceedingly pure. It is an emblem of a great man. It is productive of all worldly blessings All difficult superhuman powers are easily acquired. It is difficult of attainment even for gods and demi-gods. The miseries of disease and sorrow do not disturb a man possessing that virtuous quality. You have This birth and this life, resulting in obtained the fruition. in the difficult acquisition of that virtuous quality of abstaining from sexual intercourse with married or unmarried females other than one's own wife, is a boon and by doing so, you have happily made me a participient in the difficult accomplishment of much-desired Final Emancipation, Gobhadra said, "O good woman! how do you say that I made you a party in the accomplishment of much-desired Final Emancipation? She replied, "O honourable man! thinking you as my own brother. I narrate the accident, please listen Gobhadra said "I will certainly listen."

She, then, commenced as follows:—

There is an excellent town named Jālandhara well-known in all the three worlds, for its numerous past strange events astonishing the people, a regular mine of expert learned luminaries,—a chief centre of the science of tantric knowledge—and a receptacle of mean tantric arts, in which lived sorceresses clever in the arts of attractive spell, subjection, and invisibleness under the influence of mystic spells, successful in the acquisition of

the art of flying in the air, visibility of distant objects and other witchcharafts, heartily satisfied at the utterance of the word "Hun" removing the pride of Rati-wife of the God of Love by her incomparable charm of beauty, adorned with superhuman powers of eight kinds common with Anima, and who are worshipped even by gods. What wonder there is in it that other people are not disrespectful towards them? Even the enraged God of Love is afraid of their immense strength. Old age capable of removing the pride of gods, demi-gods, yaksas and rākṣasa does not influence them as they are usually unenterruptedly in youth.

Eulogistic inscriptions on mountain-slabs declare even now, the entire biographies of ancient kings, in the same manner, that will give an accurate description of the town containing a number of such powerful sorceresses.

I a sorceress Candralekha by name am living in this town and my elder sister Candrakanta who is staying with Vidvasiddha, is clever in various witchcrafts, she is extremely handsome and she stands fourth among worshipful sorceresses" Gobhadra, said 'O sister! Who is that Vidyasiddha? What is bis name? and how is it that he is so powerful? Besides, why does your elder sister follow him? Now, tell me all this I am very curious to know it ' Candralékhā said "Well, I am going to tell you now just listen .—Isanachandra is a son of Dama rasinha united in wed-lock with a sorceress named Kāmarupā. He acquired numerous witchcrafts, and he performed a sacrifice with one lac and eight Bilva fruits (Ægle Marmelos) before Goddess Kālyāyani without any transgression, with the object of accomplishing all his desirable wishes. When the goddess was not satisfied with the sacrifice, drawing out a sword, he began to cut his own throat and without caring for his life, as soon as he cut nearly half his throat, the Goddess Rudrani at once snatched away the sword from his hand Vidyasiddha said "O goddess! Be satisfied with this much and accept my worship of your lotus-like head." She replied "O son! I am pleased with your adventure. Ask for some boon". He said, "O swamini! If you are really pleased with me, and since you have addressed me as a son, give me a boon that you should look upon me with the affection of a son". On hearing these words, the goddess gave him a preservative armlet capable of all desirable acquisitions, and she immediately disappeared. Then thinking himself as if he had obtained the sovereignty of the three worlds. he wore the preservative armlet and moving every-where with. out any hindrance, he proudly began to wander about Now he does not obey kings, does not care for great misfortunes, and sportively going about at his own free will, he laughs out even the God of Death by his strength, He visits king's harems and has sexual intercourse with females of noble families. attracts distant objects by the excellent force of mantras From the time that the goddess Katyayani has given him the preservative armlet, he is able to get every desired object,

One day, while wandering over the entire world, Vidyasiddha came to Jalandhara-a town full of beautiful women. There he saw my elder sister Candrakanta handsomely attired sitting in the midst of sorceresses and becoming delighted by her excellent handsome form and by the extra ordinari ness of her youthful qualities, he had forcible intercourse with her against her wish, without caring in the least for the question of good conduct. He lived there for a few days enjoying divine pleasures of various kinds at his own will, and not knowing his unsteady mental trend, he walked away. Then wandering for such a long time over some unknown place, he with the object of chastisement drew away both of us by magic attraction, when I and my sister, were starting from our residence in a divine vimana on our journey to Śrī Parvata. Now we do whatever he orders us to do. Ah! it so true that we are obliged to lift up a powerful robber on our shoulder. On hearing this, Gobhadra thought "Ah! demons are even so arrogant that sorceresses have to obey them It is, there-fore, said ' That the earth is productive of numerous gems" and hence, good people who are treasures of excellent virtuous qualities, are never boastful. Candralékhā said "O honourable man! you should so arrange, that on this occasion. Vidyāsiddha may not violate the celibay of my sister Candrakāntā He will thereby acquire the Svayamprabhā mahā vidyā Since you have not violated my chastity, the process of of accomplishing it remains in tact. You will be able to acco mplish it within seven days So. O fortunate man! this is the essence of the question "How do you say that I made you a party in the accomplishment of much-desired Final Emancipation." Gobhadra said "O fair woman! What is to be said in this! Let the planets afflict me, let my prosperity go away, let mountains of misery torment me and let my kinsmen hurn away. from me however I can never deviate from the path of virtuous conduct O good woman! only ascetics are able to restrain with difficulty their senses which have turned loose at will like a wicked man" Candralekhā said "It is always true. O! How much can I describe your pure virtuous qualities? What a subjection of passions? What a firm resolve of not doing a wicked act? What a dread of sins? What a stead-fast-ness of Word? O! I am in every way fortunate and satisfied that I have seen a person who is very prominent among good men." Gobhadra said "Ah! of what importance am I? Till now, there are several good persons in this world before whom I am like a particle of dust on their feet. Then Candralekhā with an affectionate anjali said "O honourable man! prompted by devotion towards your extraordinarily good conduct I am desirous of making a request Gobhadra said "O good woman! why should there be any commotion, Say out without doubt, whatever you want to communicate. Candralékhā said "If it be so, you should do us the favour of giving us a visit, when some day you are taking a round. Gobhadra said, "What is unusual in it? There will not be any lack of dignity by coming to your residence Opportunately I shall do whatever is appropriate. You should not think otherwise. Candralékhā said, "O fortunate man! you have done me a great favour. That affection should not be changed now. Forgetting all other functions by various real conversations pleasant with recent affectionate associations, they soon passed the night, mutually beholding each other's loveliness of face in the brightness of the Moon and Moon-light. Presently in the East, the Sun appearing like the colour of China Rose, the red portion of the gunjā-berry safflower, flowers of Kimśuka tree, the mouth of the parrot, the red-lotus flower or dyed with saffron colour, began to rise up. Stars disappeared from the vault of the sky; cool winds of the early morning were blowing; and the beautiful damsel-the West (the setting direction) threw the perfectly round vase (the Moon) led by fibres of rays into the Western sea as if with the object of drawing water from it.

Vidyāsiddha said. "O Gobhadra It is now day-break. Be ready and let us move onward. Gobhadra said "I am ready." Candralékhā then went to Candrakantā with the permission of Gobhadra, and Vidyāsiddha dismissed both of them with their vimana and he began to move on Gobhadra repeatedly thinking about the incident of the previous night followed Vidyasiddha. Vidvāsiddha then said "O honourable man! I sent a young woman to you last night. Did she render any useful service to to you?" Gobhadra said "O good man! She did me much service. Can any one wishing to live long, infringe your orders? During my visit to Benares Tirtha for darsana I had a vow of celibacy." On hearing this, Vidyasiddha said. "O Worshipful man! I have taken a vow of going there on foot but not that of celibacy. I consequently did a special arrangement for you. Had I but known your opinion before hand I would also have observed celibacy. as by doing so a visit to a holy place becomes fruitful." Gobhadra said, "O honourable man! It is true. What else can be the receptacle of correct judgment except your self?" Taking their meals at unusual times and spending nights in foreign monasteries they reached Benares in due course of time. Washing their hands and feet they went into temples and did darsana and worship of Skanda (Assailer, god of war) Mukunda (Visnu) Rudra (storm-god) and other gods While doing darsana in other temples, nearly at sun-set time Vidyasiddha told Gobhadra "O honourable man! Now let us go to Ganga (Ganges) and taking a bath in it, let us be pure and free from sin. Gobhadra said "Let us go." Both of them, then, went to the banks of the Ganges."

Fore-seeing an accident, and without thinking about the essential meaning of events, Vidyasiddha very swiftly removed the divine preservative armlet, and giving it to Gobhadra he said "Take proper care of this armlet during the time that I do prānāvāma (suspension of breath) in the current of the waters of the Bhagirathi (the Ganges) only for a muhūria (forty-eight minutes)", 'Saying very good, I shall do it' Gobhadra sat there taking good care of the armlet Vidyasiddha then entered the water-current. On not finding idyasiddha there after the lapse of a muhūrta. Gobhadra became greatly be wildered; and he began to look about here and there in all directions and it became Sunset time while making due inquiries every where. At that time red-coloured rays resembling soft coral began to spread, pairs of ruddy geese began to be agaitated. Gobhadra informed some swimmers in the Ganges thus-O good men! a very handsome excellent man has entered the waters of the Ganges here, but now I cannot definitely understand what has become with him whether he is covered by high unfathomable rows of waves or whether he has been devoured by an alligator or some other wicked aquati: animal or whether he has been drowned in some dangerous heap of mud Therefore, having plty on my life grieved at separation from him, you immediately enter the river and make careful inquiries for that very fortunate man, lest that exce llent dinakara-magnanimous luminary-may not be, lost and the divine river may not be disgraced by a blemish throughout her existence". When thus requested by Gobhadra, swimmers wholly intent on compassion, went in all directions and with a deep dive in the waters of the river they tried to make a search for him. After failing in their attempts to get a vestige anywhere by stirring up water with very energetically extended arms at various places, the swimmers returned to Gobhadra, and informed him about their failure to get any vestige whatsoever. struck as is by a heavy mallet, Gobhadra becoming extremely bewildered by an unbearable force of sorrow, thought:- 'Ah! Why

did the autumnal Full Moon so delightful to the eyes of people rise up and why was it eclipsed by the mouth of Rahu (demon Rāhu) with sharp molar teeth? Why was the sprout of Kalpavraksa (the Wishing Tree) adorning the territories of the earth produced and why was it dug out by the root by the foresthog? Why did Vidyasiddha-greatly prominent in the three worlds and disinterestedly affectionate-form friendship with me, and why did he disappear in such a short time? I understand that his deplorable condition resulted from my own ill luck. It is a fact that the branches of the tree cut asunder by an axe, dry up I had a wish that he will be able to fulfil my much-desired ob jects, but Cruel Fate has frustrated all my desires. So, how can I maintain my body, soiled by the mud of this digraceful blemish, and mise able to people like a poison-tree". Thinking thus he began to cry at the top of his voice:--" Ah! the ocean of extremely wonderful gem-like virtues. Ah! the ocean of the disinterested essence of compassion. Ah I fortunate in having enjoyment with excellent female fairies. Ah! competent in taking a boon from goddess Kātyāyani by satisfying her by an extraordinary adventure. Why did you, thus suddenly, disappear from from my range of vision? Give an answar to me-an ill-fated person. Do such misfortunes overtake even persons like yourself? Ah! wicked God of Death! Are you intent on getting rid of pre-eminent persons from this world, all at a time?". Having lamented thus. Gobhadra, desirous of drowning himself into the waters of the Ganges made his clothes tight on his body, mended his braid of hair, and with an anjali he began to entrect Bhagirathi thus: O Goddess! divine river! you have kidnapped my most excellent brother, and with the desire of following him I am also falling into your current of waters, because it is an old saying that fire is the only remedy for one burnt by fire". With these words, as soon as, he was attempting a fall from the high bank, he was seized by some nastika-vadis (unbelievers) who asked him," O silly man! why do drown yourself in this way?" Gobhadra then narrated the whole account commencing with his departure from his town and ending with his attempt for a fall into the waters of the Ganges; on hearing which, they said "Silly man! Who taught you this method, that meeting with a beloved one, freedom from disease and annihilation of sins can be, thus, effected? This river is full of foul-smelling water polluted by baths of leprous and filthy people coming there from various countries, and always ready in swallowing heaps of bones of dead bodies, and how can such a river fulfil your much-desired objects? Ah! great infatuation! Ah! following one after another, without due consideration. What the wise men say is quite true:—

# कर्णविषेण हि दग्धः किं किं न करोति बालिशो छोकः। क्षपणकतामपि धत्ते पिवति छुरां नरकपाछेन ॥ १॥

- Karņaviṣeņa hi dagdhḥ kim kim na karoti bāliśo lokaḥ.
   Kṣapaṇakatāmpi dhatté pibati surām narakapālena!
- 1. What are the things that a multitude of ignorant people, burnt by the poison (circulated) from one ear to another, does not do? One cares for renunciation from all worldly objects but drinks wine in the skull of a man.

Now, if by drowning oneself here the accomplishment of desired object is effected. Ah! Where is the fault of these fishes and crabs, because they live in the current of the river during all their life. What more can I say? Leave aside your sorrow. Abandon the idea of unnatural death. Do your duty, Such a person cannot die although he may have been caught in the Jaws of Death. However in case he perhaps dies, his life-less body floats up on the surface of the water, then, what is the use of bewilderment or lamentation?" Just at that moment, a rutting elephant roared, an auspicious musical sound was heard. a bard uttered a benediction, and a pair of Indian cranes made a pleasing sound. They said "O good man! these good omens indicate that he is still alive. Gobhadra said "Let it be so by the efficacy of your speech" In this way, they prevented Gobhadra from any untimely death. Gobhadra stayed there. for two or three days.

One day an idea occurred to him "Ah! It is not advisable to stay any longer here. Because Benares cuts my body more and more like a sharp knife, and Mandakini (the Ganges) vexes me every day like a partner. Let me, therefore, go to Jalandhara and let me assure my self of the display of affection shown by Candralekhā, With this idea in his mind he took the road to Jalandhara. On his way, there at mid-day, he remembered the excellence of the dinner taken with Vidyasiddha and with both his eyes full of tears. he thought: - Ah! shameless adamantine ill-starred heart! Why do you not get ashamed now; although heated by the flame of the unbearable fire of separation from such an excellent person? Besides, the highly effective preservative armlet is the same and I am the same Brāhmin, but without the presence of Vidyāsiddha all the directions appear empty. Or, what benefit is there to me an unfortunate man even though I am in possession of the preservative armlet?" One, with an adverse Fate, is always in difficulties although he has acquired Cintamani (magical thought-gem fulfilling its possessor's every wish). The rise of a virtuous quality, also, is necessarily dependent on the state of its receptacle, but it does not happen indifferently. Water, also, assumes the from of a pearl when it falls into the cavity of a shell." Thinking thus, and with his mind concentrated on this idea, Gobhadra, walking without delay, eventually reached Jalandhara with a sad heart. After an inquiry from people residing nearly, he entered Candrakanta's house. Seeing the house deserted, he asked a female door-keeper sitting near the door, "O good woman! How is it that no one is seen here? Not hearing the words owing to deafness, she pointed out her ears. Thinking that she was deaf he shouted loudly At that time Ishana Candra Vidyasiddha who was in the adjoining house overheard the voice and he recognized him. Calling out to him he said "O Gobhadra! Come over to this side. I am living here." On hearing these words with a doubt in his mind that some one like Vidy asiddha was calling him, he saw Ishanachandra Vidyasiddha bound tightly with numerous fetters quite unable to extend his feet

On seeing him, Gobhadra thought "Ah! Is it deception, visage, or mental confusion?

Is it delusion of sight or a variety of deception? Or, that, this is a place of sorceresses, and so prompted by the force of my own actions, I am certainly doomed to destruction. It would have been much better, if I had secured preliminary accomplishments for the next world, by doing virtuous deeds on the banks of the divine river. While he was thus sorrowfully, trembling with fear of death, and thinking dubiously, he was thus accosted by Vidyāsiddha, "O Gobhadra! Why do you, thus, entertain mental confusion You have nothing to fear here. Give me the preservative armlet entrusted to you." Gobhadra then went to him with full confidence. As soon as he saw Vidyāsiddha bound with fetters in various ways Gobhadra, with tears in his eyes, said "Ah! honourable man! How did you come to this miserable state?

Vidyāsiddha said "O Gobhadra! What is the use of lamentation? You immediatly the the preservative armlet on my arm". Then saying, "Just as you order" he tied the preservative armlet. At once all the fetters dropped loose with a crackling noise, and Vidyasiddha became perfectly comfortable Gobhadra said "O honourable man! What are the news? Where is the bath in the river and what about your arrival here? Or, why this coercion? I am very curious to know about this matter. Tell me what is the true state of things? Vidyasiddha, then said. "Now listen This is the result of my sudden hurried fall into the waters of the Ganges without thinking about the appropristeness or otherwise of my act, soon after handing over the glorious preservative armlet to you "Gobbadra said "How did it happen ?" Vidyāsiddha replied "When I was doing prānāyāma only for a Muhūrta, my body became very weak and Candralekhā-the mistress of this house-bearing malice towards me lifted me in a way that cannot be seen by you, and having brought me here tied me very fightly with fetters. Gobhadra asked "O honourable man! What was the cause of this enmity? Vidyasiddha replied "The chief cause was the forcible sexual intercourse against her wish that I did with her elder sister Candra-Kāntā who had also come there on that day in the divine vimāna. Gobhadra said "You are capable of acquiring all objects only by a mental effort, then, how did you have such a terrible state !" It happened because I did not have the preservative armlet given by the goddess with me, However, O good man! You have saved me from this trouble. Your wisdom has become extremely superior. I did not have the same agony during this miserable state that I had by not seeing you. I think that the goddess Bhagirathi has been pleased with me even during this very bhava that she has obtained for me a friend with an unequalled character and display of friendly affection. I am exceedingly pleased so ask for a much-desired boon, "Gobhadra said" O hononrable man! Any one else like yourself can know who has obtained a friend of unequalled character and with a display of friendly affection. Vidyasiddha said "O good man! Enough with such dialogues. Ask for a boon according to your wish. Gobhadra replied "Highly obliged. I shall ask it at a suitable occassion.

Filling up the interval in the three worlds with the sound of the beating of drums, giving a variegated appearance to the vault of the sky by the brilliance of her excellent ornaments. Candralékhā and Candrakāntā riding a divlne vimāna made their appearance there. Gobhadra asked "O honourable man! How will you behave with them? Vidyasiddha replied: " Just like one behaving towards an enemy: Gobhadra said " O honourable man! Do not say so. What good is expected to result from an increasing succession of animosity like a poison creeper ! Vidvāsiddha inquired "Then what should I do? One's own stability is possible only by vanquishing his enemies. The disk of the Sun does not move on without removing the darkness of the night, and a heap of dust is unable to hold water securely for a long time without attaining the state of mire". Gobhadra said. "Although such is the general practice, under a dissentient word from me, you should, at present, adopt an attitude of

neutrality." Vidyasiddha replied. "You know it much better." Then unnoticed by the people, Gobhadra went to the residence of Candralékhā, At once Candralékhā saw him coming to her residence. Recognizing him thoroughly in the brightness of Moon-light by an inference from his previously seen form she gave him a close embrace, and offering him a comfortable seat, Candralékhā inquired with eyes widely open joy. "O respectable man! from where and how did you happen to come here" He narrated the whole account before her. Candralékhā then said "You have done well that yau have arrived on this occasion. All our wished-for desires are now fulfilled.' Gobhadra inquired " How is it! She replied, ' At that time you saved me from violation of my vow of celibacy, and so, by adoration for seven days, a magic art named Svayamprabhā was accomplished, while wicked Isanchandra Vidyasiddha, leaving aside his preservative armlet supplying all desirable objects, was seized by us enslaved like a fish when he was in the waters of the Ganges." Gobhadra questioned. " How have you kept him now." She replied. For a sacrifical offering to Goddess Candika on the fourteenth day of the dark fortnight of the month. Gobhadra said. "If it be so, show me where he is." On account of a few days acquaintance with him. I want to tell him something.' She said "What harm is there in it?. Come along I shall show you, "Both of then went together. When Candralékhā moved a little forward, she saw Vidyāsiddha with a preservative armlet tied on his arm, all his tight fetters broken to pieces with his lower lip trembling with great anger, and terrifying by his manifest eyebrows. On seeing him Candralékhā thought :-Ah! how did this devil acquire the preservative armlet? And how did his fetters break down? Ah! this is an unexpected misfortune."

Concealing the outward sign of emotion, though she was afraid, Candralékhā went to Vidyāsiddha accompanied by Gobhadra. On seeing her coming to him Vidyasiddha concealed his fellings of anger and hatred, and addressing her, he said "O

good woman! Have your seat here. As soon as Candralékhā took her seat near him, Vidyāsiddha, fraudulently looked up and said Ah! how is it that Gobhadra-a former acquaintance of mine is seen here! O good man! Come here. Are you also entrapped in her fraud that you are seen here although I left you at Benares." Gobhadra thought-Ah! this seems to be gross insolence. Let me adopt the means of forming mutual friendly affection Neglect of mutual welfare is not proper for excellent persons." With this idea in his mind, Gobhadra said with an anjali on his forehead:-

"O sister Candra-lékhā, O highly meritorlous Vidyāsiddha! you are personally very competent, so, although there is nothing worth talking about, however, my mind becoming attracted your uncommon friendly affection and also on account of the natural tendency of talking much in a Brahmin. I am desirous of of saying something. Mutual wrath existing between you, is distressing like a great enemy, and it is fit to be abandoned by all means. In the first place, with increase it burns up its own site like fire, how can any one give an opportunity to it? It discloses blemishes in enemies. Anger is present in you also. Why do you not become angry with anger which is the only source of misery. The mind of great men does not become unsteady on occasions of very great offence. An ocean does not agitate by clouds in the same way that a mountain-river does. Doing an offence to an offender is only a vulgar practice. Great men do only a favour even towards people who have offended them. If that is not the case, how can any one know the distinction between excellent and low persons? One and the same cannot be nominated by various names. What more can be said? If there is any obstructive argumentation in my words, and if, you are really desirous of behaving along the path of virtuous conduct, and, also, if you are wishing for an everlasting fame as pure as the brightness of moon-light, abandon your former anger and develope mutual affection. Besides. O Vidyā-siddha! Why are you not ashamed of enmity towards females who are possessing blameworthy magical powers? O great man! Why do you

forget the saying universally in history and Purāņa (ancient legends) that "clever persons also become silly."

Out of shame on hearing this, Vidyasiddha said "O good man! Now instruct me as to what is to be done here. The creator has certainly produced persons like you-a great ocean of the meaning of the Védas-with the object of the instructing myself going along the persons like wrong said Well. Well! O Vidyāsiddha, who else Go bhadra talk thus? Or, who can make the disc the Moon cool? Who can paint the eggs of a pea cock? Persons like you have polite manners born with their body. Now get up and do reverent salutation to Candralékhā. O Candralékhā you also leave aside your pride and previous anger, and look upon him as your own kinsman. Entertain a feeling of affection towards him." Thus instructed by Gobhadra, Vidyāsiddha fell at the feet of Candralekha, and said "O fair-bodied! You pardon me for whatever offence that I may have done, out of pride of the strength of my youth and knowledge, or out of imprudent behaviour easily accessible to want of judgment. "Candralékhā said "O Vidyāsiddha! Enough with asking pardon now. I am myself, in every way ill-fated that with a slight offence. I have become ready to render such a punishment."

Greatly astonished at heart Candrakāntā, soon came there accompanied by a retinue of a few maid-servants Gobhadra told Vidyāsiddha, "This is the lovely young woman on whose account, this enmity has arisen. Leave aside your anger and ask pardon especially from her. Slightest fit of anger becomes a source of misery." Candrakāntā was greatly satisfied at occurrence of friendly affection between her sister and Vidyāsiddha, and Vidyāsiddha very respectfully asked her pardon, with the disappearance of mutual wrath, when they were gossipping with fixed affection as if they were the offsprings of the same parents, a female cook come there and requested Candra-kāntā "O good lady! Please

return home. Dinner is ready. The eye of the world the illustrious Sun is at meridion." Candrakanta said O Candralékha! invite these guests for dinner. It is getting late" All of them, then, went into the dinner-pavilion. There, after a delicious dinner with vegetables of various kinds, they were given packets of betelleaves with powered sopari (betel=nuts) and camphor. Vidyasiddha addressing Gobhadra, with an anjali in front of his forehead said "O good man! now ask for the boon previously acknowledged I want to depart from here" Gobhadra said "O fortunate man! if you are really satisfied, give me a promise that you will have constant affection for these women. that by doing it you have done all my wished-for desires. Is there any other gift more valuable than the satis faction of another's mind? Kings like Bali, Hariscandra and others, have formerly rendered friendly service to people even at the sacrifice of their Rendering friendly service to beings burnt with misery. is the fruit of this immediately perishable and miserable life." Vidyāsiddha retorted "O good man! Why do you talk thus? Can any perverse event take place even before you? Virtuous people maintain the words uttered by them as more valuable than their own lives, although they may have been uttered at a time when the eyes were wandering about on account of sleep. If even Goddess Kātvāvanī is ashamed of hearing about me as one doing a wrong act or telling a falsehood, what to say about any other person? O Gobhadra, give up, therefore, your distrust towards me in this matter. Ask for some other boon. Do not create a break in my friendly relation." On hearing this, Gobhadra said " If it be so, leave off your addiction to another man's wife, because sexual intercourse with another man's wife is a source of a regular succession of animosity. It is the chief residence of blemishes. It is a path to the town of hell It is a storage of humiliation It is a mine of dishonour. It is like an ink-brush for soiling the fame of one's family. It is a custody of sin. It destroys a mass of virtuous qualities by the root. It produces a development of a succession of unrighteousness. Rāvana the King of Lankā (Ceylon) and many other kings were finally ruined, enslaved as they were

by that vice although they were renowned in the world, although they were uncommonly brave in crushing the strength of the powerful arms of their enemies, and although they looked beautiful by their excellence of all the arts. Also, on account of that vice living beings, accounting their life as a straw, and ignorant about what is suitable, and what is not, take upon their heads innumerable violent agonies Wisemen desirous of their own welfare, therefore, abandon at a distance, association with another man's wife, in the same way, that a mouse abandons a cat, a pot filled with ghee (clarified butter) does a fire, a butterfly does a lamp, and in the way that a deer abandons a lion." On hearing this. Vidyasiddha repented very much and, his mind becoming attached to the path of renunciation, he said "O Gobhadra! You have given me very good advice. You have saved me from an ocean of endless sin From now, I abandon, throughout my life, all association with the remaining women except enjoyment with my own wife," Gobhadra said "O honourable man! I have now acquired my wished for object. Hence-forth, remember me always, in your conversations with your kinsmen'. Then, Vidyasiddha with an anjali in front of forehead, saluted all of them, and with a flow of tears in his affectionate eyes, he disappeared, noticed attentively by Candrakanta and others. Now, experiencing slight absent-mindedness on account of agony of momentary separation when he went out of the range of his vision, Gobhadra said, "Ah! his arrangement of words, Ah! his exemption from sin. Ah! his shyness. Ah! his good breeding. Ah! his effort for acquiring virtuous qualities. Ah! his extreme politeness. Candra'ékhā said, "All this is your experience; because a frog cannot be able to attack the hood of a big snake without the strength of a snake-charmer; an elephant inflamed by lust cannot walk on the right path without a mahout bearing a sharp goad. After living there for several days, gossipping on various topics, one day Gobhadra told Candralékhā- "It is many days since I left my house. Give me your permission to go home. I cannot understand how your brother's (friend's) wife who is pregnant may be passing her days". Candralékhā again detained him for a few days more. She, then, gave him a present of a

few gems and she allowed him to return home. He reached his town in course of time. As soon, as Gobhadra went towards his house with an eagerness of seeing his wife, from a distance only, he saw his house covered with much dust, terrifying by harsh howling noise of dogs lying in pits dug there, full of burrows of numerous rats, and formidable to look at, like a burial place, and with its doors broken to pieces. With a trembling heart on seeing such a deplorable condition of his house he inquired from a female in his neighbour-hood. On seeing him coming there after a long time, she lovingly invited him to her house, and affer giving him a good seat and having his feet washed, she said "O Gobhadra! you take your meals first". Rurning with grief on seeing the deplorable condition of his house, he again inquired about a detailed account from her. But acting under a popular saving that "An undesired message should be communicated after meals", she said, "your wife has gone to her father's house. The rest I will tell you later on. First take your meals now". Although the agony of his heart was increasing, at her pertinacy Gobhadra took his meals". Then taking her seat a little nearer, she said, 'Gobhadra! a few days, after your departure your wife Sivabhadra became greatly emaciated either owing to an agony of separation or to some disease. and her body became greatly disturbed with severe griping pains. Even with medicinal treatment, there was no improvement in her condition and she died within a muhūrta' On hearing this, with a heart worn out by a thunderbolt of separation. Gobhadra thought as if he would faint, and so, with loud lamentations, he began to cry with a piteous voice. Persons living nearby, tried to pacify his disturbed mind. He then performed death-cere monles of his wife. In course of time, his sorrow diminished.

One day some people advised him, 'O Gobhadra! Leave aside your sorrow and marry again Such is the course of events in this world. He replied. 'Ah! that is very inappropriate. In the first place. Ah! I went to a distant country with the object of acquiring wealth. I got it after suffering hardship for a long time and then I returned home. While coming here an idea

croped up. 'Now I shall enjoy pleasures of the five kinds of senses with my wife without caring for any other business' but out of inevitable necessity she died unseasonably, then, what is the use of marrying another woman now? if another woman dies after marriage, as this woman died, all the undertakings attempted again, will also become useless. Besides, what surety is there for this life? because this body performs the function of going and coming under the pretext of every effort How can any one have a steady presence of mind in the presence of all powerful pitiless and a whimsical God of Death following his own wish in creating combination and separation? With very slight pleasure amounting to a tiny sarsava ( rape ) seed in association with wife, wealth and kinsmen, there is certainly immemse misery resembling Mount Méru in their separation Under the circumstances. enough of an ambition of sexsual pleasures with a distressing young female. Besides, at such an advanced age, a desire for sensual pleasures is a source of contempt'. On knowing his firm determination people kept silence and Gobhadra remained busy in religions pursuits.

One day, accompanied by five hundred disciples Ācārya Dharmaghoṣa sūri-a mine of 36 gem-like virtuous qualities, carefully attentive in protecting all animals, and fit to be remembered constantly, arrived there. Many persons went to pay homage to the learned Ācārya. Knowing about the arrival of the priest, Gobhadra becoming disgusted with the agonies of this world, also went to him and having payfully saluted his lotus-like feet, he respectfully took his seat on the ground nearby. The sūrīśvara (great preceptor) then commenced his preaching thus:—

जीववहालिय-वज्जणमदत्त्वषण-गहणमेहुण-निवित्ती । जो य परिग्गहचाओ एयं धम्मस्स सन्वस्सं ॥ १ ॥ जीववहे आसत्ता सत्ता अद्वष्पयारमवि कम्मं । वंधंति जंति नरए पावंति य तिक्वदुकलाई ॥ २ ॥ तत्तो उच्चक्रिता तिरिक्खजोणीस स्रक्षयमेयास । उववज्जंति बराया नियदुचरिएण बहुकाछं ॥ ३ ॥ जे च नियजीवियसमं सम्मं रक्खंति सन्वपाणिगणं। ते सयछ्छोयछोयण-ससहरत्रुङ्घा हवंति जणा॥४॥ वररूवा दिन्वदेवसोकखाई। **दीहा**ऊडववेया अणुभुंजिऊण नूणं कमेण मोक्खंमि वच्चंति ॥ ५ ॥ भ्रयत्थनिण्हयकरं पाणिविणासेककारणं घोरं। जं वयणं तं सन्वंपि वज्जणिज्जं सुबुद्धीहिं॥६॥ इह लोए चिय जीहानिकंतणं निंदणं च लोयाओ। पावंति वितहभासणपरायणा परभवे य दुइं ॥ ७ । एत्तो विरत्तविता क्रडिलत्तगवज्जिया मियाभासी। जे ते अवजसपंकेण नेव छिप्पंति कडयावि॥८॥ पिंडबुद्धकमलपरिमलसमग्रहनिस्तासग्रुरहियदियंता । पूइन्जंति जणेण य आएज्जगिरा य जायंति॥ ९॥ जो परधणं विद्धंपइ सो झंपइ सुगइगिहकवाढाइं। निबिडाई कम्मनिगडाई कुणइ तुच्छेहियसुहत्थं ॥ १०॥ एत्तो चिय दोगच्वं पइजम्मं उवचिणेइ मृहप्पा। ध्रयदइयाविरहुरूभवदुहं च पावेइ दुव्विसहं ॥ ११ ॥ जे पुण संतोसपरा तगंपि गिण्हंति नेव य अदिनं। ते देवाणवि पुन्ना हवंति कि पुण मणुस्साणं ? ॥ १२ ॥ षड्रंति धणविल्रासा निवडंति न आवयाउ कइयाति । पुर्जाति य निव्वग्यं मणोरहा तेसि नीसेसा॥ १३॥ जे अणिगिहियप्पाणो इहभवग्रुहछेसमेत्तपिडवद्धा । कामछदा ग्रदा जुवईण चट्टंति ॥ १४ ॥ दासञ्ब

नरवर्सेवणसंगामकरणपहाइं विविद्दसणाइं। मेडुणसन्नाभिरया असइंपि छइंति ते पुरिसा॥ १५॥ कामविवरंग्रहा पूण नरसुरजणपूर्यणिज्जकमकमका। देहुब्भवयविणस्सरपरमाणंदं सइ चिरंति ॥ १६ ॥ पडिप्रणावंभपाळणपवित्तगत्ताण प्ररिससीहाण । समरणमेर्राणं चिय विज्जां मंता य सिज्झंति ॥ १७ ॥ जे न परिग्गहविरइं क्रणंति पावेस्र संपयद्वंति। बंधंति कोसियाराज्व अप्पयं ते सिकरियाए ॥ १८ ॥ पइदियद्दलाभवसवडूमाणगुरुलाभद्भियसरीरा । सन्वत्थ ममत्तपरिग्गहेण सुचिरं किलिस्पंति ॥ १९ ॥ अपरिगाहा उण नरा ससरीरेऽविह ममत्तपडिबंधं। न कुणंति वत्थपत्ताइएस सेसेस का गणणा ?।। २०।। एत्तो चिय तिब्बयरोवसम्मवन्गेऽवि ते ण झाणाओ। मंदरगिरिच्य विचलंति मोकलसोकलं च साइंति ॥ २१ ॥ इय मो देवाणुपिया! अविरयविरयाणदोसगुणसहियं । कहियं तुम्हाण मए सुद्धं सद्धम्मसन्वस्सं ॥ २२ ॥ चितामणिव्व दुछइं संसारमहोयहिमि भिनराणं। जीवाण नृष्येयं सकम्मग्रहमारपिहियाणं ॥ २३ ॥ एयंमि उ संपत्ते तं न जए न पानियं होड। ता एयंमि पयत्तो कायन्त्रो क्रुशळबुद्धीहिं।। २४॥ एयं च निरइयारं न साहुदिकलं विणा घडइ जम्हा । पडिबज्जह पव्यक्तं तम्हा दुहेसखयज्जसमं॥ २५॥

- Jīvavahāliya-va-jja madattadhaņagahaņa méhuņa-nivittī
   Jo ya pariggahacāo éyam dhammassa savvassam.
  - Jīvavaha āsattā sattā aṭṭhappayāramavi kammam.
     Bandhanti janti naraé pāvanti ya tikkha-dukkhāim.
  - Tatto uvvaţţittā tirikkha gonīsa lakkha-meyāsu,
     Vvavajjanti varāyā niya duccarieņa bahu kālam.
     3.
  - 4. Jé u niyajīviyasamam sammam rakkhanti savvapānigaņam,
    - Té sayala-loya-loyana-sasahara-tulla havanti jana 4.
  - Dīhāū uvavéyā vararūv divvadeva sokkhāima,
     Aņubhunjiūņa nūņam kaméņa mokkhammi vaccanti.
  - 6. Bhūyattha ninhayakaram pāni-vināsékka-kāranam ghoram,
  - Jam vayanam tam savvampi vayanijjam subuddhīhim 6.
  - Iha loé cciya jīhānikantaņam nindanam ca loyāö,
     Pāvanti vitahabhāsaņa-parāyaņā parabhavé ya duham 7.
  - 8, Etto virattacittā kudilattaņavajjiyā miyābhāsī
     Jé té avajasa-pańkéņa nalva chippanti kaiyāvi.
     8.
  - Padibuddha kamala parimala sama muhanissāsa surahiya-diyantā,
     Pūijjanti jaņéņa ya āéjjagirā ya jāyanti 9.
  - Jo paradhanam vilumpai so jhampai sugai-glha--kavādāim,
    - Nibidālm kamma nigadāim kuņai tucché hiya suhattham 10
  - 11. Etto cciya dogaccam paijammam uvaciņéi mūḍhappā, Suyadaiyā-virahubbhavaduham ca pāvei duvvisaham. 11
  - Jé puņa santosaparā taņampi giņhanti neva ya adinnam,
     Té dévaņavi pujjā havanti kim puņa maņussāņam ! 12.

- Vaddhanti dhaņavilāsā nivadanti na āvayāu kaijāvi,
   Pujjanti ya nivvigham maņorahā tési-nisésā 13.
- 14. Jé aņigihiyappāņo iha bhava sul alesa mett padibaddhā, Dāsavva kāmaluddhā muddhā juvaīņa vaṭṭanti. 14.
- Naravai sévaéa sangāma karana pamuhāim viviha vasanāim,
  - Méhuna sannabhirayā asaimpi lahanti té purisā. 15.
- 16 Kāmavivaramuhā puņa nara sura jaņa pūyaņijja kama kamalā.
  - Déhubbhavama viņassara paramāņandam sai caranti 16.
- Padipunna-bambha-pālaņa-pavitta gattāņa purisa sīhāņa,
   Sumaraņa mettāņam ciya vījjāmantā ya slijhanti.
   17.
- 18. Je na pariggahaviraim kuņanti pāvésu sampayattanti. Bandhanti kosiyārovva appayam te sakiriyāe. 18.
- 19. Paidiyaha lābhavasa vaddhamanā gurulobha dūmiya. sarīrā,
  - Savvattha mamatta parigghena suciram kilissanti. 19.
- 20. A-parlggabā uņa narā sasatīre' bihu mamatta padibandham.
- Na kuņanti vattha-pattha-pattāiesu sésésu kā gaņaņā? 20
- 21. Etto cciya tivvayarovasaggavagge'vi te na jhānāo, Mandaragirivva vicalanti mokkha sokkham ca sāhafiti 21.
- 22. Iya bho devāņupiyā! avirayavirayāņa dosaguņa sahiyam,
  - Kahiyam tumbāņa méa suddham saddhamma savvassam. 22
- 23 Cintāmaņivva dulaham saṃsāra mahoyahimi bhamirāṇam Jīvāṇa nuṇa nuṇameyam sakamma guru bhāra pihiyāṇam 23.
- 24 Eyammi u sampathe tam na jea jam na pāviyam hoi, Tā eyammi payatto kāyavvo kusala buddhīhim. 24.

- 25. Eyam ca niraiyāram ra sahudikkhām viņā ghadal jamhā Padivajjaha pavvajjam tamhā duhaselv vajja samam 25.
- 1. Abstinence from killing of living beings, from telling lies, from taking of wealth not given, abstinence from sexual intercourse and from giving up of hoarding of property (belongings)—this is the Essence of Dharma, 1.
- 2. Persons addicted to killing of animals bind themselves with the eight varieties of Karma. They go to hell; and (there) they incur severe agonies.
- 3. Getting out from there these, pitiable creatures enter upon hundreds of thousands of births among lower beings for a long time on account of their wicked actions. 3.
- 4-5. Those persons however, who completely protect the multitude of all living being like their own life become similar to the Moon for illuminating the entire world, and having, in course of time, enjoyed long life, excellent form, and magnificent divine happiness, they certainly go to Moksa (Final Emancipation).
- 6. The awful speech concealing the real meaning of objects, and one which is the only cause of destruction of animal lifeall this is worthy to be abandoned by wise persons.
- 7. Persons addicted to telling falsehood incur cutting off of tongue and censure in this life, and they suffer from misery in the next life 7.
- 8. Those, whose minds are free from it (telling lies), who have left off crookedness, and who are speaking measuredly, are never covered with the mire of disgrace.
- 9. Besides, (such persons) making the directions sweet by their breath resembling the fragrance of an expanded lotus, are worshipped by people and they become persons whose word is respected.

- 10. He, who steals another's wealth, shuts the doors of the house of sugati-welfare, and he makes the bonds of Karma tight for the sake of intrinsic happiness of this world.
- 11. That silly ātmā (soul) certainly accumulates poverty during every birth by it, and he endures the unbearable agony of separation from his son and wife.
- 12. Also, those delighting in contentment who do not take even a straw that is not given, become worshipful even to gods, then, what to say about human beings ! 12.
- 13. Their enjoyments of wealth increase, misfortunes never occur to them. All their mental fancies are fulfilled un-obstructedly. 13.
- 14. Those persons, who eagerly longing after sensual pleasures impelled by a very slight amount of pleasure of this world without controlling themselves, foolishly act like slaves before young females, repeatedly suffer the miseries of obedience to royal orders, wars, etc on account of their addiction to an instinct for sexual inter-course.
- 16. Persons devoid of sexual instinct on the other hand, becoming adorable by gods and human beings, always enjoy self-born, imperishable, Supreme Bliss
- 17. These pre-eminent persons (lions among men) sanctified by the observance of entire celibacy, acquire vidyā (arts) and mantras (incantations) only by remembrance.
- 18-19-20. Those, who do not observe the vow of abstinence from hoarding of property, and engage themselves by their own actions like a silk-worm, become bodily miserable, in all the ways for a very long time, on account of self-interest increasing with further daily acquisitions; and persons devoid of any interest in their own self, have no regard for their own bodies, and hence how can they have any interest for clothes and utensils?

- 21 On account of that reason only, they do not swerve at all, from religious meditation like Mount Mandarācala, even in severe misfortunes, and they ultimately attain Final Emancipation.
- 22. In this way, O beloved of the gods! I told you the benefits of indifference to worldy attachment, and the disadvantages of a vowless life. Indifference to worldly attachment is the essence of pure right conduct.
- 23. Indeed it is hard to get it like Cintāmaņi-the thought -gem, for persons wandering in the terrible ocean of Samsāra and oppressed by the heavy burden of their own Karmas.
- 24. When that object is acquired, there is nothing else in this world that remains to be acquired; wise persons should, therefore, always endeavour constantly for its acquisition.
- 25. But, since, that is not possible without a faultless vow of total abstinence from all sins (practised by Sadhūs) you should now be ready for renunciation which is like a thunder bolt in breaking the staff of misery.

On hearing this precept, many persons came to realize the benefits of the True Religion, some left off their evil impressions, some had an inclination for sarva virati (total abstinence from sinful acts) practised by Sādhūs, and many of them had a desire for partial vows. Thinking about the frailty of worldly belongings, Gobhadra, with an earnest longing for dīksā arising from intense renunciation, went near the Guru, and requested him thus-'O Worshipful Master! your words have luckily acted, like nectar. in me. Correct judgment has become manifest, and desire for my life as a house-holder has vanished I am now desirous of crossing the ocean of this Samsara by mounting on a boatdīksā-at the hands of a competent captain like yourself. Acarya said. "O honourable man! It is quite appropriate for a man like you. Gobhadra then bowed down before the Guru, and went home Out of the wealth accruing from the sale of precious gems. Gobhadra gave valuable gifts to the poor and needy, and he received diksā at the hands of the Acarya, on an auspicious

day at a very lucky moment. Gobhadra thus became a Sādhu practising severe austerities. His days passed happily, in fault-lessly observing the duties of a Sādhu, in carefully enduring hardships, in giving attention to the treatment of young and aged ascetics, in studying Siddhāntas and knowing their essential meaning, and in practising severe austerities. One day by doing fasting of one month's duration at a time, with the permission of his Guru, his body became greatly emaciated, but he spared no pains in the service of the young and diseased.

One day, when the saint was going on a begging-tour accompanied by a young ascetic, a little frog happened to die by being accidentally crushed under his foot, although he was very carefully walking with his eyes fixed attentively for a distance of one Yuga (four-hand length), and the young ascetic following him said, 'O Compassionate Sādhu! you have killed this frog, so please see carefully." On hearing this, the saint angrily pointing out some frogs crushed under the feet of other persons, vehemently retorted, "Ah! malevolent creature! Did I kill this also? Did I kill that! and the young ascetic thought that he (the saint) will ask for explatory rites in the evening pratikramana (the daily religious ceremonies of explatory rites) from the Guru, and so he remained silent at that time.

During the evening pratikramana of that day, the saint did all his routine religious rites; but as soon as the young ascetic reminded him of the frog accident, lest he did not forget its atonement, his mature judgment disappeared on account of his body being heated by severe austerities and also on account of easily attainable wrath by birth in a Brāhmin family, and he quickly ran after the young ascetic with the object of assaulting him but his head was dashed against a strong pillar, and from a blow on a vital part, he died with wicked ideas hostile to right conduct, and was born as a god among Jyotisk gods.

Such difficulties do arise in case of persons enslaved by anger. The unique meritorious Karma arising from severe austerities

of fasting for two, three, and more days, acquired by hospitable treatment of his Guru, young and diseased ascetics, and of learned men, and nourished by the observance of the rites of the ten kinds of duties of a Sādhu, was burnt away in a moment like a piece of straw by the fire of vehement anger. Owing to that reason, all the acts of persons devoid of mental calm are useless, and severe austerities appear like mere starvation. Mental tranquility is the essence of all virtuous qualities like Mount Méru among mountains, like river Ganges among rivers, like the lion among beasts, like the eagle among birds, like the cobra-snake among all snakes, like a Jinésvara among Sādhūs, and it is like Cintāmani (thoughtgem) among gems Every one should, therefore, endeavour to acquire it more and more. What more can be said about it?

Having completed his divine existence as a god among Jyotisk gods, and having descended from déva-loka, the soul of Gobhadra Muni took the form of a foetus in the womb of the wife of the kula-pati (head) of the 500 families of tāpasas (hermits) in the Kanakakhala Āśrama After his birth at a suitable time, he was named Kauśika. He was naturally prone to violent anger, and he used to punish tāpasa boys severely even for slight offences. The tāpasa-boys complained before their parents and mentioned the name of Kauśikā but as there were other boys bearing the name of Kauśika, the offending boy could not be easily made known Kauśika's proneness to vehement anger became widely known, and he was, consequently named Canda Kauśika. Thence-forward he came to be known as Canda Kauśika.

On the death of the then-existing kulapati, Canda Kausika was appointed as a kulapati by the tāpasas Canda Kausika was devoutly attached to the garden. He was passing his days in watering and nourishing rare trees. He forcibly prevented tāpasas from taking flowers and fruits from the garden, Unable to obtain even a flowers from the garden, some of the hermits, with the

object of not disobeying Caṇḍa Kauśika's orders, but, at the same. time, failing to abide by the saying, 'one should behave with the same hospitality with the son of a Guru as one would with the Guru himself,' became disappointed with Caṇḍa Kauśika and they went away to some other Āśrama. If any cowherd went to the garden for taking away some fruits from it, he was sure to be driven away with severe beating. Hence, it became publicly known in the neighbouring villages and town, that Caṇḍa Kauśika does not even allow any one to see the garden.

One day Canda Kausika went very far into the forest with a very sharp axe, for the purpose of bringing thorns for a hedge Now, some princes residing at Śvétāmbī Nagari located in the neighbourhood of the Aśrama becoming enraged at being formerly prevented from taking fruits from the garden and having come to know about the absence of Kulapati Canda Kausika from the Ãśrama, angrily up-rooted small trees, cut down big trees, felled down fruits damaged the Asrama, broke down water-pots, smashed the Kamandalu (the wooden water-pot used by ascetics) pulled down vine-yards, shattered plantain-bowers, and they did not spare any effort in breaking and damaging whatever came into their hands. Some cowherds on seeing the damaged state of the Asrama, went to Canda Kausika and informed him, 'Some princes have been devastating your asrama'. Then, burning like fire with violent anger Canda Kausika ran towards them with the axe in his hand, as fast as wind On seeing him coming towards them, the princes, thinking that a muni (ascetic) is un-killable. ran away in the direction of their own town. Canda Kausika immediately followed them, saying "O Vile Ksatrlyas! having damaged my garden behind my back, do you think you will now be able to re-enter the wombs of your mothers? Do not thus quickly run away. Come to me only for a moment so that I may cut asunder your heads with this axe like the fruits of the palmyra tree'. Using impolite and abusive language, and with his eyes greatly impaired with anger, Canda Kausika ran so quickly

that he collided with a dry heavy stump of a tree and his throat was cut with his own axe, and he instantly breathed his last, unable as it were to see an insult.

Dying with wicked notions in his mind Kulapati Canda Kausika was born as a dreadful snake emitting poison from its eyes in the garden, owing to his earnest fondness for that garden On hearing the news of the death of the Kulapati, former hermits of the asrama came back and settled near the garden. The snake on account of his previous fondness for the garden thought of carefully protecting it When he was one day moving about, here and there, he saw the tapasas there, and angrily directing his eyes towards the disc of the Sun, he burnt away some of them by the fire issuing from it while others fled in different directions. In this way, while going about every where, the snake burnt away any beast or bird or any living being that happened to be in the garden, Besides, that snake used to torment mendicants, beggars, and travellers who were passing by the garden. That road had become unpassable on account of the terror of the snake. This then, is the account of the previous bhava of Canda Kausika snake.

Now, while moving about from one place to another, Canda Kausika snake, on seeing Śramana Bhagavān Mahāvīra standing in Kayotsarga-(perfect renunciation of body)-in the temple of yaksa was greatly enraged and thinking "Ah! this man does not know my prowess," and emitting his venom four-fold by looking at the disc of the Sun, the snake-extremely terrible with agitated eyes sparkling like the feathers of a peacock, began to look at Śramana Bhagavan Mahavira repeatedly with the object of burning him The venomous glance of the snake throwing poison from his eyes falling on the nectar-like cold of the Jinéndra proved futile owing to the wonderful-excellence of His super-natural powers. When the venomous glance of the snake was unable to touch even the fine hairs of the body of Śramana Bhagavan Mahāvīra, and when his powers of attack falled, the snake raised up his extended hood and with a hissing breath full of venomparticles, he speedily rushed to the Venerable Bhagavan with the

object of biting him, and having inflicted a severe bite with his highly venomous powerful tooth, he turned back to see, "lest by dying with my severe poison, he (Sramana Bhagavan Mahavīra) may not fall on me. But on seeing Śramana Bhagavān Mahāvīra in his usual unperturbed state, the snake bit him three times and kept on looking angrily towards him, but when he saw Śramana Bhagayan Mahavira, compassionately addressing him "O Canda Kausika. Be calm. O noble Soul I be more tranquil. Do you not remember the incident that you have yourself experienced that during your former life, you neglected the entire sanyama (right conduct) by anger, although you were a Sādhu and that on death you got the mistortune of being born as a vile Jyotisk god? After that, you were born as the son of the Kulapati in this asrama, and that you are now born as a snake emitting venomous poison from your eyes, in this garden, So O good soul! leave off your anger even now, because, it is an obstacle in the attainment of the wealth of Final Happiness: it is like an intoxicated elephant in destroying the creeper of auspiciousness; it is a great enemy to excellent behaviour; it is like fire in burning away the forest of excellent performances; and because it leads one to a formidable state Leave aside therefore your attachment for anger hence-forth for ever" On hearing these words of Śramana Bhagavau Mahavira, the snake while endeavouring for the remembrance of the incidents of his former birth had a knowledge of remembrance of the events of his previous life, and he saw his deplorable condition as a Jyotisk god, caused by negligence of the vows of restraint and austerities previously taken by him Becoming more discreet and with great devotion, he bowed down before the Bhagavan, and did anasan (-abstaine I from food and drink-material. Śramana Bhagavan Mahāvīja, knowing that the snake bad been enlightened and he hid commenced fasting, remained there in Kayotsarga out of sympathy for the miserable creature."

The snake, thinking lest any one may not be angrily killed by the flow of venom from his eyes, kept his mouth in

his hole and his entire body out of the hole and with a feeling of excellent renunciation, he thought-" Ah! how is it that I did not meet with Śramana Bhagavan Mahavira-an ocean of all virtuous qualities-and that I did not have diksa (renunciation) before? or why did I not duly study the Sutras which are capable of pacifying the fire of all defects like nectar, and which are unattainable on account of various systems of naya for why did I not practise austerities extending over one month for a long time? Where is spotless character of long time i Where is spotless character and celebacy? Why did all his become useless on account of excessive anger of only a moment's duration? Ah! I am silly and unforturate Alas! I have now attained a natural terrible condition of a hideous trake. Being unfit for ascetic duties what other means should I adopt? Ah! wicked soul! why did I not put up with the gentle words of the young muni (ascetic) when I patiently endured the hardships of loca ( plucking out of the hairs of my head and beard) and other troubles of ecclesiastical life? In this way, you have yourself kindled fire on your own head. Can any one desirous of happiness kill his own self? Becoming thus devoutly attached to renunciation, the prideless serpent remained motionless with his body contracted like that of a dead snake.

On seeing Śramana Bhagavān Mahavīra standing near the snake, some cowherds, hiding themselvss behind trees and distrusting the motionless anake, began to throw pieces of stone on him with the object of ascertaining whether the snake was alive or not. But when the snake did not move at all although he was thus repeatedly pelted, they came nearer, and beat him with sticks. When, however, the snake did not move at all, they began to talk with each other. 'The Venerable Saint has pacified the snake giving out venom from his eyes, and now, he does not burn any body'. People coming there, began to bow down before Śramana Bhagavān Mahāvīra, and even before the pacified snake, and they began to extol the greatness of both. Milk-malds passing-by for the sale of butter applied butter to the body of the snake. Thousands of ants attracted by the smell of butter

began to bite sharply causing intense pains throughout his body but the snake endured all this agony with perfect calmness and having died after a fort-night with entire indifference to worldly objects, the snake was born as a god in Sahasrra-dévaloka with an age-limit of eighteen Sagaropams. Then the Lord of the Universe-Śramana Bhagavan Mahavira went to Uttara Vacala Sannivesa, For getting food at the end of a fortnigh't fasting, Śramana Bhagvan Mahavira went to the dwelling of a householder named Nāgaséna. As the son of Nāgaséna had returned home after an absence of twelve years abroad, there was a great festival at his house and his kinsmen were dinning there. Becoming pleased with the excellent beauty of the Lord, they respectfully treated him with rice-pudding. Immediately, the sky became thronged with gods, demigods and angls, shouting Aho dana! aho dana! throwing divine clothes, showering flowers of five colours, throwing gold coins, sprinkling scented waters. playing on musical instruments of four kinds, joyfully stamping their feet with great delight, and praising him, Sramana Bhagavan Mahāvīra having break-fasted at the house of Nāgaséna, went to the town of Śvétāmbi. There ruled a King named Pradeśi, whose foot-stool was adorned by the coronets of feudatory chiefs bowing down at his feet and who was an excellent Śrāvaka (a follower of Jinésvaras) with an extensive knowledge of the true principles promulgated by Jinésvaras and keen insight. Being informed of the arrival of Śramana Bhagavan Mahavīra there, the King surrounded by his entire army and towns-people, went to pay homage to him Immediately on the seeing Sramana Bhagavan Mahavira, the king going around him three times, bowed down very respectfully before him, and he began to extol him thus:-O, the only maker of the night (Moon) of the world! O Lord, worshipped devoutly by Indras of gods; free from dirt, beneficent, and like the sun in removing the darkness of ignorance: Victory to you! May you be victorious! O Jinanatha! maker of mental tranquility to the tree-like multitude of beings burnt by the heat of worldly existence! I have been able to have a glance of your bleassed face only on account of the mass of meritorious deeds earned during my previous existences. O the only brother of the world! The day, on which this lotus-like face of yours has come within my range of vision, is praiseworthy, and that auspicious time is the source of all happiness to me. Since my head has been sanctified by the touch of your lotus-like feet, I have, to day, acquired the glorious fruit of this extremely insignificant life in every way." Having thus extolled the virtuous qualities of Śramāṇa Bhagavān Mahāvīra, the King accompanied by his retinue, went home.

Śramaņa Bhagavān Mahāvīrā, then continued his tour in the direction of Surabhipura On his way there, kings going to king Pradéšī in five chariots, immediately on seeing Śramaņa Bhagavān Mahāvīrā gave him hospitable reception with great devotion.

Śramana Bhagavān Mahāvīra, with a body fragrant with extremely pure virtuous conduct, enlightening numerous persons by the magical influence of his supernatural powers, and destroying the remaining particles of some of his impenetrable Karmas by severe austerities of various kinds, eventually crossed the bou dary-line of Surabhipura and came near the bank of the great river Ganges- the best of all rivers-with a prodigeous mass of water resembling the current of water in a great ocean- in which trees standing on the banks become wetted by the sprinkling of water-particles springing up by the gust of high winds,-charming with the noise of restless waves becoming mixed up with each other and then separating-the extreme end of whose bank appeared white on account of the mass of extensively spreading foam as if the river was making a loud laughter of satisfaction at the anspicious sight of the Jinésvara-abundant with broken pieces of shell caused by the bathing of forest elephants-lovely with the musical sounds of swans cranes, and ruddy geese-whose waves are broken by the obstruction created by plump swellen breasts of young females bathing there, and the river Ganges full of whirlpools caused by fishes, crabs, crocodiles, and serpents inhabiting there. As soon as Śramana Bhagavan Mahavira-highly compassionate towards beings seeking his shelter was looking around with his lotus-like eyes at the divine river with the object of going over to the opposite bank, a boat-man made ready a well-jointed strong skiff prepared with rafting of excellent wood Persons desirous of crossing the river took their scats in the skiff and Śramana Bhagavān Mahāvīra also took his seat in a corner The skiff was set in motion, the sail was raised up, and with swift rowing, the skiff moved on with great rapidity

## ASTROLOGER KHEMALA

At that moment, an owl sitting some-where on the bank of the river predicted an event, and a fortune-teller named Khémala on hearing the bird's voice, said — "Ah! this great omen signifies that a'l of you will meet with a disaster ending in death, but, through the super-natural power of this great saint, you will be able to go to the other bank without any obstacle". When the persons sitting in the skiff, becoming astonished on hearing this, were talking on various subjects amongst themselves, the skiff reached a place (in the river) with (athomless water.

On seeing Śramana Bhagavan Mahavira seated in a skiff the wicked Naga-sudadha god began to think within himself: -This is the same person who during his previous birth as Triprstha Vāsudéva, cut me asunder into two parts like an old worn out piece of cloth, with his own hands, during my existence, at that time, as a lion living in a mountain-cave and fond of various sportive amusements and graceful fun at my own free will. In what way did I, then, offend him that, living as I was in a desolate forest, that he - a disinterested foe of mine-killed by cutting me into two parts in that way? Now, to-day I have fully accomplished my much-desired wish that my enemy him self has come here within my range of vision. Wise persons of this world, say that in this life friendly service should be the reward of a kind act; and an unkind treatment should be meted to an enemy. Consequently although my death is near, it will be immensely satisfying to my mind that I have, at this time, got an excellent opportunity of taking revenge of my previous animosity". Thinking, thus, with his eyes red on account of a predominance of excessive wrath, the god Nāga-sudāḍha instantly came there. Remaining in the sky he shouted. "Ah! where else can you now go away? With these words, he set in motion a fierce gust of high winds moving in a circle. Under its influence big trees became up-rooted, mountain-ranges began to shake, the earth quivered, the waters of the Ganges rose high vigourously, the skiff tossed about in various directions, the chief mast of the skiff broke with a crackling noise, the sail tore out, the boat-man was helpless, and persons sitting in the skiff, afraid of approaching death, began to remember their favourite deity.

## KAMBALA-SAMBALA.

Two nāgakumāra-dėvas named Kambala and Sambala, with the shaking to and fro of their thrones, saw through the medium of their Avadhi Jnana that god Sudadha was trying to drown Śramana Bhagavān Mahāvīra seated in the skiff, into the waters of the Ganges, and thinking, "Let us leave aside all other work. Let us in the first place, deliver Śramana Bhagavān Mahāvīra from this trouble". They immediately came to the spot. One of the Nāgakumāra gods began to fight with Sudādha-déva, and the other lifted up the skiff in the extended cavity of his hands and placed it on the opposite bank of the river. Although Sudadhadéva was possessing great supernatural powers, his strength had now diminished owing to approach of death, and becoming greatly bewildered, his force of energy , had collapsed, and so, though Kambala and Sambala were less powerful, they instantly defeated Śudadha-déva with their fresh divine power. Having made Śudadha-deva free from poison, (of animosity) like a cobra deprived of its venomous fang, both the Nāgakumāra gods respectfully adored Śramaņa Bhagavān Mahāvīra, showered fragrant flowers and scented waters on him, and they began to sing, with great devotion before the Lord. Becoming immensely astonished, on seeing this, the people sitting in the skiff thought: -" Ah! This is some great man. Even in the garb of a human being, He is

extraordinarily powerful. We have been rescued from an ocean of misfortune by his supernatural powers. This great sage is, there fore fit to be worshipped". Thinking thus, they bowed down before the lotus-like feet of the Venerable Teacher of the three worlds. Kambala and Sambala, having bowed down before the Lord, went to their abode in heavens. Now, who were Kambala and Sambala in their former life? Listen to their original account:—

In a town named Mathura Nagari-renowned in the whole world and adorned with the lofty and praiseworthy tope of Tirthankara Bhagavan Śrī Supārśva Nātha-there lived a Śrāvaka named Jinadasa who was a competent judge of the ideas of liva and A-liva, who was clever in the true knowledge of the nature of punya (meritorious act) papa (siuful act), aśrava (the inlets of Karmas) and samvara (impediments to the inflow of Karmas); who was careful in the observance of the five anuvratas (lesser vows) of a Śrāvaka, who was gladdening the heart by his fondness for Jaina Sastras, who was a treasure of prasama, (tranquilization), and other gem-like virtues-a dwelling place for sereneness and a place of resignation for compassion and who was dear to devout persons; highly respected by the King, and worthy of praise everywhere. He had a wife named Sādhudāsī. Both of them were exclusively devoted to the fulfilment of religious duties, and wholly occupied in always acting strictly in accordance with the precept of the Guru (teacher). They passed their time in providing Sadhus with desirable food, drink, eatables, and savoury articles free from animal creatures. Besides, although extremely afraid of the wanderings in this Samsara and full of doubts in their minds with regard to the defect of a house-holder's life, and also although they were anxious to accept the duties of an ascetic, they led their lives as house-holders owing to uninterrupted series of mutual affection.

One day, on hearing from their venerable preceptor, "Increase in property such as lower animals and other unrestrational beings, causes terrible increase in sin and, therefore, it is

improper", they took a vow of abstinence from possessing cows, buffaloes, and other four-legged animals, and they took many minor vows also. In the absence of a cow or a buffalo at her own house, Sādhudāsī began to buy milk from a cowherdess every day. One day she told the cowherdess thus:-"You come daily to my house with milk. I shall buy all milk that you bring to me. You do not go anywhere else". The cowherdess acted strictly in accordance with the instructions of Sādhudāsī. By meeting with each other daily and by fraudless dealings of buying and selling, their mutual affection went on increasing. Occasionally Sādhudāsī gave the cowherdess presents of fragrant articles, and she, in return, gave her more milk and curds.

One day the cowherdess commenced the marriage-festival of her daughter, and respectfully addressing Jinadasa and Sadhudasi, she lovingly said ' Although it is practically impossible for me to invite you for dinner at my place, however, out of mutual affection, I am desirous of making you a request For persons of my social status, a festival can be arranged only by cherishing fanciful ideas for a long time, with the object of showing some distinction among our relatives, while, under the influence of meritorious deeds of previous lives, you have a festival every day at your sweet will". On carefully listening to the cownerdess Jinadas Seth said. "O good woman! You say out in clear words whatever business you have with me. She said 'We have commenced a marriage - festival at our house. You should take your dinner there ". Jinadas Seth replied " What harm is there in it? We shall do it. But, being greatly occupied with our household work we cannot leave our house even for a moment You should not feel distressed mentally. You should not care for the relusal of your request; you should not think of want of politeness and you should not at all leave our former affection. Fraudless affection does not give attention to outward courtesies Therefore, you go to your house and do your muchdesired business". With these conciliatory words, Jinadas Śeth gave her clothes, garments, ornaments, Kunkuma and other ointments. With these articles, the cowherdess went home in great delight and she commenced her marriage-festival in right earnest. The relatives and acquaintances of cowherders assembled together at her house. Her marriage-festival appeared resplendent with all necessary articles. There was great merriment and other people also began to praise the festival saying, 'Their marriage festival is good". On hearing these words of praise, the cowherdess thought: -" Ah! our great benefactor is the worthy Seth Jinadas, who by giving excellent garments and ornaments and by their presence at our house, greatly increased the splendour of our festival What service can I do to him in return ? With this idea in her mind, the cowherdess went to the house of Jindas Seth, with two young bulls three years old named Kambala and Sambala who were fat-limbed, elegant with long tails, with well-proportioned nicely curved horns, who were as white as the bright-light of the Moon-both of similar shape with elegant hump, and who were best among all other buils and presented them to the Seth But as lindas Seth had a vow of abstinence from possessing four-legged animals, he prohibited her, However, not knowing the true nature of the yow, the cowherdess tied the two bulls at the court-yard of the Seth's house, and went away Jindas Śiavaka now thought: Ah! this is a very difficult situation for me, If I leave these poor creatures to their fate, people may yoke them to ploughs or some ill-behaved man may put them to unnecessary trouble if I were to keep them without due attention, there will be carelessness in feeding them since they are kept without any specified object". Thinking in this way for a moment Jindas with a heart full of compassion resulting from the constant hearing of the principles of Religion promulgated by the Jinésvaras kept the two young bul's at his own house. Jindas used to give them fodder free from living creatures and water filtered with a piece of cloth every day. In this way, he daily took utmost care in feeding them, Besides, on the eighth and the fourteenth day of every fortnight of the month, Jindas seth used to take pausadha vrata (a vow for increasing religious unit) by obstaining from or restricting engagements pertaining to 1 Ahāra (taking of food and drink materials. (2) Sarīra sathāra (decoration of one's body) (3) Brahmacarya (sexual inter-course), and (4) A-vyāpāra (not doing one's business) and remaining in sāmāyika (calm religious contemplation) almost like an ascetic, he used to read religious books without being soiled by the mire of transgression and his kinsmen used to listen with anjali in front of their foreheads and thinking about one and the same subject as if they were painted in a picture. In the same manner, by keeping their ears steady on account of uprightness and lightness of the Mohaniya Karma of that kind, the bulls Kambala and Sambala knowing what is proper and what is not, began to listen attentively and they became afraid of wandering in Samsāra. As a result, on the day that Jindās Śrāvaka observed a fast, both the bulls also rejected fodder and water; they refused to take them though they were offered repeatedly.

Thinking that both the bulls are endowed with good qualities because they are practising austerities although they are born as brutes Jinadās seth showing partiality towards them, began to reflect, "All this time, I gave these two creatures fodder and water out of compassion only, but, from now, I shall treat them as my co-religionists because world-worshipped Jinésvaras have pointed out that affection towards co-religionists is an indication of Right Belief among devout persons" With this idea prominent in his mind, Jinadās seth gave utmost attention towards the two bulls, because even the might souls who have become indifferent to worldly pleasures, at times, show partiality towards devout persons. In this way, Jinadās seth passed his days in remaining more tranquil at heart, and in engaging himself in doing good service to suitable individuals.

One day, towns-people commenced a pilgrimage to the shrine of Bhandīra Yakṣa and numerous persons riding vehicles drawn by horses etc. used to drive their vehicles passing by his temple. An affectionate fried of Jinadās seth, who was desirous of driving vehicles in the pilgrimage to the Yaksa, out of curiosity only, fearlessly yoked the two bulls Kambala and Sambala to a carriage

without the permission of Jinadas seth and drove them for a very long time. Both the bulls were extremely handsome and of tender frame and with their bodies smeared with a constant flow of blood coming out from wounds caused by pricking with them iron-pokers during harsh driving and previously ignorant of terrible agony, both of them became lustreless with a bleeding heart. That pitiless friend of Jinadas seth, tied them in the court-yard of seth's house and went away leaving both of them in a miserable state. When, at dinner time Jinadas seth came there with barley corn and grass for them, he saw both the bulls with their bodies shaking, with tears flowing slowly from their eyes, and with streams of blood flowing from their wounds. On seeing the piteons condition of his bulls, the seth angrily Inquired, "What wicked rogue has brought these bulls to such a miserable condition?" A servant narrated the complete account of his friend's doings. Jinadas seth became greatly afflicted at heart.

Now the two bulls Kambala and Sambala, with their bodies completely worn out with severe beating, did not take fodder and water that was respectfully placed before them, with a desire of practising anasana (abstinence from food and drink). When however, they did not take whatever was given to them although that was repeatedly offered. Jinadas seth knowing their intention, gave them a vow of abstinence from food and water and it was respectfully accepted. The compassionate seth, left off all his house-hold business, and henceforth, remaining with both of them as he would with his own affectionate brothers, he said "You should not in the least, become angry with that cruel man for having brought you to such a pitiable condition. else can anyone expect from an individual drowned in Samsara? No one is born absolutely happy in this world. Evil Karmas done in former lives subdue, like the God of Death, living beings even though they may be enclosed in tight cages or in fortresses on mountain-tops, and they greatly torment living beings fluttering with agony in various ways like a sparrow confined in a mechanical contrivance for killing it uttering unpleasant cries, dependent on the will of another. O good souls, therefore, adopt due protection of forebearance. There is no other remedy for destroying sins of former lives; you are fortunate and your life has achieved its goal that you have acquired the principles of Jaina Dharma which are capable of relieving your miseries." With these nectarlike excellent words, Jinadās seth established both the bulls in the right auspicious path. Enduring their bodily agonies with increasingly pious intentions and hearing the panca-namaskāras (obeisance to the five exalted dignitaries) with perfect calmness, both the bulls died, and they were born as Nāgakumāra dévas They were the two gods Kambala and Sambala who removed the trouble created to Śramana Bhagavān Mahāvīra by god Sudūdha.

Coming down from the skiff, Śramana Bhagavan Mahavira did atonement for having crossed the river by repeating the iriyāvahıyam sūtra (a sūtra ennumerating the transgressions in walking) on the bank of the river, and he began to walk some white fine sand with gentle steps in the direction of Thunaga Sannivesa. On seeing the image of rows of feet of Śramana Bhagavān Mahāvīra marked with signs of cakra (wheel) Kamala (lotus) vajra (thunder-bolt) ankuśa (goad) Kalaśa ( an urn-like pot with a nozzle), prāsāda (a palace) and other excellent auspicious marks imprinted on the fine sand on the bank of the river, a clever fortune-teller named Puspa thought:-Ah! I see here a row of marks of feet marked with auspicious signs-never seen before during my whole life and extremely wonderful-of a great cakravartin-a sovereign of a circle of earth consisting of six continents. Perhaps, a cakravartin may not have acquired his sovereignty through some unseen cause or he may be desirous of travelling over various countries or a cakravartin engrossed in some hard difficulties, may be wandering alone. Let me see that great man. My eagerly wished-for object will be accomplished even by doing service to him in this state". As soon as he walked fast for some distance with this idea in his mind, he saw Śramana Bhagavan Mahavira standing in meditation under an Aśoka tree ornamented by numberless sprouts, outside Thūṇāga Sannivesa, and on seeing the chest of Śramana Bhagavān Mahāvīra marked by Śrīvatsahis navel by a deep right-handed circle, and his red-lotus-like palms of hands resembling soft corals he thought, 'These auspicious marks are present not on his two feet only, but his entire body has been marked by signs suitable for its individual parts. How is the abundance of all praiseworthy marks possible? Or, how is it that the words of the sastras indicative of auspicious marks foretelling the sovereignty of the entire wealth of Bharataksétra prove false? How is his body so fine though he takes dry food obtained with difficulty! Ah! all this appears evidently contrary to the statements of the Sastras. Ah! Leaving aside the totality of art- I studied with great perseverance the science explaining marks on the body for a long time, thinking that this Sastra is free from faults of mutual statements. But on seeing this nude ascetic all this time the entire Science of Marks has certainly proved perfectly contrary. Ah! Ah! fie on me that my persevering study of the science of marks on body has proved futile like that of a young deer going in search of mirage, Ah! I tried to strike the sky with my fist, and I churned water with the object of getting butter from it that I studied a Sastra full of misleading ideas Berides, it seems to me that some one fond of jesting has composed this science with the object of cheating, because a poem written even by a rogue becomes a gospel truth in course of time. Now, enough of this worthless defiling Sāstra". Reflecting in this way. Pūsapa was greatly distressed at heart.

At that time Indra, sitting on his lion-seated throne inquired through the medium of his Avadhi Jhāna "Where is Śramana Bhagavān Mahāvīra desircus of putting an end to worldly existence moving about now "He saw Śramana Bhagavān Mahāvīra standing in contemplation and the fortune teller Pūspa considering his science of signs as faulty. Devindra, beautifying the vault of the sky by the numerous gems of his valuable diadem immediately came down with the object of paying homage to the lotus-like feet of Śramana Bhagavān Mahāvīra and having bowed down before the Lord in accordance with his customary

usage, he asked Puspa with sweet words. "O my good friend! Why do you, thus, consider the Science of Signs as faulty? The venerable authors of canonical works never make false statements. Have you not heard that the Venerable Sage at whose feet the lords of gods and demi-gods, of vidyadharas, human beings, and of kings bow down their heads, whose fame has spread throughout the three worlds, who is the chief propellor of the four kinds of duty, and who having abandoned the wealth of a kingdom as if it were a corrupt woman, is moving about, thus, quite alone is the son of King Siddhartha? Besides, he is the same Venerable Sage, with whose splendour the prosperity of all the excellent personages of the nether regions, heavenly kingdoms and of the entire three worlds combined together, cannot be compared even its ten millionth part He alone is capable of rescuing people from being drowned in the formidable well of worldly existence, and he alone is clever in grinding to fine dust the evil effects of the daily increasing extraordinary Kali-Kala-the fourth and the worst age of the world He is very anxious to open the gates of Siva-mandira (the Mansion of Absolute Happiness) and he alone has established the wealth of samyama (self-control) on his extensive chest. He is capable of extinguishing the fire of persons burning with the heat of jealousy with the water of pity, and he alone is the treasure of a multitude of incomparable virtuous qualities such as Jñana (knowledge) darsana (perception) etc". Having thus created confidence in the mind of Puspa with various salutary words. Indra bowed down before the feet of the Jinésvara, and, then, he went away to his celestial abode,

From Thūnāga Sanniveśa, Śramana Bhagavān Mahāvīra, moving from one viliage to another and worshipped by a multitude of gods and enlightening people by his wonderful personality although he observed silence, went to Rājagriha Nagra-a town adorned with beautiful pleasure-gardens, admirable forests, and lovely ponds. In the neighbourhood of that town, there is a large Sanniveśa (a dwelling place) named Nālandā with thousands of tali palatial buildings. There lived a weaver named Arjuna provided with an abundance of wealth and property.

His numerous servants-artizans-lived in extensive apartments and they were weaving cloth of different kinds Śramana Bhagavān Mahāvīra asked permission from Arjuna with the object of living there during the four months of the rainy season. He commenced his first series of one month's fasting, and lived in a solitary vacant apartment.

A man named Gośāla, son of Mankhali Mankha and Subhadrā, so named as he was born in a cow-pen belonging to a Brāhmina named Bahula, moving about alone and maintaining himself by the sale of paintings drawn on drawing-boards came and took his lodging at the place where Śramana Bhagavān Mahavīra was standing in religious contemplation with his arms extended. We shall give an account of his birth later on but we shall at first briefly narrate how he became Mankhali Mankha

## MANKHALI PUTRA GOS'ALA

In the northern regions there is a sannive sa named Silindha. There lived a watch-man of the village, named Kesava who had a son named Mankha by his obedient and loving wife Siva.

The boy eventually attained youth. One day he went to a lake, accompanied by his father. Having finished his bath, he sat on a bank of the lake. At that time he saw a couple of ruddy goose, delighted at heart by a bond of excessive mutual affection and sporting in various ways, and when both of them were showing mutual love by participating in a little bit of a hollow stalk of a fresh lotus cut by the concavity of their bill, when they were doing mutual close embrace under the apprehension of Sun-set, when they were under a suspicion of separation, at a time when they were gazing at their handsome form reflected in water, and when both of them were absorbed in the expression of fraudless love, a hunter, walking with slow steps and without, in the least, acquainting them of his approach, drew a bow towards his ear and threw an arrow towards them, like the God of Death. By the dispensation of Fate, the arrow

hit the male ruddy goose. Becoming wounded at the vital parts and although the male goose was not dead, the female goose, on seeing his beloved goose in a dying state, died with a momentary piteous cry, and the male goose also died after the lapse of a muhūrta only.

On seeing this accident, Mankha, with his eyes closed in a swoon, fell down on the ground. Késava saw him in this condition astonishingly saying. "Ah! How has this unexpectedly happened?" When after a moment, Manka regained his senses through the application of cold measures. Késava asked him "O son! Was this due to a derangement of wind or was it caused by an excess of bile? or is it due to ordinary debility or any other cause that you unexpectedly became weak and remained in a swoon for such a long time ? O son! let me know the whole truth". On hearing these words of his father, Mankha with a deep sigh, informed him, "O father! on seeing this couple of ruddy goose, I had a knowledge of remembrance of my previous life, that I was one of a pair of ruddy goose in Māna Sarovara during my former life. Becoming wounded by an arrow from a man of a wild mountain tribe. I died soon after the death of my beloved female companion, with a laceration of heart caused by immediate separation. After my death there, I was born as your son. I am now unable to exsure the agony of separation from my long-lived affectionate fe a barred by goose." Késava replied "O child! What is the use of remembering the miseries of past events? It is the innate disposition of Death that it does not tolerate the sight of anyone remaining happy. for a long time, by association with ones beloved. Besides, even gods burning with the heat of separation from their beloveds pass their lives with great difficulty like one intoxicated with pride or like one raging with stupefaction. Therefore, O child! How insignificant is that distress to anyone like yourself whose body is decked with leather, and whose body is the receptacle of miseries of all kinds. Therefore, abstain from the remembrance of previous life and act with the present. The body suffers by thinking much about past and future events. This Samsāra is considered as extremely worthless because it is full of miseries relating to birth, old age, death, disease, sorrow, and numerous other agonies. Admonishing his son with various well-founded reasonable words, Késava brought him, wounded as he exceedingly was, by the pangs of separation, to his house with great difficulty. At home, Mankha left off food and drink and, having established his sight on the ground with a vacant mind, he stopped all ideas about other business-matters like a great Yogin (sage) and he began to live there thinking his own life as a piece of straw. On seeing him in such a pitiable state, Mankha's kinsmen greatly grieved and, under a doubt that it may perhaps be due to illusion, they called in persons clever in the science of spells. They used several remedies but there was no change for the better.

At that time, an old man coming from some distant country put up at Késava's house. On seeing the pitiable condition of Mankha, the old man asked Késava, "O good man! what is the reason that this man appears wounded (at heart) although he is young and free from disease? Késava, then, uarrated the account of his morbid affection. The old man inquired, " Have you used any remedies for this morbid affection? Késava replied. "We have got him thoroughly examinid persons clever in the science of spells". The old man said. "All this effort is useless. How can they find out a remedy for one who is seized by the bonds of love? Because, although they are skilful in pacifying the agony of violent snake-poison, although they are dexterous in arresting a licn, a wild elephant, and a female demon, although they are familiar with the methods of removing the mischief caused by evil spirits, and although they are clever in their knowledge of these sciences, they are not able to restore hearts engrossed by love to their natural state". Késava inquired, "What should be done now?" The old man replied "If you ask my opinion, let me tell you that since your son has not as yet entered the tenth stage of love-sickness, you have an admirable picture of his previous account painted on a drawing-board that the male ruddy goose was vitally wounded

by an arrow from a bhila bunter, and although he was still alive, his affectionate female goose died through pangs of immiment separation Having got such a picture painted on a drawing -board, give that board in his hand, and let him move about in villages and towns with it. By doing this, under a timely dispensation of fate, his wife of previous life who may have been born as a human female, may perhaps get a remembrance of her former life on seeing the accident of the couple of ruddy goose painted on the drawing-board, and she may meet him. Such accounts are heard in ancient legendary works. Besides. by doing so, he may remain alive for several days, suspended as he is on the bolt of hope," On hearing this advice, Kéśava said. "Ah! your judgment is salutary. Who else, but persons of mature intellect can come to a final decision in such an intricate subject?" Having praised the old man's talent. Késava informed his son. Mankha replied "Father! what harm is there in it? Let a picture on a drawing-board be prepared soon, May this remedy be pacifying to a mind overwhelmed by a succession of evil thoughts!." Késava knowing his son's intention, had a picture of a pair of ruddy goose prepared representing the condition of the couple of ruddy goose as it actually stood. He gave that board to Manka and he also gave him some food for his journey abroad. Taking the picture in his hand, Mankha began to wander about constantly, in towns, castles, villages inhabited by peasants, market-places, village with mud walls, and dwellingplaces and he showed the painting in every house, in every triangular place, in high ways, near water-tanks, in assemblees and in temples, raising it high. On seeing the couple of ruddy goose in that state, people used to ask him out of curiosity and he used to give them a true account of the accident. unable to give the entire account in detail uninterruptedly, began to give his account composed briefly in drupada verse with the following meaning. This couple of ruddy goose, delighted at mutual fully-developed love in Mana Sarovara, violently distressed even from a momentary separation, and having met with death from bewilderment caused by a sharp arrow thrown by a hunter, is now desirous of union." On hearing the meaning of this verse, some persons used to laugh, some hated them and some pitied them. However, unabashed and very eager in accomplishing his own object, he went on wandering till he reached Campa Nagari. The food brought with him for use during journey became exhausted and unable to find out any other means of maintenance he began to move about begging food by singing songs, making the picture on the drawing-board as a means. Thus in a way, he was distressed with great hunger and in another way he was very anxious to meet his beloved, and hence he was able to accomplish both his objects with only one business.

Now in that same town there lived a house-holder named Mankkhall. He had a wife named Subhadra. He was ignorant in business of a merchant, unskilful in royal service, unable to do cultivation of land, indolent in hard work, and he was un-ingenious in any other diligent work. But he was mostly engaged only in eating. He was constantly thinking about "How he will now be able to pass his days happily?" At that time, he saw Mankha maintaining himself comfortably by begging corn grains on showing picture-paintings on a drawing-board. On seeing him, Mankhali thought "Ah! his means of livelehood cannot be prevented by anyone. It is an investment which cannot be robbed by thieves. It is like a cow of plenty which can be milked without interruption. It is like a production of grain-corn without water and it is like a great treasure obtained without any trouble". With this idea in his mind, he went to Mankha. He assented to do service to Mankha and he learned songs from him. At that time, Mankha, with a heart worn out by the thunder-bolt of separation from his wife of former life, dled So thinking himself as a philosopher. Mankhali had a large picture painted on another drawing-board in great details, and coming home, he told his wife, thus: - 'Ah! dear, s rike an adamantine blow to hunger from now. Be ready for a journey abroad. She replied "I am ready. Let us go wherever you like". Then, with the painted drawing-board, he went out of the town accompanied by his wife, and he began to wander about in various countries.

People of those countries also, on beholding him with the signs previously seen by them, began to say. There comes Mankha! In this way, by the false notion spread by Mankha, this mankhali came to be known as Mankha.

One day wandering from one place to another Mankhali went to Saravana Sannivesa and took his lodging in the cow-pen of a Brāhmana named Go-bahula. While living there, Subhadrā give birth to a male child. At an appropriate time the child was named Gosāla confirmably to fundamental qualities possessed by him Growing up, in course of time, Gosāla attained youth. by nature he was ill-behaved, and he did numerous misdeeds He was disobedient and he bore enmity towards one who gave him good advice. Besides he had a momentary straight-sorwardness when he was respected or given gifts, but soon afterwards he immediately showed deceitfulness like the tail of a dog. There was none who did not have suspicion towards him, on knowing him as one talking with deceitful words wounding mortally like a demon, without any osuitable ccasion.

One day his mother reproachingly told him :- O wicked man! I nourished you in my womb for nine months and guarded you in various ways, but you never act in accordance with my advice although I have been instructing you in numerous ways. Gosala immediately replied :- 'Mother! you enter my belly and I will keep you there for double that period of time.' Besides, that vile man did not take his meals with taste on a day that he did not pick up a quarrel with his father. The creator must have created him from all evil objects, b-cause there was none else in the entire world who can equal him. He had mad people so averse that he became the only chief illustration among ill behaved individuals. In this way, even during the early stages of his life, he proved terrible almost by sight amongst people by behaving like a poison tree or like a snake emitting venomous poison from his eyes. One day after a fierce quarrel father, and wandering alone with painting on a drawing - board, he accidentally came to the cow-pen in which Śramana Bhagāvān Mahāvīra was standing in religious meditation. This, then, is the account of origin of Gosala.

Now, having finished the first series of a month's fasting there, Śramana Bhagavān Mahāvīra went to the house of a respectable gentleman named Vijaya after a request of food for breakfast on the next day. On seeing the Lord at his house, Vijaya Seth thrilled with joy, did hospitality with savoury foodmaterials and condiments. At that time, musical instruments mixed with the sound of divine kettle-drum played in the skies. and panca-divyas (five divine objects; such as showering of red gold resembling a flood of vermilion etc, became manifast and people in triangular public places, in quadrangular areas, and in court-yards uttered shouts of applause Gosala heard this account of panca divya and he thought 'This Venerable Sage posse sses supernatural powers. Let me, therefore, abandon this cult of earning livelihood by the exposition of a picture on a drawing -board and let me remain here as a disciple of this worshipful master. The service done to one who is a mine of virtuous qua lities is not fruitless". When Gosāla was engaged in these reflections. Śramana Bhagavān Mahāvīra, having completed his breakfast, returned to the weaver's apartment, and stood in Kayotsarga (contemplation with perfect renunciation of body). Gośāla then, bowing down low at the feet of Śramaņa Bhagvān Mahāvīra in a way that all the eight limbs of his body touched the ground, began to request him, "O Worshipful Sire! I could not comprehend your excellent supernatural powers earlier. Or, even clever persons cannot know the value of praiseworthy gems. Abandonment of my association with my father has resulted in the accomplishment of my much-desired happiness, or, even an unlawful conduct becomes justifiable when Fate is auspicious. What is the use of unnecessary talk? I shall become your disciple. O Venerable Teacher! I have come for protection, therefore please accept me". On hearing this, Śramana Bhagavān Mahāvīra remained silent without giving his assent or refusal, and Gosala. thinking himself as the accepted disciple of Śramana Bhagavān Mahāvīra in accordance with his own notion, maintained himself on alms and he did not leave his proximity.

## SECOND RAINY SEASON.

At this time, Śramana Bhagavān Mahāvīra went to the house of a householder named Ananda for break-fast on the completion of his second series of one month's fasting rainy season. There also, he was received with sweet articles of food. At the end of the third series of one month's fasting, Śramana Bhagavan Mahavira, had excellent food at the house of Sunanda Then, at the time of break-fast of the fourth series of one month's fasting. Gosala out of assumption of affection caused by service of many days asked Śramana Bhagavān Mahāvîra, on the purnima day of the month of Kartika. "O lord! To-day being a day of great annual festivity, what kind of food shall I obtain? Siddhartha Vyantara entering the body of Śramana Bhagavān Mahāvīra replied. "O good man! To day you will get sour Kodrava rice-grains, and a counter-feit rupee as a gift; on hearing this, Gośāla very perseveringly began to wander about in numerous houses-high and low-early from Sun-rise and wher ever he went, he invariably got sour kodrava rice. When, however, during the last prahara of the day. Gosala was greatly distressed with hunger and thirst, and when he was unable to get anything else, an artizan took him to his house and fed him with sour kodrava rice. He also gave Gosala one rupee as a gift after meals. On showing the rupee in the market it turned out to be a false coin Gosala, then, accepted the doctrine "Whatever is going to happen, cannot turn out to be otherwise".

Śramaņa Bhagavān Mahāvīra during the second rainy season of his ascetic life, did four series of fasting of one month's duration, each at Nālandā.

On the Purnimā day of Kārtika, Śramana Bhagavān Mahāvīra left Nālandā and he went to Koliāga Sanniveša. A Brāhmana named Bahula was feeding Brāhmanas with great devotion on that day. Śramana Bhagavān Mahāvīra went to his house for food on the breakfast of his fourth series of fasting of one month's duration each. On seeing the Bhagavān there,

the Brāhmaņa served him with milk mixed with clarified butter and sugar. Five divine objects presented themselves there.

Now, taking the counterfeit coin in his hand and walking very slowly out of shame, Gosala came to the weaver's apartment late at Sun-set. Becoming bewildered on not seeing the Jinésvara there, he repeatedly and very carefully made in quiries about the Lord's where-abouts. But when he could not receive any satisfactory information from anyone, he began to move about here and there in all directions outside the Nalanda Sannivesa as well as inside it. However, when he did not get any information about the Jinésvara's departure, he thought; "Ah I Fate is adverse with me that I am again left alone" Repenting for some time. Gosala left off his drawing-boar i and with his mustache shaved he went out of the weaver's apartments, and with his with a quick walk he reached Kollaga sannivesa There, outside the village, people were talking with each other thus-Ah! the Brāhmana is lucky and fortunate and he alone has received the good fruit of his birth and life, that there occurred a showering of gold in his house by his giving of food-materials to such a great sage and the gods also by their shouting of "Aho dana" spread his pure fame in this world". On hearing this talk from people. Gosāla joyfully thought "The great sage about whose supernatural powers these people are talking is Śramana Bhagavan Mahavira alone-my religious preceptor-whose plentiful abundance, hospitable reception or valour cannot be equalled by any ascetic or Brahmana". With this determination in his mind. when Gosala was looking out carefully outside as well as inside the village, he saw Śramana Bhagavan Mahavira standing in Kāyotsarga. Then, with his face blooming with joy, and with a conviction as if he had acquired cinta-mani (the magical thought-gem fulfilling its possessor's every wish), Gośāla going thrice around Sramana Bhagavan Mahavira, sell down at his seet and with an anjali in front of his forehead, he said :- "O Lord! You are a mine of excellent gem-like virtuous qualities and you are worthy of respectful worship in the three worlds. Besides

you do not care for the support of people. I therefore, earnestly request you, that I was formerly unfit for diksa on account of my possession of a number of clothes etc, but, now, I am placed in a more suitable position as I have left them all. Therefore, O Enlightner of the Three Worlds? You do me the favour of accepting me as your disciple You alone will be my religious preceptor throughout .my life. O Lord | I have prevented, with great difficulty my heart being burst by a short-lived separation only with a desire of meeting you again. I know that affection towards an individual devoid of worldly pleasures does not last long. However I cannot in any way prevent my affectionate heart. Leaving aside everything, if you will only took upon me with your lovely newly-blossomed lotus-like sight. I will understand that you have accepted me". When Sramana Bhagavan Mahāvīra was so politely and affectionately requested, he accepted the request of Gosala although he himself was perfectly free from an idea of love Śramana Bhagavān Mahāvīra knew that Gosala was a wicked man and that he wouldgno great mischlef in future, however great souls never show indifference towards persons who become affectionate.

# Third Year of Ascetic Life (B. C. 566-65.)

Śramaņa Bhagavān Mahāvīra lest Kollāga Sannivesa and went in the direction of Suvarņa Khala accompanied by Gośāla. On seeing some cowherds preparing rice-pudding with milk and entire grains of new rice in a large dish Gośāla said, 'O Lord I I am very hungry. Let us wait for the rice-pudding ". Siddhārtha on getting an opportunity after a long time, said 'O good man! Do not despair. The dish of rice-pudding will break down before the rice-pudding is ready ". With a desire to falsify the words of Śramaņa Bhagavān Mahāvīra, on account of his own innate wicked nature, Gośāla went to the cowherds and told them. "Ah! this worshipful sage, on account of his superphysical powers of knowing past and future events, says that the milk-dish will break down accidentally and that you should, therefore, take utmost care for it. Becoming greatly afraid on

hearing this, the cowherds applied strong bamboo leaves tightly to the cooking-dish and then they began to prepare the rice-pudding At that time, on account of a preponderance of rice-grains, the cooking-dish broke down in a moment. The cowherds ate as much as they could collect, and at last they licked the milk from the broken pieces of the cooking-dish. Gosāla stood bewildered like a cat in a sweet-meat shop, and he began to be more and more convinced about niyati-vāda-a doctrine of Fate-whatever is destined to happen at any partinular moment, must necessarily happen. It cannot be otherwise.

Śramaņa Bhagavān Mahāvīra went to Brāhmaņa-grāma. The village was divided into two part. One portion of the village was ruled by Nanda and the other was ruled by his brother Upa-nanda. Śramaņa Bhagavān Mahāvîra went for breakfast at the end of a two-day's fasting to a house in Nanda division. There he was served with fragrant excellent rice mixed with curds.

Gosala went into the other portion of the village and on seeing a lofty palatial building, he entered the house of Upananda. Upananda ordered a maid-servant to give him alms. The maidservant brought some dressed rice as alms for him. Undesirous of such alms Gosala insultingly told Upananda. "Ah! you collect all the taxes of the village and you do not give anything to the king You enjoy all the pleasures of this life and you do sinful acts uninterruptedly Besides, why are you not ashamed of giving dressed rice to an ascetic like myself who has accidentally come to your house?" On hearing this, Upananda angrily ordered his maid servant. " O good woman! you throw all this rice on the head of this mendicant". The maid servant did exactly what she was ordered to do. Becoming greatly enraged. Gośāla with highly distorted fearful eye-brows but unable to do any other mischief there, stood at the door of the house and said, "If there he any superphysical powers in the austerities of my religious preceptor, let the house of this wicked person be consumed to ashes, Vana-vyantara gods created fire and his house was burnt away.

## Third Rainy Season,

Stamaņa Bhagavān Mahāvīra then went to Campā Nagarī and he lived there during the third catur-māsa-the four months of the rainy season of the third year of his ascetic life. During this time, Śramaņa Bhagavān Mahāvīra had two series of fasting of two months each, and he practised religious meditation in various bodily postures. He break-fasted at the end of the first series of two month's fasting in Campā Nagarī and at the end of the second series of two month's fasting, he break-fasted outside the town Śramaṇa Bhagavān Mahāvīra went in the direction of Kālāya Sanniveśa accompanied by Gośāla.

## Fourth Year of Ascetic Life. (B. C. 565-64)

At Kā'āya Sanniveśa Śramaņa Bhagavān Mahāvīra remained in religious meditation at night in a solitary unoccupied house free from vermin and other small insects. Gośāla, also, intolerant of confinement remained concealed behind the door of the house.

At that time, Simha a son of the chief of that village, entered the desolate house with the object of having sexual intercourse with his maid-servant Vidyunmati. He loudly shouted. "Ah! If there is any mendicant or a Brahmana or a traveller in this house, then say out so, and we may go elsewhere ". On hearing this, Śramana Bhagavan Mahavīra remained silent as he was already standing in religious meditation. But Gosala cunningly gave no reply. Receiving no reply. Simha had sexual intercourse with Vidyunmati fearlessly for some time, and when both of them were going out of the desolate house. Gosala touched the body of Vidyunmati Vidyunmati at once shouted. "O good man! Some one has touched my body". On hearing this, Simha re-entered the house and seizing Gosala by the hand. he said, "You maliciously looked upon us when we were doing a wicked act, and you do not say that you were sitting here even though you were duly asked." "With these words, Simha beat Gośāla severely with his stick, and he went away. Addressing Śramana Bhagavān Mahāvīra, the wicked-Gośāla said, "O Bhagavān! I was severely beaten in your presence but you did not at all prevent that cruel man from his wicked act. Is it proper for a great man like yourself to show inflifference when I was beaten so ruthlessly Siddhārtha using Śramana Bhagavān Mahāvīra as his medium, said, "O ill-behaved man! In case, you are really virtuous, O sinful man! why did you touch that female without any cause when she was going out? Why did you not sit in the interior of the house as we remained silent there Do you expect us to be beaten by siding with you cause! By espousing the cause of a wicked man, a guiltless man becomes culpable".

Śramaṇa Bhagavān Mahāvīra then went to Patrālaka village and he remained in religious meditation in a solutary desolate house. There also, a son named Khandanka, of the chief of the village, came there at night for sexual intercouse with his maid-servant Dantalikā He shouted loudly to ascertain if there was anyone else in the house. But Gośāla had remained concealed in an apartment of the desolate house Thinking the house to be quite empty, Khandaka had sexual intercourse with the maid-servant according to his own desire and when both of them were ready to go out of the house, Gośāla, on hearing theire mutual talk and affectionate discussions laughed clamourously like a devil, and Khandaka on hearing the ridiculous laughter, angrily beat him with fists and stick

Gosāla then went to Śramana Bhagavān Mahāvīra, and reproachingly told him, "Is this the duty of a leader that in your very presence I got such severe beating? I have assiduously taken your shelter invariably for my protection. If even that protection is not possible, then, devotional service is unprofitable. Even now, masters very respectfully protect their blameworthy devotees then, what to talk about prudent disciples? Siddhārtha said; "Ah! this punishment is quite insignificant! I cannot at present say how much you shall suffer on account of your blame-worthy speech."

Śramaņa Bhagavān Mahāvīra then went to Kumāra Sanniveśa and he stood in Kāyotsarga with his arms hanging low, in Campaka-ramanīya pleasure-garden there. In a house belonging to a potter named Kuvanaya with immeuse wealth and property but much addicted to wine-drinking, there lived an acārya named Municandra whose disciples were clever in a knowledge of their own scriptures, as well as, of scriptures of other religious faiths, were capable of rescuing persons falling in the abyss of Samāra, were the treasure of thirty-six virtuons qualities, whose disciples were always eager in explaining the excellent duties of a Yati exactly in the manner stated in the Śāstras, and whose numerous disciples coming from different countries were drinking the nectar of scriptural knowledge at the blessed feet of their ācārya.

Becoming feeble with extreme old age, Municandra Ācārya thought:—

I diffused the knowledge of the scriptures taught by the Sarvajnas every where and I enlightened numerous individuals blinded by false belief. I made my pupils conversant with the sūtaras and their meanings according to my own abilities and I took care of the young and old Sadhus and of the entire congregation for a very long time. Now I should exert my body more for better purposes according to my own physical powers because an effort is always necessary." With this idea in his mind, Municandra Acarya appointed an equally qualified disciple named Vardhana on his post and while entrusting him with the management of the congregation, he said "O child! you should always take utmost care of .he congregation in the way I have carefully done, and you give instruction in the scriptures to all your disciples without minding for fatigue on your part. doing this, you will be free from an honorous debt and from evil Karmas. O good man! there is nothing else more auspicious in the three worlds. You do not lose this opportunity in vain, by easy-going methods. Besides O Sadhūs! All of you should act according to his directions. However, even if he were to reproach you on any occasion you should not under any circumstance forsake his lotus-like feet. Also, if I have failed to establish you rightly in virtuous qualities or if I gave you inappropriate instructions, you forgive me for all this." Having done some appropriate religious ceremonies suitable for the occasion, the sedate Municandra Acārya commenced the difficult Jinakalpa (the arduous practices of a Jinakalpi muni) and he practised various religious austerities.

At mid-day, Gośāla told Śramana Bhagavān Mahāvīra "Bhagavan! It is right time for go-cari Let us go into the village for bhiksā Siddhārtha said "We do not intend going out for bhiksa.' Gosāla went into the village for his meals. When he was wandering here and there he saw some disciples of Tirthankara Bhagavan Śri Parśva Natha and on seeing them clothed in various garments and with numerous utensils. Gosala inquired "Who are you?" They replied "We are Jaina Sādhūs-disciples of Tīrthankara Bhagavān Srī Pārśva Nātha on whose head Dharanéndra had arranged an excellent umbrella by his hood on seeing the overwhelming calamity of being drowned by torrential raits created by that rogue Kamatha," On hearing this, Gosala shook his head and said, "Ah! You are really ascetics capable of doing hard things as you claim to be ascetics although you possess so much parigraha (belongings) Ah! your apparent falsehood! Ah! your disinterested boasting! you are not at all ascetics My dharmācārya (religious preceptor) is devoid of any clothes and other belongings. He is always readv in performing very difficult austerities. He alone can be called a great man and an ascetic of the right type,"

Perfectly ignorant of Śramana Bhagavān Mahāvīra, they told the insolently boasting Gośāla "O Good Man! If scems, your dharmācārya (religious preceptor) must be of the same type as you are. By different mischievous tricks of a boy, the uprightness or otherwise of one's mother can be known and the purity of a mine of gems can be estimated by the brilliant nature of its gems. Such things do not require any detailed description."

Vexed at these words Gośāla said "If there be any superphysical powers in austerities or splendour of my dharmācārya (religious preceptor) let the upāśraya (dwelling-place) of these mendicants dishonouring my guru, be burnt to ashes." The ascetics replied "We cannot be burnt at the words of a man like you." Becoming embarrassed, Gośāla went to Śramaņa Bhagavān Mahāvīra, and said, "Bhagavān! To-day I saw ascetics engaging themselves in various undertakings and holding property of different kinds. But why their upāśraya did not burn at my word? Siddhārtha replied: They are respected Sādhūs-disciples of Tīrthankara Bhagavān Śrī Pārśva Nātha and so, their upāśraya cannot burn at your word'

Night set in and darkness as black as lamp-black and eye-brows spread all around Municandra surl stood alone in Kāyotsarga during that night in the court-yard of the village. When the potter Kuvanaya, having become intoxicated drinking much wine was going with a tottering gait to his house, he saw the ācārya standing in Kāyotsarga. illusion that he may be a thief. Kuvanaya pressed the throat of Municandracarya within the cavity of both his hands with so much force that the acarya did not move at all and his breathing was stopped. Remaining in auspicious meditation he at once acquired Avadhi Jñana on account of his scarcity of evil Karmas and having died, he was born as a god in déva-loka. Neighbouring gods celebrated the event by a showering of flowers. On seeing the gods with brilliant bodies resembling a heap of lighting, coming and going near the dwelling of the Sādhūs, Gośala told Śramana Bhagavan Mahavira: - 'O Bhagavan! the upāśraya of those adversarles of yours is burning". Siddhārtha said. 'O good man! do not entertain such doubts. The gods are celebrating the event of the death of the acarya" Gośala went to the place out of curiosity. The gods having done the worship. went away to their respective abodes. On seeing the showering of scented water and flowers, Gosala joyfully went into the upasraya and having awakened the sadhus who were fatigued with study, meditation, and with care - taking, and who were

sleeping comfortably, he said, "O wicked disciples! You move about with your heads shaved, you eat your food as you like, and you sleep the whole night. You do not even know that your worthy preceptor, has died. Ah! how much devotion towards your gurn!" When Gosala shouted in this way, the sadhus got up and having suspicion at these words of Gosala, they at once went to their acarya, and on seeing that their guru was dead, they faint-heartedly and sorrowfully lamented, "Ah! you fostered us like your own children, taught us and established us in various virtuous qualities However, we are ungrateful. What is the use of our hard austerities or of our intelligent knowledge? What is the use of our worthleess service rendered by our sojourn in our teacher's neighbour-hood? That we could not know by our negligence when our own guru resembling Rohanācala (name of a mountain-peak, Adam's Peak in Ceylon) of excellent virtuous qualities and evidently-a heap of mentorious deedsdied Having often rebuked the sadhus who were thus, repeatedly censuring their own negligent behaviour. Gosala went to Śramana Bhagayan Mahavira.

Śramana Bhagavān Māhāvīra then went to Corāk Sanniveśa. On that day there was a danger of an attack by hostile troops. On account of that fear, when the watch-men of the village were looking upon foreigners met with in triangular places, court yards, empty schools, assembles, templies, forests, pleasure-gardens, and such other places, with suspicion of enemy-spies they saw Śramana Bhagavān Mahāvīra standing in Kāyotsarga in a innocent place in a thicket of reeds in a pleasure-garden accompained by Gośāla.

Under the suspicion that one agitated with fear is always looking for danger, they thought "Ah! their staying in such a solitary place is not advisable. If they are faultless why did they not publicly remain in the village? They evidently seem to be enemy spies come here with the object of getting some useful information for the enemy." With this idea in their mind, they asked Śramana Bhagavān Mahāvīra and Gośāla, "Ah! who

are you? With what object have you remained in this place.?" Śramana Bhagavān Mahāvīra had a vow of silence, and Gośāla imitating him, remained silent. But when there was no reply although they were repeatedly questioned, they, thinking both of them to be enemy-spies, brought them to the slope of a well, and having bound them with a leather-strap they hanged Gosala into the well and began to drown him, and then they did the same with Śramana Bhagavān Mahāvīra. While they were drowning and taking both of them out of water, two sisters of astrologer Utpala, named Soma and Jayanti, who had taken dīksā in the Order of Monks of Tīrthankara Bhagavān Śrī Pārśva Nātha, and who, having found the strict discipline of a Jaina sādhu to be too severe for them, had assumed the apparel of a wandering mendicant, on hearing of the incident, came to the spot under the suspiction that perhaps the ascette may be the last Tirthankara and when they saw Śramana Bhagavan Mahavira hanged into the well by the leather-strap they, said, "O wicked creatures! You really deserve complete annihilation! that you have been causing trouble to the son of Siddhartha, and one who is worshipped even by gods." On hearing these words, the watchmen of the village becoming terrified, set free Sramana Bhagavan Mahavira and very respectfully asked his pardon. The two si ters of astrologer Utpala, having reverentially bowed down low near the feet of the Śramana Bhagayan Mahavira, went away to there respective dwellings.

## FOURTH RAINY SEASON

Śramaņa Bhagavān Mahāvīra lived there for a few days more, and then he went to Priṣṭa Campā Nagari the ornament of all neighbownig towns-along with Gośālı where he stayed for four months of the Fourth Cāturmāsa (the fourth rainy season). Remaining there in constant meditation with Virāsana and Lain gadāsana (meditative postures) he did a continuous fasting of four months. At the end of four months' fasting Śramaņa Bhagavān Mahāvīra had his break-sast outside the village, and he went to Kritāngala Sanniveša.

#### Fifth Year of Ascetic Life (B. O. 564-63).

At Kritāngala Sanniveśa, there lived some heretics named Daridra sthavīra with their wives, property, sons, grand-sons, and other family-members. In the midst of their houses, there was an excellent temple, lovely with their ancestral god and beautiful with a tall pinnacle and an extensive upāśrava. In a solitary part of that temple. Śramana Bhagavān Mahāvīra remained in Kāyotsarga for the night. On that day, the night was very cold Besides, on that day with violent cool winds and mild frost these heretics had a festival in which all of them assembled in the temple with their children, wives, and their dependents, and they began to sing and dance together On seeing all of them merry-making in that way, Gosala without caring for future danger. jokingly said "Where there is attachment towards females and great antipathy to meditation and study, and there are śāstras propagating the methods of sensual enjoyments, where there is not the slightest mention of compassion to living beings, and where there is much wine-drinking and where all the members of the family thus merrily sing and dance together immodestly. Ah! Can there be any salutary meaning in such a heresy?" On hearling these harsh words of Gośāla, some persons angrily said, 'Ah! Drive out this wicked man! there is no sense in keeping him here". Some of them caught Gosala by his neck and drove him out of the temple. Becoming troubled by severe gusts of cold-winds mixed with particles of snow, with his body trembling and humming like a lute with his teeth, and with horripilation over his entire body. Gesala remained outside the temple with his chest tightly covered by his arms

On seeing Gośāla in this condition, some other persons out of mere compassion took him into the temple. With the disappearance of cold after a moment, Gośāla unable to check his evil nature, again began to talk as before. He was again turned out, and brought into the temple. This, they did thrice. On the fourth occasion Gośāla went into the temple, and declared: — 'Let us leave aside the false notions of your doctrine

as they cannot be discussed now But what can I do that I cannot even talk of the existing thing Let this Venerable Saint absorbed in deep meditation be worshipped three times during the day. There is not the slightest taint of evil conduct in him There may be other more plain-speaking persons, but they can never be free from the slightest anger". Some experienced persons began to say "This man may be a servant of the Venerable Saint or he may be a bearer of his umbrella or seat What is the use of beating him? All of your main quiet and do your respective work. If you cannot tolerate his words, all of you beat the musical instruments with force, so that his words may not be heard." They did accordingly.

Early in the morning, with the rise of the Sun, Śramana Bhagavān Mahāvîra on seeing the enture living world within his range of vision, finished his Kāyotsarga, and he went to Śrāvastī Nagari There he remained in religious contemplation outside the town At mid-day, Gośāla asked Śramana Bhagavān Mahāvīra "Bhagavān I Will you go out for alms? Siddārtha replied" To-day we have a fast. Gośāla again asked 'What kind of food will I get to-day? Siddhārtha again replied "To-day you will eat human flesh". Gośāla replied 'When there is no possibility of food mixed with any other flesh, how can I eat human flesh?" With this idea in his mind, G śāla wandered from place to place for alms

The wife named Śrī Bhadrā, of a wealthy man named Priyadatta of that town used to give birth to dead babies. In order that her progeny may remain alive she very often consulted a number of astrologers and persons clever in the application of mantras (spells magic) but to no fruitful result. With her delivery-time approaching, she asked a renowned astrologer named Śivadatta "How can my progeny remain alive" He replied "If you prepare rice-pudding mixed with ghee and honey with the newly dead child pinced very fine and serve it very respectfully to a wandering mendicant for his dinner, your progeny will be long-lived." But after the mendicant has left

your house, you should change the door of your house, lest on knowing the nature of the meal taken he may burn your house." Srī Bhadrā gave birth to a dead body. She prepared the rice-pudding exactly in the way advised by the astrologer and she sat at the door of her house waiting for a mendicant. At that time, Gośāla wandering from house to house, came there. She very respectfully requested Gośāla for dinner and he entered her house. On a seat offered to him he sat down and in a vessel placed before him Śrī Bhadrā zerved him the prepared rice-pudding. Having decided with his own poor intellect that there can be no possibility of any flesh in the rice-pudding, Gosāla took the meal to his entire satisfaction.

Having taken his meal, Gosala went to Śramana Bhagavan Mahāvīra and smilingly told him:-"O Bhagavān! you fore-told events for a long time but today your fore-felling has turned out to be false. Siddhartha said 'O good man! do not be hasty. Our words never turn out to be false. If you are not confident. vomit out whatever you have eaten and you will be evidently convinced. Gosala vomitted by irritating with fingers pushed into his throat and he saw particles of flesh, hair etc in the changed rice-pudding. On seeing this, Gośāla became very angry and he went in search of her house. But she had changed the door of her house, and so, when he repeatedly went there in search of her house and when he could not find it out he said "If there be any evident influence in the austerities or supernatural powers of my religious preceptor, let this locality be burnt to ashes:' The neighbouring vana-vyantara gods under the conviction that the words of a Jinésvara cannot be false, burnt the locality.

Śramana Bhagavān Mahāvīra lived there for a few days more, and then he went to a village named Halid duga Outside that village Śramana Bhagavān Mahāvīra stood in Kāyotsarga under a big tree named Haridra-beautiful in spreading branches and numerous stalks, capable of warding off the light of the Sun by innumerable leaves and with a big trunk. At that time, a

caravan desirous of going to Śrāvastī halted there for the night. The members of the caravan party suffering from cold, lighted a fire, warmed themselves for a long time, and in the morning all of them went away. The fire was not extinguished before they went, and so, taking a more serious form the fire reached the locality where Śramaṇa Bhagavān Mahāvīra was standing in religious contemplation. Gośāla at once cried out 'O Bhagavān Run away. This fire is coming very near." But, not in the least disturbed mentally, Śramaṇa Bhagavān Mahāvīra stood where he was. The feet of Śramaṇa Bhagavān Mahāvīra were burnt by the quickly spreading fire, and he endured the burning fire as if it were a sandle paste or rain water or cold water. On seeing this unsultable state, Gośāla terrified with danger, ran away very far off for safety

When the fire abated, Śramaņa Bhagavān Mahāvīra went to a village named Mangala and remained in contemplation in a temple of Vāsudéva. Gosāja also sat concealed in a corner of the temple. But becoming greatly dissatisfied owing to want of sport, quarrel or amusement Gosala began to look in all directions like a monkey missing a leap. At that time, some village-children came there for play On seeing them, thinking as if he had acquired a treasure of gems or a new lease of life. Gosala instantly ran speedily towards them with the object of terrifying them with the cavity of his mouth wide open, his tremulous tongue protruding, and with his loathsome eyes moving in various directions. On seeing such a hideous form suddenly coming towards them ail the village-children, becoming greatly terrified, ran away instantly towards the village By stumbling while running fast, some of the children had their thighs broken some of them had their heads broken, some had their feet sprained some of the children lost their ornament, and the rest lost their clothes. On looking at the bewilderment of the children, their parents found out Gosala as the source of mischief. and, threatening him by saying "O cruel devil! why do you terrify our chilren;" they beat him severely. Some wise persons of the village on seeing him so beaten, prohibited them saying

"He is a disciple of the Venerable Saint, so set him free.' It was with great difficulty he was lest undisturbed. Gosala then went to Śramana Bhagavān Mahāvīra, and told him "Is it proper for you to be indifferent when I am so severely beaten? Why did you not stop it although I suffered happiness and misery alike for so many days? Ah! stone-like harsh heart!" Siddhartha said "Why do you become angry with us without any cause? You control your own blameworthy soul". Having finished the Kayot sarga. Śramana Bhagavān Mahāvīra went to a village named Avarta and remained in religious contemplation in a temple of There also, the quarrelsome Gosala forgetting his previous pitjable state began to terrify children by contotions of his face. The children went away crying to their parents and complained about the behaviour of Gosala. There, also, he was beaten severely. Wise men of the village trying to stop them from beating him said, 'Ah! why do you uselessly beat him? The fault lies with his Guru because he does not prevent him from doing so. There-upon, some of the village people came to Śramana Bhagavan Mahavira with strong wooden staffs with the object of beating him. The neighbouring vantara god devoted to the service of the Jinésvara established a plough in the hand of the idol of Baladéva with the object of frightening village-people. On seeing the idol of Baladéva in a condition never seen before. the people of the village became seriously terrified and approaching Śramana Bhagavān Mahāvīra they began to ask his pardon repeatedly.

Śramaņa Bhagavān Mahāvīra, then, went to Corāk Sanniveśa and remained in religions contempletion in a solitary place. Hungry Gośāla asked Bhagavān "Are you going into village for alms today?" Siddhārtha replied "Not now; may be after some time." Gośāla went alone into the village At one place highly delicious food of various kinds was being prepared for a party of friends Gośāla began to look at the place repeatedly with the object of knowing when the food will be ready simply owing to unsteadiness of of his mind On that day there happened much terror from robbers. The village people thought

has been repeatedly coming and looking " Because he at this place he must either be a robber or a spy so there is a possibility of timely re-gaining the goods stolen by him during the first part of the night." With this idea in their mind, the village-people caught hold of him and they beat him severely. But when they could not get any favourable, reply, they left him alone Becoming abashed Gosala thought:- Ah! leaving aside the question of getting delicious food, it is a strange event that I am kept alive ". Ah! I came across wicked persons without any profitable gain. Or, what is the use of such false notions? If there be any superphysical powers in my Bhagavan let this pavilion of these wicked persons be burnt to askes." Vāna vyantara devoted to Śramana Bhagavān Mahāvīra burnt it.

Śramaņa Bhagvān Mahāvīra then went to Kalumbukā Sanniveśa. This place was under the joint-rule of two brothers named Megha and Kālahastī. At that time, Kāla-hastī accompanied by some warriors with various weapons in their hands ran after robbers. Going a short distance off, he saw Śramaņa Bhagavān Mahāvīra and Gośāla coming towards him. On seeing them, Kāla-hastī asked them, "Who are you?" Śramaṇa Bhagavān Mahāvīra was silent Becoming very angry, he beat them and having tied both of them with ropes, he sent them to his brother Mégha.

Mégha had seen Śramaņa Bhagavān Mahāvīra before, when he used to visit King Siddhārtha at Kuṇḍa-grāma Nagara, and so having seen Śramaṇa Bhagavān Mahāvīra in such an undesirable state, he at once got up from his seat, and having set Śramaṇa Bhagavān Mahāvīra free from bondage, he adored him, and begged his pardon

Now, Śramana Bhagavān Mahāvira having seen through Avadhi Jñāna, "I have, as yet, many Karmas to be shed and it is impossible to shed them without some help. Here, the example of a cultivator is appropriate. Just as a cultivator desirous of getting rapidly the crop on seeng his field full of corn-grains sinking to the ground on account of heavy weight, but unable to reap

the harvest alone by himself employs hired persons by giving them proper wages for the purpose of reaping the harvest, in the same manner, it is essential for me to go to un-Āryan countries for the purpose of shedding my long-lasting Karmas because, uncivilized residents of those countries, becoming causelessly angry with me, will there-by help me in getting rid of those Karmas."

Thinking thus He all-victorious Lord, went to Lata désa in habited by uncivilized people, accompanied by Gosala In that country some cruel persons, thinking Śramana Bhagavān Mahāvīra to be a spy, began to beat him with their fists, some used abusive language at him, and insulted him in various ways; and some of them used to run powerful dogs towards him with the object of causing him trouble. Although Śramana Bhagavān Mahāvīra was highly respected and adored by gods like Vyantaras, Bhuvana-pati gods and their Indras, Yakṣas, Rākṣas. He patiently endured all the calamities with perfect calminess. Gosāla also, imitating the Lord, endured the miseries with the the idea that, "Śramana Bhagavān Mahāvīra is my guru and I have kept him in the innermost of my heart'

Having there-by, removed a large portion of his previous Karmas, Śramana Bhagavān Mahāvīra returned to Ārya Kṣétra thinking as if his much-desired wishes had been fulfilled.

On his way back, near Purna-kilasa Sannivesa two robbers started for Lāta-desa with the object of plundering the country and thinking it to be an evil omen on seeing Śramana Bhagavān Mahāvīra coming towards them, they ran towards Śramana Bhagavān Mahāvīra with their swords resembling the tongue of the God of Death, with the object of killing him.

At that time, Śakiendra saw through Avadhi Jñāna the robbers standing at a short distance with their swords raised up; with the object of killing Śramana Bhagavān Mahāvīra Bacoming greatly enraged, Śakrendra killed them with his thunder bolt weapon capable of destroying very lofty mountains in the state they actually were at that moment.

## Fifth Rainy Season.

Śramana Bhagavān Mahāvīra, going from village to village, now, went to Bhaddila Nagari. He lived there during the fifth rainy season for his Cālur-māsa He practised various Yoga-āsanas (yoga postures), and did a fasting of four months.

## Sixth Year of Ascetic Life (B. C. 563-62).

At the end of the Catur-masa, Sramana Bhagavan Mahavira break-fasted outside Bhaddila-Nagari and he went to a village named Kadali Samagama. On that day, some artizans were giving travellers and mendicants whatever food and drinkmaterials they liked. On seeing this Gosala told Śramana Bhagayan Mahavira. "Bhagayan! let us go to this place" Siddhartha replied Not now." Gosala went there alone and sat for dinner They served him food and drink in abundance, but he was not in the least satisfied. There-upon, people of the village gave him a large vessel full of rice mixed with sour curds. As Gosala was not able to eat the whole of it, he himself said, "I cannot eat this much ". The people of the village insultingly told him "O wicked man! Why do you not know, like a famine-stricken pauper, the quantity of food that you can take?" With these words, they angrily threw the ricc-utensil over his head. Gosala went away gently rubbing his belly.

Śramaņa Bhagavān Mahāvīra then went to a village named Jambū Khaṇḍa. There also, Gośāla joined a dinner-party of cultivators. They served him rice-pudding. At the end, Gośāla was insulted as before. Śramaṇa Bhagavān Mahāvīra went to a village named Tāmāka, and stood in religious contemplation outside the village. In that village, an elderly Jaina Sādhu named Nandiṣeṇa-very learned and a follower of Tīrthaṅkara Bhagavān Śrī Pārśva Nāth, accompanied by many disciples left off the care of his Gaccha and was practising the duties of a Jin-Kalpic Sādhu like Munichandra Sūri. Gośāla on entering the village, saw these Sādhūs with clothes, woollen shawls, and other belongings, and so, having insulted them, he went to Śramaṇa Bhagavān Mahāvīra.

During night, Nandiséna Sādhu remained steady in Kāyotsarga, in a court-yard of the village. Wandering here and there during night, a son of the watch-guard of the village thinking him to be a robber, killed him with a big lance. With the acquisition of Avadhi Jñāna the Sādhu died instantly, and he went to deva-loka. Gods living in the neighbourhood, celebrated the event. Gosala on seeing the celebration went to the spot, and he saw the dead Sadhu. Having gone to the upasraya, Gosala woke up the sleeping disciples and having rebuked them he narrated the account of the death of Nandiséna Sadhu. He then went away. Śramana Bhagavan Mahavira, then, went to Kūpika Sannivésa, There also the watch-guard of the village, thinking him to be a spy caught him and began to trouble him by tying him with a rope and beating him. When Śramana Bhagavān Mahāvīra was thus insulted at their hands, a rumour spread among people "This Venerable Saint is endowed with the wealth of unique beauty, and how is it that he has been caught as a spy? Will he ever do such a sinful act 1 Or the nature of Karmas is wonderful. What is not possible? However, it is heard that external form is indicative of the nature of qualities. Really speaking these people torment him simply out of ignorance. Even an ascetic practises an evil deed on account of sensual pleasure However, how can one who does not wish for even a piece of cloth work as a spy ?" On hearing such a popular report, two Sādhvis of Tīrthankara Bhagavān Pārsva Nātha who having recently left off Bhagavatī dīksā had adopted the appared of Parivrājaka nuns, became mentally bewildered with doubt. Is it not possible that he may perhaps be linesvara Scamana Bhagavan Mahavira". With this idea in their ming, they went there and on seeing Śramana Bhagavan Mahavira, they respectfully bowed down before him and scolding the watch-guards with harsh words, they said, "O unfortunate people ! You at once set free Śramana Bhagavān Mahāvīra-the son of King Siddhārtha and an excellent promulgator of religion-and immediately beg his pardon. Ah! if Sakrendra will, any how, know this incident, he will kill you and ruin your entire Kingdom.". Fearful of some

approaching danger, they respectfully prostrated them-selves at the feet of the Lord, and with anjali in front of their fore-heads, they began to beg pardon for their misbehaviour.

Śramana Bhagavān Mahāvīra then went in the direction of Vaisali Nagari. On the way, at the confluence of two roads, Gosala disappointed at the various harassments in Lata-desa. teld Śramana Bhagavān Mahāvīra "You do not come to my rescue although you actually see me beaten at various places. All the afflictions directed intentionally towards you, become the scurce of trouble to me Besides, people also, first of all beat me and then you I get my daily food only with great difficulty. Moreover, you remain indifferent to respect or disrespect, and you do not desire any service rendered to you I do not see any qualification of a leader in you Why should a servant desirous of one's own happiness, serve a master who is not happy at the happiness of his servant and who is not grieved at his servant's troubles ! I only desire long life and happiness. So, O Venerable Sire! enough of such service" Siddhartha replied:-"Do as it pleases you. Such is our custom; what else can we say to you 1". Conversing in this way, with each other, Scamana Bhagavan Mahavira went in the direction of Vasali Nagari and Gośala becoming separated from Śramana Bhagavan Mahavita, went in the direction of Rajagriha Nagari, On his way, Gośala passed through a big forest full of elephants, lions, tigers, panthers, jackals, deer and other beasts of prey, and formidable with very tall trees reaching the sky. The chief of the robbers' gang had posted a man on a big tree for the purpose of keeping a watch on travellers. The man on the tree, at seeing Gośāla coming leisurely towards him informed his master. "A naked sadhu is coming". The chief of the gang replied Ther, he has not got anything worth plundering! Otherwise, why should he enter such a lonely forest! Or, he may be a miscreant who assuming such a guise, wants to cheat us. So, let him come with an unhindered gait and we shall pay him his due for his misdemeanour". As soon as Gosala came near, they caught him saying, "Come, maternal uncle. You are well-come" and having

bent his back, the chief of the gang and his five hundred comrades rode on his back one after another, and made him walk about in regular order. When Gosala became greatly debilitated with hunger thirst, and exhaution, the robbers left him there and went away. Gosala fainted with bewilderment as if he had been tormented with blows from hammers or with the stroke of a thunderbolt: and remained for some time under the shade of a big tree, but on regaining consciousness by cooling winds, he began to wail. "Ah! Ah! Although I am always intent on my self-interest. I foolishly acted unwisely that I left off the company of Śramana Bhagavan Mahavira, who is a treasure of unexpected splendour. The disrespect shown by me by becoming overwhelmed by evil thoughts towards Śramana Bhagavan Mahāvīra who is perfectly faultless, has on the contrary, settled on my shoulders. Although I am a vicious man, I have maintained my status at numerous places on account of his greatness. but now it is difficult to live in separation. Or, acts done in haste without mature meditation, turn out disastrous in the long run like an indigestible meal. It seems to me that under this pretext, the God of Death wants to chest me. Or else, how can I have such evil thoughts? Now, whom should I seek as my shelter? and what course should I take! Or, to whom can I unreservedly say out my troubles and can there-by become free from mental worries? Or, what is the use of these evil thoughts! There is no other shelter for me except Śramana Bhagayān Mahāvīra, - my religious preceptor-let me, therefore find out". With this idea in his mind, Gosala passed through the forest very dreadful like Samsara, and then he began to go about various villages in seach of Śramana Bhagavan Mahavīra.

Śramana Bhagavān Mahāvīra eventually reached Vaīśāli Nagari-a town surrounded by specious ramparts and delightful with lovely young females, and he remained in religious contemplation in a building owned by a number of blacksmiths. On a lucky day, at an auspicious time, one of the blacksmiths, having become free from disease during the sixth month of his illness and having put on clothes as white as Kāśakusuma-a flower of

white colour or the laughter of Siva, with sandal-paste on his entire body, rice-grains on head and Sirisa seeds on his head. started in company of his relatives with auspicious tom-toming and went into the work-shop of blacksmiths. On seeing the linesvara standing there without any clothes, the blacksmith became greatly enraged and, "Ah! In the very beginning, I saw a naked person as an inauspicious sign of ill-omen, let me, therefore, entrust this ill-omen to him. With this idea in his mind the blacksmith ran towards Śramana Bhagavān Mahāvīra, with the object of killing him with an iron-hammer held in his hand. At that time. Śakréndra saw through Avadhi Jñāna with the object of knowing the where-abouts of Śramana Bhagavan Mahavira and knew the above-named incident. In an instant, Śakréndaa appearing extremely lovely by his diamond ear-rings came to the spot and gave him a blow with the same iron hammer on his head and the blacksmith instantly died. Then, going round Sramana Bhagavan Mahavira three times with a low bow. Sakréndra told him, "O Lord! You are the source of unparalleled welfare and the gladdener of the eyes of the people of the three worlds. then, how is it that wicked persons entertain animosity on seeing you? You are always desirous of preservation of life in three ways viz with a purity of mind, purity of speech and with a purity of body. Then, why should evil thoughts of others influence you? Does any one look upon nectar as a poison? Or. stupid persons certainly have such notions. O Worthly Master! The wealth of the divine greatness of our supernatural powers is so futile that it does not achieve success in warding off your troubles. Or, however firm the devotion in a worshipful person may be, but when as long as the devotees living near him do not always serve him with perseverance, how can that devotion be brought into his notice?". Having thus shown the defects of persons giving troubles and of his own devotion, the Indra of the gods bowed down low at the feet of the Jinesvara, and went away.

Śramaņa Bhagavan Mahāvīra then went to Grāmākara Sanniveša. In that locality, there was an Yakṣa named Bibhélaka

who being a believer in the doctrines of the Tīrthankaras during his previous life, was greatly delighted on seeing the Jinésvara in religious contemplation and who worshipped him with fresh Pārijāraka blossoms full of multitudes of bees attracted there by their fragrance, and with sandal-paste mixed with saffron and camphor, with great devotion. Who was Bibhélaka during his previous life? An account of his previous life is as follows:—

#### Previous Life of Bibhélaka Yakşa.

King Mahasena of Śrī-pura Nagara in Magadha-déśa and his wife named Śrī had a son named Sūrasena who was clever in all arts and sciences. Although Sūrasena had already advanced to youth, he never cast a glance on beautiful young females. Even with frequent remonstrance, he did not accept any talk about marriage but like an excellent rage, he used to control his passions and pass his time in amusing himself with various experienced persons. King Mahasena becoming bewildered at this state of his only son, consulted numerous persons clever in Mantras (incantations), and Tantras (mystical science), and adopted various means, but there was no change in the mental inclination of Sūrasena.

One day, King Mahāsena, riding on an excellent elephant went for a pleasure-trip outside the town, and when he was returning home after giving his horses and elephants a brisk ride over different regions, the king on seeing town-people in excellent garments, going in chariots, palanquins, on horses, and on foot towards the pleasure-garden, inquired:—"Ah! where are these town-people going in one direction only leaving aside all their individual work? To day there is no festival in honour of any god; also there is no dramatic performance of any actors or dancers" One of his retinue said, "O worthy master! Do you not know that there is an arrival here of an ācārya named Sūraprabha who has acquired unique same in this world by removing the darkness of doubts about the nature of past and suture objects in accordance with his appropriate name! Also,

people suffering from various diseases suddenly become young like Cupid by the touch only of the dust of his lotus-like feet, and people consider themselves capable of removing the dust of sinful acts like the sacred waters of the places of pilgrimage. only by his presence. Young persons who are ashamed of doing respectful salutation to their fathers on account of irresistible pride, repeatedly bow down at his lotus-like feet. All these town people are going to the pleasure-garden to pay homage to the worshipful ācārya. O Lord! you should also have a glance at his lotus-like feet." Out of curiosity, the king went in the direction of the pleasure-garden. Getting down from his elephant at some distance, the king did respectful salutations, with great devotion to the ācārya and took his cent on the ground near him. The ācārya knowing his suitablity by divine knowledge, began to preach with a speech of deep thought as follows:-

O King! In the first place in this Samsāra, birth as a human being is difficult to obtain. Good family, handsome appearance, and healthy body, are more difficult. A kingdom with excellent elephants, horses, warriors, chariots, and imperishable treasury, and also with feudatory princes at one's beck and call in time of danger, is hard to attain. Besides, association and discussion with learned men clever in sastras and indifferent to wordly pleasures, are almost impossible to obtain. O King! as a consequence of meritorious acts you have already acquired all these. You should, therefore, abstain from killing of animals in all particulars, and you should give special attention to the following subjects-Practice of well-balance justice, acquisition of virtuous qualities, compassion to distressed persons, abstinence from whatever is contrary to morality and religious principle. anxiety about evil consequences during the next life, frailty of worldly objects, and indifference to worldly objects."

On hearing the preaching of the learned ācārya, the king and all the town-people were greatly delighted; and having again respected him, all of them went away. The king, having gone

a little way, came back with the object of telling the ācārya about the above-named notion of his son. Taking his seat at a lonely place, and with a respectful salutation to the worthy ācārya, the king informed him-'O worshipful sire! There is nothing that is beyond the reach of your knowledge; you will, there-fore be pleased to tell me the reason why my son does not desire to hear the name, even, of marriage? Is he afraid of wandering in this samsara? Or, is he under the influence of a ghost or a demon? Is it a change in the elementary constituents of his body or is it the damage done by a cruel planet?" The Guru Mahārāja replied:- 'O King! Do not cherish doubts about its reasons. It is an out-come of dense Karmas of previous life Karma alone is the only cause in all the stages of actions like combination and separation, production and destruction, happiness and misery etc. The King said: - 'O Worshipful Master! Pl-ase tell me what Karma he did in previous life. I am anxious to know about this subject." The acarya said:- O King! Your son was a merchant's son named Carudatta adorned with beauty, comeliness, good luck, and other anspicious qualities, in Sankhapur Nagara during his previous life. One day, while abusing with harsh words, his unnecessarily enraged wife said "Ah! sinful woman! I will now so arrange that you can only live miserably". She replied:--"Do as, even your father likes fit to do" Carudatta, then, went in the southern direction in company with a sportive companion, with the object contracting marriage with another bride, and after an uninterrupted journey, he reached a town named Kanci Nagari abounding in excellent young females. On entering the town, he saw some boys playing with each other. On seeing that when one boy was trying to put a garland of Mālah flowers on the neck of one boy, the garland fell on the neck of another boy, Carudatta thought—'O! It is a lucky omen, but it is difficult to know its meaning because when the garland was being placed on the neck of one boy, it fell on the neck of another boy, or, what is the use of thinking about it now! With the acquisition of the desired object its meaning will be spontaneously understood." With this idea in his mind, Carudatta went to the house of one

of his relatives there He was received hospitably, with bath, anointment, and food and drink-materials. He lived there for some days and when one day he narrated the object of his visit before his relatives he was prohibited in numerous ways from acting in such an ugly manner.

One day, a daughter of Seth Gangadatta of that town named Kanakayati who was naturally endowed with excellent beauty and south accompanied by her female companions went to a pleasure-garden for the purpose of gathering flowers. At that time, Kanakavatī becoming pierced by Cupid's arrow on seeing a merchant-youth named Śridatta, returned home with great agony and she at once fell lamenting on her bed. On knowing her bewildered state, all her family-members assembled together near her, but not getting any reply regarding her health. they applied remedies suitable to the occasion. The vanik (mer chant) youth also, soon after the disappearance of the girl from his range of vision, burning with the fire of sexual love suddenly issuing from his wounded heart, remained seated there deeply thinking about his lotus-eyed beloved. A female mendicant coming there, asked him, "O my dear! why do you look so absent-minded? The youth replied, O worthy woman! what else can I tell you? A woman with full-blown lotus-like eyes has captivated my heart, and all my manly power has now be come helpless That full-moon-faced damsel did not pause with this much but, now, she really thinks of taking away my life. So. O worthy woman ! immediately find out some remedy so that the anguish of my mind may become calm, and this humble servant may remain happy". The mendicant nun said, "O good man! say out everything in clear words". The merchant-youth, then, parrated the entire account of his meeting with Kanakavatī. The nun said, "O good man | be calm. I shall now find out a remedy that you will be able to enjoy the pleasure of uninterrupted association with her He said - "Your great obligation." The mendicant nun then went to the house of Gangadatta seth. On seeing Kanakavatī carefully attended to by her distressed family-members, she inquired :- "Ah ! what is the cause

of her bodily derangement? They said, "O worthy woman! We know nothing about it ". The nun then said,-"If it be so, all of you go away from her, and let her be alone for sometime. This is not any ordinary illness. Neglecting it, will cause her death". On hearing this, the family-members gave her a seat near Kanakavati and all of them went away. In the first place, the nun assumed a meditative posture and began the repetition of incantations with great verbosity for a long time She worshipped sorceresses with rice-grains and flowers, and repeatedly uttered the syllable "hum." Then sitting very close to her, the nun narrated to her the account of the vanik youth like a great spell. On hearing this, Kanakavati greatly delighted as if she had come to life again, began to tell her:-'O worthy woman! now you are my sole authority in this matter, so please arrange matters in such a way that I may have constant association with him.' She replied, 'O good girl! I will do accordingly." Then taking a folded packet of betel-leaves offered to her, the nun went away, and she narrated the entire account to the vanik youth. The mendicant nun was amply rewarded with excellent clothes and other articles. On the next day, she informed both of them individually:-To-night, after the expiration of two praharas is an auspicious time. You should both of you go into the temple of Bhagavan Kusumayudha (Kama-déva God of Love) and contract your marriage-ceremony there. Both of them mutually assented.

Now, Cārudatta, lamenting that his work was not accomplished, as he was prohibited from contracting marriage with another girl by his family-members, went out at night from his bed-chamber accompanied by his companion and slept in the temple of Kusumāyudha and when he was thinking about the futility of the omen of the garland of his early experience after a very short sleep, Kanakavatī, accompanied by the mendicant, came there before mid-night with slow steps unnoticed by the care-taker of the temple, with all the materials useful during marriage-ceremony in her hand; and worshipped the image of Kusumāyudha. When she was moving about her hand in the

temple, in darkness, the nun met Carudatta and under the presumption of the before-named vanik youth, she approached his ear and said, 'Ah! now why do you delay? The auspicious time of marriage-contract is passing away". On hearing this, Carudatta thought:-" I think this ignorant woman calls me under the presumption on my being some pre-arranged male individual, let me, therefore, utilize the good omen of the garland before the pre-arranged person comes here". With this idea in his mind, Carudatta at once got up. The mendicant nun made him bow down before the image of Kusumāyudha, and made him join his hand in marriage contract with the naturally red and soft hand of Kanakavatī Besides, she briefly did some ceremonies suitable to the occasion. With the completion of the marriage-ceremony, Kanakavatī did respectful salutation to the mendicant nun and sent her home, Kanakavatī, then told Cārudatta, "O Aryaputra | this custom is not acceptible to honourable persons: it is therefore better that we should live elsewhere for a few days". Cārudatta consented and both of them came out of the temple of Kusumayudha But under the pretext of of making a respectful salutation to the image of Kusumāyudha once more, Carudatta re-entered the temple, and having awakened his companion the court-jester-who was in deep sleep, he narrated the account of his marriage-ceremony. The court-jester said :- O Carudatta! you go with her in such a way that the actual state may not come to her notice, and I shall come after passing some time here". Carudatta then went out of the town fearlessly with her.

Thinking it to be the most suitable time, after lapse of two praharas of night, the vanik youth, came to the temple of Kusumāyadha with all the materials for marriage-ceremony and with a low voice he began to say.—O Kanakavatī! Come along; I have already come." The court-jester, out of inquisitive curiosity answered him silently with a feminine voice and as soon as he went near him, the vanik youth, bewildered with fear and ignorant of the real state of affairs, put a flower-garland on his neck, and having tied a wedding band joined their hands

in marriage-contract. Soon after the court-jester laughing loudly asked:—"O worthy man! Is there a custom in your town that a male marries with a male? It is a wonder always unheard of and unseen." With these words, he swiftly ran away vanik youth becoming embarrassed began to think:-"Ah cursed heart! you are really prone to such deceptions that O wicked soul! you trusted lovely young females full of cunning devices. Do you not know even this much that these young females skilfully deceive even Brihaspati (Lord of Devotion in whom piety towards the gods in personified) by their charming nature? Besides, they carry on conversations full of affectionate words with one person, and joyfully cast side-glances on another. Fixing their hearts, they continually caress for a long time with one person and they sportively fix an appointment with another person. Therefore, O silly heart! I know the real nature of worldly objects as futile, and do not lament. Be careful, hence-forth, to do all your work at the most suitable time." Then, making himself perfectly at ease, the vanik youth went home.

At Sun-rise the next, day, the court-jester met Carudatta. On seeing the wedding band tled to his fore-arm, Carudatta inquired-"O you really seem to be a newly married youth, Show me your wife," The court-jester smilingly said 'O dear friend! Through your kindness, I was myself a wife." Cārudatta asked-"How did it happen"? The court-jester, then, narrated the whole account. On hearing the real state of affairs, Kanakavatī leaving aside all sense of shame, laughed heartily and she became exceedingly fond of Carudatta on seeing his handsome form. With deep feelings of mutual love, both of them went to Sankhapura and lived in their own house there. Both of them began to pass their days happily together, but Carudatta's former wife began to quarrel with Kanakavati, and so, she was driven out from the house. Kanakavatī, thereby, acquired Bhogantarāya After death in due course of time, Kanakavatī was born as a tiryanca during her next life, and Carudatta also acquired Bhogantaraya Karma as a result of disappointing vanik youth who had come with the object of contracting marriage with Kanakavatī and was also born as a tiryanca (a lower animal). Wandering for a long time separated from her in this Saṃsāra, O King! under the influence of meritorious Karmas of previous lives, Cārudatta has been born as a son in your house, but on account of a remnant of Bhogāntarāya Karma, your son not meeting with his wife of former life, does not desire to marry another woman." Becoming greatly astonished on hearing the account of Sūrasena Kumāra given by the ācārya, King Mahāsena returned home, and Ācārya Mahārāja went elsewhere.

Now, Kanakavatī having wandered in Samsāra for a very long time, was with the lessening of Karma particles, born as a danghter of King Jitasatru in Kusuma-sthala Nagara. At a sultable time, she was named Ratnavali. Becoming greatly influenced by her affection towards her beloved of former life. Ratnāvalī began to pass her days without in the least desiring for any handsome royal prince although she had attained youth. One day, on hearing that Surasena Kumāra was averse to association with a female while knowing also that his own daugher was disliking the company of males, King Jitasatru thought -"If Fate desires their mutual union, both of them should be shown each other's painting; perhaps, the desired object may be accomplished. With this idea in his mind, the king had a painting of Ratnavali prepared and giving it to a messenger, he said:-"O! you go to King Mahasena and tell him King Jitasatru has sent me with an offer of his daughter in marriage-contract with your son. Then, at the right opportunity, show him this painting, and bring a painting of his son with you." The messenger went to King Mahasena, and told him the object of his visit there. The King replied "Yes, I do understand you very well But then, how can the prince living here, form a tie of affection with the princess living at a distance without seeing her likeness? Or, why cannot that princess married hastly without knowing the nature of the prince, be made miserable in the long run? It is not proper. Acts done after mature thinking with clever intellect, do not become objects of derision, even if they prove futile by Fate."

The messenger then showed him the painting of Ratnavali. The king sent the painting to the prince. On beholding the painting, prince Surasena, becoming greatly delighted on account of his affection towards her in previous life, and becoming satisfied at getting an opportunity of meeting her even after a long time, became rigid as if pierced by the violent arrows thrown by Manmatha (God of Love), and leaving aside all other work, he became intensely absorbed with drops of perspiration resembling big pearls on his forchead. An attendant, clever in reading thoughts, on seeing the prince in such a state, at once went to the King and informed him of the real state. King was greatly satisfied. The King informed the messenger "Of the prince has a tie of affection towards her Now, it is to be seen whether the princess has any love towards him Because. objects of enjoyment of the couple become illusive when one is extremely affectionate and the other has no affection. Only mutual affection which is honest, unperishable, and free from faultfinding, is praiseworthy in this world." The messenger said "O king! What you say in quite right. Then, please give me a painting of your prince for the purpose of showing it to The King said -It is quite suitable." The messenger then took his seat near him with a respectful salutation. The mesenger there-upon narrated the true account. When the paining was shown to the king, he inspected it respectfully and having praised it repeatedly for a long time. he sent the painting to Ratnavali. Although Ratnavali had a strong amorous emotion indicated by drops of perspiration caused by arrows of the God of Love at heart on account of deep affection during previous life as soon as she saw it, and although she was unable to leave off the modesty appropriate for a virgin -girl, she, making her face terrifying by cunningly distorting her eve-brows, with the object of disguising her altered condition; angrily asked 'Ol who sent this painting to me?" Her maidservants replied, 'O good lady! your father has sent it. She said "Why?" They replied-"For the purpose of showing it to you" The princess said:- What is use of my seeing it when I am

here? Virgin-girls should always act in accordance with the wishes of their elders Uncontrolled behaviour is an unpardonable blemish in a family-member. What interest have I in this painting?' Ratnavali then sat on her bed-couch. The agitation of the emotion of love spread suddenly over her entire body as if it got a chance after a very long interval, an ardent longing took possession of her like a foster-sister, and violent anguish overwhelmed her completely as if angered at abstention from meeting with the prince painted in the picture, unable to enjoy her time any longer there, she went pleasure-garden accompanied by some of her chief maid-servants Sitting for some time in a plantain-arbour abounding in pea-cocks delightfully making charming sounds on account of perplexity of an erroneous idea of rains caused by the deep noise of the water clock moving there constantly, and surrounded nicely by the fragrant smell of lotus-flowers, the princess told her maid-servants O! bring juicy lotus-stalks and prepare a bed for me. To-day the mid-day sun is unbearable." Some of her maid-servants brought lotus-stalks from neighbouring ponds and made a bed for her. Ratnavali sat on the lotus-stalks and the maidservants applied sandal-paste, camphor, and other cooling articles on her body, but her agony did not, in the least, lessen. On the contrary, the more the body of the princess was treated with cooling applications, her desperate fire of love went on increasing Rolling only for a moment on one side, and for thousand-fold a moment on another side, taking prolonged sighs, but without uttering a word, the princess began to pant like a fish in very shallow water On seeing the feverish heat on her body. the maid-servants inquired "O! lady! what is the cause of extreme agitation in your body to day? Is it the fault of indigestible food or a derangement of bile? Or, is there any other reason for it? You tell us every thing in detail, so that, we can inform the physician and suitable remedies can be at once applied. It is not proper to neglect a malady or an enemy. Ratnāvalī replied:-"I do not at present know any special reason for it" The maid -servants said, "O good lady! From the moment that you saw the painting on the painting-board, we conjecture, there is a perturbation in sensual emotions in your body, but you alone can know the true reason". The princess under the conviction that her maids have rightly conjectured the real state, said 'Ah! you already know it." The maid-servants, then, thought :- "Before the princess becomes greatly debilitated on account of separation, let us inform the king about this matter. The course of events is hard to understand. The effect of the arrows of Cupid is very harsh and her body is as delicate as flowers of Sirisa plant We do not actually realize what is going to happen now' With this fixed intention, they informed the king about the deranged health of the princess. The king, thereupon, called Ratnavali to his presence, and affectionately told her "O child! We are desirous of giving you in marriage with Sürsena Kumāra you think it fit?" She replied, "That you know best". The king knowing his daughter's internal idea, told his chief persons ' Ah! You go to King Mahāsena and bring Sūrasena Kumāra here, to that his marriage-ceremony may be quickly performed ' The chief persons saying "Just as your Majesty orders' went to Śrīpura Nagar and informed King Mahāsena the object of their visit. The King sent his son Surasena Kumāra accompanied by his prime-minister, feudatory chiefs, and an army for the purpose of Sūrasen's marriage with Ratnāvalī. With an uninte rrupted journey, the party reached Kusumasthala Nagara, King Jitasatru was instantly informed of there arrival there Becoming greatly delighted the King gave valuable gifts to persons anno uncing the good tidings, and ordered his servants thus:- 'Ah! You set free all the prisoners, give gifts to the needy, without any distinction, decorate royal roads, beautify market-places and rows of shops, commence marriage festivities, make auspicious musical instruments ready, let conchs be blown by delighted Yogis, and bring a handsome female elephant elegantly decorated for me, so that I may go to receive the prince". Everything ordered by the King was immediately done. While going to meet Sürasena Kumāra, the King saw him like Krsna desirous of meeting with his wife Laxmi The prince saluted the King

only from a distance. The King satisfied him with a hearty embrace and made him enter the town with great pomp. The bride groom and his party were given suitable residence and everything else suitable for the occasion was promptly done. Eventually, on the marriage-day, Sūrasena Kumāra put on valuable ornaments and brautiful clothes, after the auspicious bath, and riding an excellent elephant, he went to the marriage-pavilion with all the directions filled with the deep sound of conch, drums, and other musical instruments, with the townsfolk bearing banners on gold-staffs, with dramatic performances combined with auspiclous songs, and with courtezan-girls dancing in excellent circles with delightful clapping of hands. There, the mother-in law of the prince did the appropriate ceremony. Sūrasena Kumāra then sat in the inner hall of the pavilion There he saw Ratnavali attired in pure silk garments, decorated with jewelled ornaments arranged beautifully on various parts of her body, besmeared with sandal-paste and resplendent with white fragrant garlands. On seeing her, Sūrasena Kumāra had instantly an intense emo tion of love towards her on account of deep affection in previous life. He reflected :- "Ah! her unique wealth of beauty; Ah! her unimpaired comeliness; Really even such excellent girls are met with in this worthless Samsāra." When Sūrasena Kumāra was, thus, being extremely delighted at heart, the ceremony of "recep tion" of the bride-groom was over The family-gods and teachers were then very respectfully worshipped and the ceremony of tolning the hand of the bride-groom with that of the bride in marriage-contract was performed with great pomp. The King was immensely pleased. The feudatory princes of the King were given hospitable reception, family-members were hospitably entertained, and the townsfolk were honoured. The bride-groom and the bride went four times round the sacred weddingsire. The marriage-ceremony thus came to an end, Sūrasena Kumāra then passed some days in unique enjoyment of the pleasure of sensual happiness with Ratnavali.

One day, Sūrasena Kumāra accompanied by Ratnāvalī commenced his journey towards his own capital town, with the

consent of King Jitasatru. On the way, Spring-season set in; during which season, Cupid made itself visible in the hearts of passionate young females, the hearts of travellers were terrified by the sweet sound of the cuckoo, honey bees intoxicated by the drink of flower-juice were humming all the directions were pervaded with mango-blossoms, and female bees were altracted there by the sweet fragrance of flowers of crimson amaranth, foolish persons were humiliated by remaining deluded from the happiness of indulgence, the sweet sound of musical instruments combined with that of songs usually sung by the townsfolk was heard, and swinging boards were hanging in bowers of trees. Besides, the Spring Season was full of atimukta flowers like a vitaraga (one who is free from raga-love, and dvésa-hatred) who is free from the Karma of wardering in various existences was dark with rows of black wasps like Krsna (the lord of Laxmî) in another case as dark as the eye-brows, was charming by Pātala flowers like the Manasa Lake with royal swans, was beautified by lodhra (Symplocos Racemosa) and tilaka (sesamum) trees, like young females decorated with glossy sandal-paste mark (on their forehead), and was full of Asoka trees but without sorrow like a virtuous muni (a-cetic) Also, kerds of forest buffaloes heated by the rays of the mid-day Sun were swimming in the mire of mudpits, in the same way, as on tops of mountains, the portion of the forest was looking charming like a well-arranged druggistshop by the fragrance of the flowers of kutaja (Wrightia Antidysenterica) silindhra (Musa sapientum-plantain free), sirisa (Acacia sirissa), and other trees-that is to say levely by the smell of these flowers, and China rose-flowers appeared full-blown with bunches of flowers quite evident and smeared, as it were, by the recently wounded hearts of travellers, and also, the entire forest seemed to be dancing, by the singing of the soft note of the cuckoo, by the music of the humming of bees, and by the armlike creepers moving with winds And also, young men were very joyfully drinking wine, mixed with the fragrant smell of the lotus-like mouths of their beloveds and capable of working like a liquid medicinal herb instantly arousing Cupid; and the splendour of the spring season was, as it were, singing by the teeth resembling buds of lotus-flowers, the eyes resembling blue lotuses, and by the noise of the sound of ruddy geese The fragrance of bakula (Mimusops Elengi) spreading like poison creeper was, as it were, stupifying travellers remembering their beloved ones, and tall trees resplendent with bunches of expanded white flowers, began to bear comparison with the glory of the sky studded with multitudes of stars.

One day, on seeing the spring-time endowed with good qualities, Surasena Kumāra putting on very splendid garments and riding an excellent horse recently presented by a merchant coming from a distant country, went out accompanied by his attendants with the object of seeing the splendour of forestregion. The more forcibly Sūrasena Kumāra pulled the reins of the horse addicted to hurtful habits, with the object of stopping the vehemence of his gait, the more swiftly the horse began to run like a violent allment caused by taking unwholesome diet, and as a consequence, the attendants of the prince were left very far behind, while the prince was alone hurled into a thick forest like a bundle of evil Karmas, and the horse, becoming vitally depressed with extreme exhaustion, died immediately. Surasena Kumara becoming greatly afflicted with thirst, went here and there in search of water, but being unable to find out anywhere in this impenetrable forest, he sat under the cooling shadow of a big tree and began to think, "Ah! the transformation of Karma is crooked. Ah! Wicked Fate is uncontrolled in that it always creates such unexpected misfortunes Or, what is the use of lamenting thus. A wise man is always full of vigour." When Surasena Kumāra was reflecting in this way, a bhilla (a wild mountaineer) bearing a bow and an arrow. Came to the spot in a moment. The Kumāra gently inquired: O good man! What country is this? Where can I get water?" The mountaineer replied-"This is the central part of the great Kādambari forest. There is water at some distance from this place but it is hard to obtain it as that locality is full of cruel wild animals. O good man! therefore, if you are thirsty, come

along with me and I will show you a lake." Sürasena Kumāra accompanied by the mountaineer with an arrow fixed to his bow, went to the lake by the path shown by him. Having taken a bath in the lake and having satisfied his thirst, Sūrasena Kumāra thought-"O! This man is a disinterested benefactor." So saying the Kumāra gave him a jewelled ring bearing his own name which the mountaineer at once wore on his finger. The mountaineer then took Sürasena Kumāra into his dwelling-place in the cave and entertained him with a meal of plantains and other fruits. At Sun-set Sūrasena Kumāra told the mountaineer "Of this great forest is a locality of many wonderful events, I am extremely curious to see them. If there any place of wonderful events here, please show it to me" The mountaineer said, "If it be so, come along with me and I will show it. Both of them went to an impenetrable place in which there were circles painted with red sandal on one side and garlands of red Kaner flowers on the other One part of the place looked charming with the smell coming out from cones of fragrant gum thrown into fire by enchanters, and in the other several metal assayers were roasting mineral ores. In one part, various mineral medicinal powders were being prepared with the ald of medicinal herbs, and in the other, sorceresses assuming padma-ana (lotuslike postures) were accomplishing mental concentration. Becoming greatly astonished on seeing such a forest, the Kumāra inquired 'O good man! what is the name of this country?" He replied-"Siddhaksétra." The Kumāra thought:- Oh! the greatess of this place can be judged from its name. There is certainly no miracle which cannot be witnessed here, let me, therefore, send this man to his den and let me keep a secret watch without making any haste." With this idea in his mind, Surasena Kumāra informed the mountaineer 'O good man! you can now gladly go to your cave. I will wander here for some time, and return soon after witnessing some miracle. The mountaineer replied:- "O respected man! It is not in the least, desirable to stay here even for a moment at night. Because, at this place. demons make their appearance, vetālas (a king of evil spirits

taking possessiou of dead bodies) meet together, and jackals seeking fine opportunities create terrible noise. Enough of staying here." The Kumāra said "If it be so, you sit here for a short time and let me briefly witness." The mountaineer replied:-Just as you please, but return soon. One prahara of night has already elapsed". Sūrasena Kumāra perfectly relying on the mountaineer's words and keeping a careful watch on all sides. went very far off into the forest brightly illuminated with the splendour of divine luster. On seeing a blazing brazier of fire full of bright light in an arbour of Mādhavī (spring-creeper Gaertnera Racemosa) at one place, and realizing that there must be some hidden object in it, he ran swiftly towards it and when he was advancing further he heard the angry words of Cétakadeva to his accomplice in magic methods for having transgressed the rules of the art of magic, "Ah! O silly man! you are inviting death because you are trying to accomplish the performance of an incantation without previously realizing the capacity of your intellect. Have you ever heard of or seen any accomplice in this world whom I have spared like Yama (God of Death), when he has committed a mistake in the performance of an enchantment. By remembering my magical enchantment in the careless manner that you have been remembering the mantras of other gods you are certainly doomed to death. I am hard to be understood even by accomplished teachers who have conquered their minds. Have you not heard the name of Cétaka who is an expert in frauds!" On hearing this, Sūrasena Kumāra thought:- 'Ah! Cétaka is reproaching this good man who has made a mistake in the performance of his enchantment. The poor man deserves protection." With this idea in his mind, the Kumara ran to the place with a knife shining like a sapphire in his right hand He saw that Cétaka lifted up his accomplice crying "O gods and demi-gods? Protect me. Give me your shelter." Seizing him by his foot with the object of forcibly crushing him on a huge stone-slab. Sūrasena Kumāra thinking that gods are invulnerable to weapons, lest off all his weapons, and with a low bow, he requested Cétaka as follows:- "O god! Be pleased; kindly leave aside your anger,

Take my life and protect him Why should you be angry with him? Even an enraged lion does not fall upon a jackal. Are you desirous of doing an act fit for a wicked man." Cétaka becoming a little more quiet, said, "O Kumāra! you are unapproachable However, carefully listen to his blameworthy behaviour Although he is anxious in the accomplishment of my mantra, he does not behave properly." The Kumāra said 'Although he is very blame worthy he is fit to be liberated in exchange for my life Do not fa sify the saying about the visit of gods." Cétaka replied good man! What is the use of killing you as you are perfectly innocent. He, himself, deserved to be killed, but my heart has become delighted by your magnanimity, and as a gracious gift. I leave him unmolested." With these words. Cétaka kept the Mantra-Sādhaka (an accomplice in the performance of magical enchantment) uninjured, and at once became invisible. The mantra-sadhaka, also, becoming stupefied on account of approaching death became insensible and was brought to his natural state by the Kumara with the aid of sandal-paste kept there ready for the accomplshment of the Mantra. With the removal of his stupefaction after a little while, he began to look around gently, thinking himself endowed with a new lease of of life, and he was thus addressed by the Kumāra:- "O good man! Be free from fear and worry. Your terrible messenger of Death has run away far. Now tell me the real truth, Who are you and what is your name! Whence did you come here and why did you begin the accomplishmnet of Mantra-destructible like the awakening of a comfortably sleeping hon? Besides. how did that incident occur?" Thinking Sūrasena Kumāra to be a benefactor of his life, the mantra-sadhaka affectionately told him

O handsome man! I am a Vidyādhara (an aerial genius) named Kanakacūḍa. Cétaka came here from Gaganavallabha Nagara with the object of performing his mantra (enchantment) and when I was repeating the mantra, as a condition of Fate, I any how missed a word although I was careful. Only for that mistake of mine, he lifted me up with the object of violently thrashing me on a huge stone-slab and becoming bewildered

with fear I could not recollect the wording of the mantra for the protection of my body. I do not know what happened next. But I know only this much that you said. "You liberate him at the risk of my life." The Kumāra said "O good man! What intrinsic value have I? Living beings are every where capable of accouring happiness or misery by their meritorious or evil actions. Kanakacūda said, "Who will have faith in unseen meritorious or evil actions? Why cannot this world be considered as full of many excellent persons by your saving my life by the gift of your life, because there are, even now, numerous benevolent persons actually visible who are always ready in doing good to others. O worthy man! although it is difficult to meet you. I have fortunately seen you to-day, and all my much de sired wishes have been fulfilled. The excellence of noble-family is evident from your good conduct; my heart is, however, anxious to know something more in detail" Sūrascna Kumāra then narrated the entire account including the separation from his family-members caused by his vicious horse. The Vidyadhara said. "O Kumāra! Did you come here only with the object of making me a gift of your life? Or, was there any other reason? Kumāra said. "Only out of curiosity; but there was no other motive for it." The Vidyadhara replied. "If it be so, have favour on me and come to Mount Vaitādhya See many miracles there and show favour on my family by your darsana (presence). The Kumāra extremely eager to see some miracle, accepted his invitation. Taking the Kumāra with him, the Vidyādhara flew up in the sky blackened with the mass of darkness, and reached Mount Vaitadhya within the twinkling of the eye. There, he entered his dwelling-place, and entertained the Kumara sumptuously. When the Kumāra did not return even after the lapse of one prahara, the mountaineer made a diligent search for him for a long time in numerous bowers of trees, and greatly grieved at heart, he returned home.

Sūrasena Kumāra now began to move about in localities near Mount Vaitāḍhya,-full of the fragrant blossoms of Pārijāta (Erythrina Indica coral tree),-beautiful with the ringing noise

of streams falling down from rugged tops of high mountains, lovely with the melody of music of sportive kinnara pairs, and charming with spacious, thickets accompanied by Kanakacūda. When Surasena Kumara was thus wandering with his eyes expanded by eagerness, he saw a strolling ascetic standing on a stone-slab with the burden of his entire body supported on leg only with both his arms raised high, with his steady eyes firmly fixed in contemplation towards the disc of the hot Sun, and remaining in meditation. Becoming thrilled with excessive iov arising in his mind immediately on seeing him, the Kumāra told Kanakacuda: -- O worthy man! Let us go, to this pious man, and having respectfully saluted him, let us be free from sin, and let us purify our soul. The Vidyadhara said 'Well, let us go." Approaching the ascetic both of them respectfully bowed down before him. The muni (ascetic) knowing them to be fit persons, became free from meditation, and taking his seat at a suitable place and thinking that both of them were on the first stage of spiritual development, began his preaching thus: -

O Worthy Persons.! If the religious doctrines taught by the compassionate Tirthankaras be practised in all their details, they are the most valuable in this worthless sainsara. Abstention from injury to living things is the essence of these teachings and it results from avoidance of meat-diet, wine, and nightly meals.

Out of these, wine is forbidden to be drunk by excellent persons. It deserves to be abandoned at a distance like a forbidden drink. There should be no desire for it even mentally. By drinking wine there is loss of wealth; excellent manners disappear; insanity becomes manifest; disappointment takes place; good actions are destroyed; one's own vulnerable points are brought to light; friends are ashamed; the diffusion of infellect is hindered; family is defamed; pure celibacy is rulned, and succession of enmity is facilitated. Indulgence in wine produces an interruption in meritorious deeds, contracts friendship with low persons, causes sexual intercourse with persons who should not be cohabited, produces a desire for articles of food which is

prohibited to be eaten, brings ridicule to elders, engenders separation from relatives, and teaches one to use abusive language.

#### Besides-

पश्चक्लंपि य दावेइ कल्लुसमावं जमेत्थ जंतूणं। मज्जस्स तस्स का होज्ज चंगिमा पावमूळस्स ?॥ १ ॥ वरम्रग्गतालपुडमक्खणेण अत्ता विणासम्बणीओ। मज्जपाणवत्याए थेवमित्तंपि संठविओ ॥ २ ॥ एत्तो चिय छे।इयसाहुणोऽवि मइरं मुयंति दुरेण। वेयपुराणेष्ठ पिवि निसिद्धमेअं जओ भणियं॥३॥ तथा गौडी पैष्टी तथा माध्वी विज्ञेया त्रिविधा सरा । यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥ ४॥ नारीपुरुषयोईन्ता कन्यादुषकमद्यपौ । एते पाविकनस्तुकाः पश्चमस्तेः सहाचरन्।। ५॥ द्धरां पीत्वा तु या मोहादिमवर्णा द्धरां पिवेत् । तथा सकाये निर्देग्धे मुच्यते किछिबिबात्ततः ॥ ६ ॥ यस्य कायगतं ब्रह्म मधेन प्छाव्यते सकृत। तस्य व्यपैति ब्राह्मण्यं, शुद्धत्वं च नियच्छति ॥ ७ ॥ इय मो देवाणुपिया मञ्जं पाउं न जुजइ कयावि। सग्गापवग्गसंगमग्रहत्थिणो सन्वकालंपि ॥ ८ ॥

- 1. Paccakkhampi ya davéi kalusa-bhavam jaméttam jantunam. 1.
  - Majjassa tassa kā hojja cangimā pāvamūlassa? 1.
- Varamuggatāļapuda-bhakkhaņéņam attā viņāsamuvaņīo l.
   Mā majjapāņavatthāe thévamittampi sanshavio.

- 3- Etto cciya löiyasāhuņo vi mairam muyanti dūréņa ! Véya-purāņésum pivi nisiddhameam jao bhaņiyam. 3.
- 4. Tathā Gaudī paisti tathā mādhvī vijnéyā trividhā surā i Yathaivajkā tathā sarvā na pātavyā dvijottamaih 4.
- 5. Nārīpuruṣayorhantā kanyāduṣaka-madyapau | Eté pātakinastūktā pańcamastaih sahāçaran. 5.
- 6. Surām pītvā tu yo mohādagnivarņām surām pibét. Tathā eakāyé nirdagdhé, mucyate kilbisāttatah. 6.
- 7 Yasya kāyagatam Brahma, madyéna plavate sakrit.
  Tasya vyapaite brāhmanyam śūdratvam ca niyacchati 7.
- Iya bho dévăņupiyā | majjam na jujai kayāvi.
   Saggāpavagga-sangamasuhatthino savva kālampi.
   8.
- 1. What excellence can there be in the wine which is the source of sin, as it evidently causes impure-mindedness in all living beings.
- 2. Better to destroy one's life by a dose of virulent poison, but it is not at all proper to allow one's soul to remain under the influence of wine-drinking even for a short time.
- 3. Even ordinary ascetics, therefore, abandon wine from a distance, and it is also prohibited by the Védas and Purāņas-It is said-
- 4. Wine is to be known as of three kinds prepared from 1. molasses, 2. corn-meal, and 3. honey. One variety as well as all varieties should be abandoned by the best among the twice born (the three upper classes.—Brāhmaņa, Kṣatriya, and Vaiṣyas)
- 5. Slayers of females, slayers of males, defilers of virgins, drunkards, and the fifth their associates-these are said to be criminal
  - 6. He, who, by drinking wine, feasts on the fiery wine

by infatuation, is delivered from the guilt of sin, when his body has been completely consumed.

- 7. He, whose Brahma-nture of the Absolute Deity is once submerged by wine, loses his rank as a Brāhmaņa and attains the condition of a sudra.
- 8. Therefore, O beloved of the gods! persons desirous of the happiness of Svarga (heaven), and Final Beatitude, should not by all means, ever drink wine

Besides, moreover, wine-drinking is the source of impurity; it gives an opportunity for enemies, awakens anger and other passions; and it is a meeting-place of disappointments and a wrong pavilion for misfortune.

Just as, wine is forbidden to be drink by excellent persons, in the same way, animal food (flesh) is forbidden to be eaten. Meat-diet creates a diminution in religious meditation, makes room for unpleasant meditation and sentiments of wrath, and causes destruction of higher animals. It is the place of breeding for worms; it causes destruction of creatures entrapped under various circumstances. It is the source of a vehement desire for pleasures of the palate and for the ungodly hunting; it is an efficient cause of numerous dangerous diseases; it is disgusting to the eyes of beholders; it speedily leads one to misfortune; and it bids farewell for ever to bondage of meritorious action and also to the enjoyment of happiness. Who else possessing good knowledge will ever desire for meat-diet, which is the mine of such blemishes?

Besides,

धम्मे सलाहणिक्जं परपीडावज्जणं पयत्तेणं। तं पुण मंसासीणं न घडइ गयणारविंदन्व॥१॥ मंसमसारयस्स सरीरयस्स परिपोसणित्यणो मणुया। श्रंजंति परभवेसुं तिकखदुक्खाई अगणिता॥२॥ को नाम किर सयन्नो मोद्दोत्तिय-तुच्छ-सोक्खकज्ञोण । अस्संखभवपरंपरदुहरिं छे। छिं पवट्टेजा ।। ३ ॥ छोइयसत्थे वि इमं बहुपयारेण मणिइ निबहेण । पयडं चिय पडिसिद्धं अतिरुद्धं जेण मणियमिणं ।। ४ ॥

- Dhamme salāhaņijjam parapīdāvajjaņam paratteņam i Tam puņa mamsāsīņam na ghadai garanārvida vva i
- Mamsamasārayassa sasarīrayassa paripo-aņatthiņo maņuyā
   Bhunjanti parabhavesum tikhadukkhāim agaņintā 2
- Ko nāma kira sayauno mohottiya tuccha sokkha kajjéņa
   Assankha bhava parampara duharim cholim pavattejā 3
- 4. Loiyasatthe vi imam bahupayaāreņa bhaņii nivaheņa
  Payaḍam ciya paḍisiddham aviruddham jena bhaṇiyamiṇam
- 1. Abandonment of injury to others has been carefully recommended by scriptures. Therefore, moreover, the eating of flesh is not appropriate like a flower in the sky.
- 2. Persons eating flesh for the nourishment of this frail body suffer innumerable terrible miseries during future lives.
- 3. Which wise-man will, indeed gladly accept multitudes of agonies occurring in series of innumerable future lives for the sake of rather insignificant pleasure arising from delusion!
- 4. This (ment-eating) has, been publicly prohibited by multitules of people by numerous examples, among ordinary scriptures and it is said to be undisputed even by authoritative scriptures.

Also,

हिंसामवधकं मांसं अधर्मस्य च वर्धनम् दुःखस्योत्पादकं मांसं, तस्मान्मांसं न मक्षयेत् ॥ ५ ॥ स्वमांसं परमांसेन यो वर्धयित्वमिच्छिति । बद्धिगं छमते वासं, यत्र तत्रोपजायते ॥ ६॥ दीक्षितो ब्रह्मचारी वा यो हि मांसं मभक्षयेत । व्यक्तं स नरकं गच्छेदधर्मः पापपौरुषः ॥ ७॥ आकाशगामिनो विधाः पतिता मांसमक्षणात्। विप्राणां पतनं दृष्वा तस्मान्मांसं न भक्षयेत् ॥ ८ ॥ शक्रशाणितसंभूतं यो मांसं खादते नरः। जलेन कुरुते शौचं, इसंते तं हि देवताः॥९॥ श्रयन्ते यानि तीर्थानि, त्रिषु लोकेषु भारत !। तेषु प्रामीति सस्नानं यो मांसं नैव मक्षयेत् ॥ १० ॥ नाग्निना न च सर्येण न जलेनापि मानव !। मांसस्य मक्षणे श्रुद्धिः, एव धर्मी युधिप्रिर !।। ११॥ किं लिखगवेषग्रहणः ? । कि किरस्तं हम्रण्डनै : ?। यदि खादन्ति मांसानि, सर्वेग्रेव निरर्थकम् ॥ १२ ॥ यथा वनगजः स्नातो, निर्भन्ने सन्निलार्णवे । रजसा गुण्डते गात्रं. तद्वन्मांसस्य भक्षणम् ॥ १३॥ मभासं पृष्करं गङगा, इत्रुक्षेत्रं सरस्वती। देविका चन्द्भागा च, सिन्धुश्चैव महानदी॥ १४॥ मलया यमुना चैव, निमिषं च गया तथा। सर्य कौशिकं चैव, छौहित्यं च महानदम् ॥ १५॥ . एदैस्तीयैर्महर्दिकेः . क्याचिवामिषेचनम् । अभक्षणं च मांसस्य न च तुल्यं युधिव्डिर!॥१६॥ यो दद्यात्कांचनं मेरुं, कृत्स्नां चौव वसुन्धराम्। अमक्षणं च मांसस्य, न च तुल्यं युधिष्ठिर"! ॥ १७॥

हिरण्यदानं गोदानं सूमिदानं तथैव च । अमक्षणं च मांसस्य, न च तुल्यं युधिष्ठिर! ॥ १८ ॥ किपलानां सहस्रं तु मासे मासं गवां ददेत् । अमक्षणं च मांसस्य न च तुल्यं युधिष्ठिर!॥ १९ ॥

- 5. Himsā-pravardhakam māmsam adharmasya ca vardhusm Duhkhasyotpādakam māmsam, tasmān māmsam na bhakṣayét 5.
- 6. Svamāmsam paramām'éna yo vardhayitum icchati Udvīgam labhete vāsam, yatra tatropajāyaté. 6.
- 7 Dikşito brahmacă i vă yo hi māmsam prabhakşayét Vyaktam sa narakam gacchédadharmah pāpapauruşah 7.
- Äkāśagāmino vipiāh parītā māmsa-bhakṣaŋāt
   Viprāŋām pataram driṣṭvā tasmān māmsam na bhakṣayét. 8
- Sukraśonita-sambhūtani, yo māmsam khādate naraḥ Jaléna kurute śaucam, hasante tam hi dévatāḥ
   9.
- Śrūyante yani tīrthāsi, trişu-lokéşu Bhārata!
   Teşu prāpnoti sa snānam yo māmsam naiva bhakşayét 10.
- 11. Nāgninā na ca sūryéņa na jalenāpi mānava!! Māmsasya bhakṣaņe śuduhih eṣa dharmo yudhiṣṭhira!!!.
- 12. Kim tinga veşa grahanain? Kim sırastunda-mundanain? Yadı svadantı mamsani, sarvaméva nırarthakam 12.
- 13 Yathā vanagajah snāto, nirmale salilārņave Rajasā guņḍate gātram, tadva māmsasya bhakṣaṇam. 13
- Prabhāsam Puṣkaram Gangā Kurukṣétram Sarasvatī
   Dévikā Candrabhāgā ca sindhuścaiva Mahānadā
   14
- 15. Malyā Yamunā caiva, Naimeṣamca Gayā tathā Sarayū kauśikam caiva Lauhityam ca Mahānadam. 15
- 16 Etaistīrthairmaharddhikaih kuryatcaivābhişécanam Abhakşanam ca māmsasya, na ca tulyam Yudhisthira? 16

- 17 Yo dadyāt kāncanam Mérum, kritsnām caiva vasundhrām Abhaksaņam ca māmsasya, na ca tulyam Yudhisthira! 17
- 18 Hiranya-dānam go-dānam bhūmi-dānam tathatva ca Abhaksanam ca māmsasya, na ca tulyam Yudhisthira! 18
- 19 Kapilānām sahasram tu māsé māsam gavām dadét Abhaksanam ca māmsasya na ca tulyam Yudhişthira! 19
- 5 Meat-eating is the augmentor of injury to animals, increaser of unrighteousness, and the originator of misery. Flesh therefore should not be eaten.
- 6. He who desires to increase his own flesh with the flesh of another, acquires a troublesome dwelling-place. He is born at any place whatsoever.
- 7. He, either consecrated or practing religions study, who repeatedly partakes of meat, that unrighteous sinful man evidently goes to hell.
- 8. Brāhmins, moving in the air became degraded by the eating of flesh Having seen the fallen condition of the Brāhmins, one should not, therefore partake of meat. 8.
- 9. The man, who eats flesh originating in semen and blood, does the purification with water. Gods, however, ridicule him. 9.
- 10. O descendent of Bhara'a! He who does not eat flesh obtains ablution in the sacred bathing-places which are heard of in the three worlds. 10.
- 11. O man! purification, from the eating of meat cannot be done by fire, not by the Sun, and not even by water, Yudhisthira.
- 12. What is the use of shaving of head and face? If people eat flesh, all indeed is useless.
- 13. If a forest-elephant having bathed in a pure flood of water, covers his body with dust, the eating of flesh is like that.
  - 14-15-16. Even it ablutions are done in these highly sacred

places viz Prabhāsa Puṣakara Ganges, Kuruksétra, Sarasvatī Dévikā and Candrabhāgā, Sindhu and also Mahānadī, Malayā, Yamunā Naimisha forest, and Gayā, Sarayū and Kausīka, Lobitja and Mahānadam, the non-eating of flesh is not equal, O Yudhisthira It is superior

- 17. If one gives away the Mount Meru of gold and also the entire world, the non-eating of flesh is not equal C Yudhisthira. But it is superior.
- 18 The non eating of flesh is not equal to-the giving of gold, the giving of cows and also to the giving of land. But it is superior.
- 19. If one gives away a thousand of brownish cows every month, to mendicants the non-eating of flesh is not equal. O Yudhiştbira. But it is superior

Also.

इय लोइयसत्थेस वि परिहरणिज्जत्तणेण निदिहं मंसं महाविसंपि व किं पुण लोजत्तरे समए ? २०॥ जइ मज्जमंसिवरई बहुदोसत्तेण होइ कायव्वा। दह रयाणिमोयणंपिवि परिहरणिज्जं सयन्नेहिं ॥ २१॥ जइ वि हु फास्रुगमन्नं कुंथुपणगा तहा वि दुप्पस्सा। पञ्चक्यनाणिणो वि हु राईमत्तं परिहरंति॥ २२॥ जइ वि हु पीवीलिगाई दीसंति पईवजोइखज्जोए। तह वि खल्ज अणाइन्नं मूळवयविराहणा जेण॥ २३॥ इय भो देवाणुपिया! संसारतरुस्स कंदकंदसमं। मज्जं मंसं निसिभोयणं च नाउं परिच्चयह॥ २४॥ किं वा मृदा अच्छह नो पेच्छह छिद्दपाणिपुडपिडयं। सिळलंपिव विगलंतं पइसमयं चेव नियजीवं॥ २५॥ केत्तियमेत्तं एयं? अज्जवि संसारतारगिवरत्ता। रुजांपि विविज्जित्ता पव्यक्तं संपवजांति॥ २६॥

- 20. Jya leiyasatthesu vi pariharanijjattanena nldutham Mansam mahavisampiva kimduna löuttare samaé? 20.
- Jaha majja mamsavirai bahudosatteņa hoi kāyavvā.
   Taha rayanibhoyanampīvi pariharanijjam sayannehim. 21
- 22. Jai vi hu phasugamannam kunthupanagā tahavi duppassā,

Paccakkhanāņiņovi hu rāibhattam pariharanti 22.

- Jai vi hu pīvīligāī dīsanti paīvatöiujjöé
   Taha vi khalu aņāinnam mulavayavirāhaņā jéņa 23.
- 24 Iya bho devāņupiyā! samsāra tarussa rundakandasamam majjam maṃsam nisibhoyaṇamaca nāum paruccayaha 24
- 25 Kim vā mūḍhā acchaha no pécchaha cchiḍḍapāṇi pudapadiyam
  - Saliampiva vigalantam samayam ceva niyajīvam 25
- 26. Kettiyamettam eyam i ajjavi samsāracāragavirattā
  Rajjampi vivajjitta pavvajjam sampavajjanti 26
- 20. Even in ordinary scriptures flesh-eating has been described as fit to be abandoned like a virulent poison, how much more (18 it to be abandoned) in extra-ordinary (going beyond the ordinary) scriptures.
- 21. Just as abstention from wine and meat should be done on account of many bad consequences, in the same way. even eating during night, should be abendoned by wise persons
- 22. Even though food may be pure, small insects and moth are difficult to be avided, and therefore persons possessing the superior knowledge of pratyākhāna (self-denial) abandon eating during night.
- 23. Although ants etc become visible during the brightness of the light of a lamp, there is really a transgression

in the original vow even in the case of objects which cannot be seen.

- 24. Therefore, O beloved of the gods! having known wine, flesh, and eating during night as the true bullous root of the tree of Saṃsāra, abandon (them)
- 25. Or perchance, stupid persons, do not indeed, clearly deliberate on their own life vanishing every moment like water remaining in the cavity of their closed hands with holes in them.
- 26. Of what significance is this? Even now, persons renouncing the path of samsāra, having abandoned even kingdoms, become ascetic mendicants.

On hearing the preaching, Kanakacūda with the intention of complete renunciation of the world, bowed down low at the feet of the Cāraņa muni and said "O lord! having entrusted the care of my kingdom to my son, I will accept dīkṣā at your hands, and I will fulfil the fruitfulness of my life". The Muni said "That is the only means of breaking the bonds of ties of this world. It is perfectly suitable for a person of your high culture."

Sūraséna Kumāra also with a feeling of renunciation saluted the muni and said "O lord 'Kindly give me a life-long vow of abstention from the use of wine, flosh and eating during night". Knowing him to be a fit person, the Muri mahārāja gave him the vow of abstention. Bowing down lose before the cāraņa muni both of them went away then, givin presents of excellent ornaments and garments to Sūraséna Kumāra with a feeling of intense love, Kanakacūda said "O prince! I have become free from worldly attachments and having taken dīkṣā, I will make my soul free from sin. Show me any piece of service that I can render to you The Kumāra replied "What can I say? Separation from you is very trouble some to me. However the elderly members of my family whom I left since a long time must be very anxious to see me. I am greatly afflicted with

this idea. "Kanakacūda said "Then, let us go there". Sūraséna Kumāra accepted the proposal, and both of them having mounted an aerial car went there.

After having thoroughly made inquries in every part of the forest for Sūraséna Kumāra led astray by the victous horse, the army of soldiers despatched for inquiries, could not get any scent of the whereabouts of the Kumara and returned to Śripura joylessly and disappointedly. The king was duly informed of the failure of inquiries On hearing the news of the disappearance of the Kumara the King was immensely afflicted as if all his belongings were stolen away, and having left off food and drink, he started from his capital town with the object of making personal inquiries about Sūrséna Kumāra, accompained by the four divisions of his army, by females of his harem, and by Ratuāvalī who was suffering intensely from pangs of separation, and eventually reached the interior of the Kadambari forest. The king then sent his servants in all the directions with the object of making thorough inquiries One day during their wanderings here and there, the servants met with a mountaineer with a ring inscribed with the name of the Kumāra, on finger and distressed with a painful idea lest he may have killed Sūraséna Kumāra, they brought him into the presence of the king. The king with a well-balanced mind asked him, 'O innocent man! Tell me from whom did you get this jewelled ring? Where is prince Sūrasena? "On seeing the king, accompanied by elephants, horses chariots, warriors, and other ensigns of royal wealth, the mountaineer greatly agitated with confusion, began to give a mutually contradictory account of Sūrasėna Kumāra with a faltering speech. The King said "Ah! from mutually contradictory statements it seems he has killed Sūrasėna Kumāra; otherwise how can he get the jewelled ring! Who can ever snatch away the precious gem from the hood of a living chief of serpents? However, keep him in a vigilant custody for five days." I cannot understand the real state. The diversions of Fate are of deep significance" Under orders of the king, his servants tled the mountaineer with fetters.

king engrossed in a whirl of doubts began to weep loud very sorro fully with an incessant flow of tears from his eyes. With the spread of the news of probable death of Sūraséna Kamāra, all the feudatory princes became much grieved, the army of servants was greatly dejected, ministers were overwhelmed with confusion and females of the harem were crying piteously. After lamenting for a long time, Ratnavali also, fatigued under the burden of exterme sorrow, fell down unconscious on the ground. and she regained her natural condition after vehement consolation from her maid-servants. With the advent of night, darkness resembling Aniana-giri, apread in all directions Nearly at midnight, Ratnāvalī told her nurse:- O mother! with the loss of my husband what is the use of my remaining alive? Why should I put up with the insults of low persons? Why should I see the distressed faces of my relatives at my father's house? Why should I listen to harsh words of wicked persons enraged with the slightest cause? I give you solemn oath in the name of my own life, that you should not act against my wish. For the present, you become my companion. Enough of pleasure arising from bondage of love. Its course is always strange. Misery finally results from the eating of the fruits of Kim Pāka (a kind of fruits which are very sweet, but, which are exteremely polsonous in the end) but the meeting of the beloved, turns out to be fraught with difficulty also in the beginning I think, that desperate Fate must have made the pleasure of meeting with one's belowed, as if combined with the fickleness of ears of an elephant, of a lightning, or of a rain-bow, and it is for that reason only, that shrewd persons avoid love, as if it were a serpent in a hole. They alone realize the greatness of the virulent force of separation from beloveds" The nurse said "O daughter! In what kind of work do you desire me to be your accomplice! She replied: - "O mother! for the purpose of putting an end to my life afflicted with the burning fire of unbearable separation from my beloved." The nurse said - "O child! Why do you become so hasty? Until now, we have not got any definite news, and the fulfillment of one's desire for death is

not hard to be accomplished even later on." On hearing these words of prohibition, Ratnavali, avoiding the range of vision of the nurse, started from her dwelling-place unnoticed by any of her relatives, and entered a forest-arbour in a distant locality and with her hands folded in the form of an anjali in front of her fore-head, she said 'O Sylvan Goddess! Listen to the words of an unfortunate girl. Who else is there in this place, whom I can say out my heart's aim? The desperate Fate has created me with such adverse attributes for the purpose of tormenting me with misfortunes, that soon after my marriage I unfortunately became separated from my husband. Now I leave my body hanging on the adjoining tree, in your presence. What is the use of this body polluted with the dirt of dishonour? O son of the king of Śripura! Although you are at a distance, you must know that his poor Ratnavali has lost her life for the sake of your separation." With these words, she tied up her braid of hair, made a strong knot of her clothes, and having prepared a snare with her upper garment on the branch of a tree, she applied the noose on her own neck and kept her body hanging on it.

Unable to find Ratnāvalī on her own bed, the nurse followed her immediately, and, as a consequence of virtuous actions in previous lives, she arrived at that spot. In the brightness of moon-light, the nurse saw Ratnāvalī hanging from the branch of the tree, but unable to apply a suitable remedy, she raised a loud cry of lamentation thus:—''O gods! sprites! angels! give me your shelter. Protect this noble woman Cut asunder her fetters Do not make yourself impure with the mire of sin by your negligence at such a critical time.'

At that time, Kanakacüda and Sūraséna Kumāra came into that region, and immediately on hearing the cry of danger, they got down from the sky, and cut down all the fetters of Ratnāvalī. When Ratnāvalī regained her natural condition, they asked

her: "O fair woman!" Who is the cause of such evil resolutions?" Ratnavali, with deep sighs, replied:- 'Wicked actions of previous lives." Sūrasėna Kumāra said :- However, say out something in detail ' Ratnāvalī again replied :- ' If it be so, it is separation from Sūrasena Kumāra, son of King Mahāsena." Having instantly recognized her Sūraséna Kumāra said :-"Then. enough with such evil ideas." At this moment, on account of her being perfectly recognized. Ratnavali remained silent, fixing her eyesight on the eyes of Sūraséna Kumāra, out of shame. On knowing the true state of affairs, the nurse gave a greeting of welcome there to Sūrasėna Kumāra on his presence after long absence, and she informed him about the arrival of King Mahasena. At this time, the Vidyadhara requested Suraséna Kumara thus:-O Kumāra! all your indirectly expressed wishes are now fulfilled. so please allow me to go to my dwelling-place. Sūraséna Kumāra greatly distressed by the separation, allowed him to go with great reluctance Then Kanakacūda Vidyādhara affectionately accepted diksā at the hands of Cārana Muni.

Sūraséna Kumāra returned to the camp of the army, accompanied by Ratnāvalī, and embracing the King heartily, he narrated his complete account, and a festival in honour of his arrival was duly celebrated. The mountaineer was respectfully liberated. The King then, entered his capital town with great pomp. An excellent palace was placed at the disposal of Sūraséna Kumāra, and he passed his days happily there. King Mahāsena died Soon after the death-ceremony of King Mahāsena, prince Sūraséna Kumāra was enthroned as his successor, and he ruled over his kingdom with statesmanship.

One day, Kanakacūda Muni well-versed in religious rites and a master of several sūtras, came into the adjoining pleasure-garden. King Sūraséna went there with the object of paying homage to the learned muni. Having respectfully bowed down

at the feet of Guru, the king took his seat near him. The muni preached Jaina Dharma, and many persons had an insight about self. At the end, the Guru Mahārāja asked King Sūraséna:-O King! Do you now carefully observe the vows of abstention from wine, flesh, and nightly meals, taken by you long ago?" The King replied .- I am carefully observing them." The Muni Mahārāja again said, "Then, hold your samyaktva fast by accepting linésvaras who are entirely free from faults with the convic tion of True God, and leave aside Mithyatva (wrong belief) resulting from evil notions, Even by doing this much, you know that you have really accomplished the welfare of your future life. The King said .-" It is exactly so, From now, I have adopted Jaina Dharma, and by your grace, an eager desire for leaving off wrong belief has arisen in me You have satisfied all my much-desired wishes in every way" Having joyfully expressed his sentiments, King Sūraséna went away. Muni Mahārāja also, following his usual custom, went elsewhere In due course of time, King Sürasena died with defiled (wrong) belief arising from impure notions caused by agonizing pains all over his body, and, as a result, he was born as Bibhélaka Yaksa This is the account of Bibhèlaka Yaksa

Śramana Bhagavān Mahāvīra, then, started from the pleasure-garden of Bibhélaka Yakṣa and stood in contemplation in a garden outside the village named Śāliśīrṣaka It was during the month of Māgha (January-February).

### KATAPŪTANĀ.

Queen Vijayavatī-the wife of Śramaņa Bhagavān Mahāvīra during his bhava as Triprstha Vāsudéva-who had died with feelings of great animosity towards him as she was not well-respected,-wandered in Saṃsāra during many lives, and she was born as a vāṇa-vyantarī named Katapūtanā, as a consequence of ignorant penances during a human bhava. On account of her animosity towards Śranaņa Bhagavān Mahāvīra during her previous life, and also on account of her inability to bear the pre-

ponderating superior glory of Jinésvara Bhagavan, she assumed the form of a female hermit Putting on a bark-garment and making her entire body wet with icy cold water flowing constantly in torential masses from her long hanging mass of braided hair Katapūtanā tāpasī remained invisible in the air just above the locality in which Śramana Bhagavan Mahavira was standing in contemplation, and she began to shake her body violently. The drops of water mixed with particles of snow and cooled down with very cold gusts of wind pierced the body of Incévara like so many arrows, and unbearable drops of water pouring continuously from the spread out mass of braid of hair and from the dark garment, entered the vital parts of the body of Jinéśvala Bhagavan. The cold of Magha-masa (January-February) was naturally unbearable, and the evil-minded vyantari had greatly aggravated the coldness by her divine power What else to say about it? The body of an ordinary person mortified by such agonies of cold would be melted away. It is only that Arhats with nirupakrama āyus ya (life-limit which cannot be lessened by disease fear, fire, water, and other misfortunes which shorten the life-limit of an ordinary individual) can alone tolerate such sufferings While patiently enduring the trouble caused by cold for four praharas of the night, the religious contemplation capable of destroying future lives, became greatly developed, and by enduring it with great mental tranquility, the Karmas of Śramana Bhagavān Mahāvīra bacame more and more destroyed, and the Avadhi Jñana possessed by Śramana Bhagavan Mahavira became more extensive and he began to see objects in all the worlds. Śramana Bhagavān Mahāvira had from his very birth, whatever Avadhi Jňana he possessed during his previous life as a celestial being, and the wealth of his study consisted of all the Angas Now, Kataputana on seeing Śramana Bhagayān Mahāvira perfectly immovable, was greatly disappo inted in the morning, and becoming more tranquil, and repenting for her misdeed, she worshipped the Lord with great devotion, and then she went away.

## Sixth Rainy Season,

Starting from there, Śramaņa Bhagavān Mahāvīra, went to Bhadrikā Nagarî with the object of living there, during his sixth rainy season. There, Gośāla met the Bhagavān after an absence of six months. On seeing Śramaņa Bhagavān Mahāvīra the delighted Gośāla respectfully bowed down at the lotus-like feet of the Jinésvara, and he remained at the Lord's service as before.

Śramaņa Bhagavān Mahāvīra lived at Bhadrikā Nagarī during the sixth rainy season, observing a continuous fasting of four months with various vows.

### CHAPTER X.

Peregrinations of Śramana Bhagavān Mahāvīra during the last 6½ years of chadmastha kāla of ascetsc life.

# Seventh Year of Ascetle Life (B. C. 562-61).

At the end of four months' fasting, Śramana Bhagwān Mahāvīra broke his fasting outside the town. Having taken the break fast, the Jinésvara Bhagavān took vows of various kinds and he continued his vihāra in Magadha-deša for eight months, without any trouble accompained by Gośāla. Having completed his touring in Magadha-deša during winter and summer months Śramana Bhagavān Mahāvīra went to Alambhikā Nagarī, with the object of staying there during the ensuing rainy season.

### SEVENTH RAINY SEASON.

During, the stay at Alambhikā Nagarī Śramaṇa Bhagavān Mahāvīra hid a continuous fasting of four mouths. At the end of the four months' fasting, Śramaṇa Bhagavān Mahāvīra had his break-fast outside the town.

## Eighth Year of Ascetic Life (B. C. 561-60).

Having taken his break-fast outside Alambhikā Nagarī, Śramaņa Bhagvān Mahāvīra went in the direction of Kundāka Sanniveša He stayed there for a short period, in the temple of Vāsudeva and stood in a corner of the tall temple of Vāsudeva.

Gośāla, also, although he was strictly observing the religious rites prescribed by Jinésvaras, became disgusted with keeping his body in restricted postures, and leaving aside all sense of shame like a buffoon without caring for future danger, he took his seat taking support of the mouth of the image of Vasudéva. The worshipper of the idol who came there with a flower basket and an incense-pot in his hand, saw Gosala seated thus only from a distance, and he thought with amazement:- "I have been worshipping this god for a long time, but I have never seen any one else worshipping him with such devotion so is this man possessed by a pisaca or by a demon? Or, is he sitting thus under the influence of perverseness of elementary constituents of his body?" As soon as the worshipper the interior of the temple, that experienced man knew him to be a mendicant from his naked appearance, and he thought :- If I punish this man, the people of the village will think me to be unjust and wicked. Let me, therefore, inform the people. Let them see for themselves and do whatever is fit. Why should I do this unprofitable work !" The worshipper informed the people. The people went into the temple, and on seeing Gosala seated leaning on the image of Vasudéva they anguly best him severely with cane and blows, and after having mangled his body, they left him after a long time thinking him to be a lunatic.

Śramaņa Bhagavān Mahāvīra then went to Mardana Sanniveśa and he stood in religious contemplation in a clean portion of the temple of Baladéva

Ill bred Gosāla sat carefully like an ascetic keeping his male generative organ into the mouth of the image of Baladéva People of the sannivesa angrily beat him as before, and they left him after a long time

Sramaņa Bhagavān Mahāvira, then, remained in religious contemplation in Sāli-vana of Sālaka village There also, a vyantarī named Sālajjā, angered without cause, began to create various troubles to Jinésvara. When that evil-minded vyantarī got tired of doing further troubles she worshipped the Lord, and

then, she went away. It is realy wonderful that persons causing troubles to Śramaņa Bhagavān Mahāvīra got wearied of them, but he himself did not mind them at all!

Then, Śramaṇa Bhagavān Mahāvīra went to Lohārgala Nagara which was furnished with fine public buildings and market-places, and which was known as one of the most beautiful cities of the world. It was ruled by a king named Jitaśatru who was like a lion in destroying proud enemies, and elephants in the form of brave warriors King Jitaśatru had a quarrel with the king of the boundary-line of his kingdom, consequently, officers of his state minutely examined all foreigners. Some of the officers, on seeing Śramaṇa Bhagavān Mahāvīra, caught hold of him, thinking him to be a spy as they could not receive a satisfactory reply, and brought him immediately into the presence of the King.

At that time, immediately on seeing, Sramana Bhagavan Mahāvīra there, the astrologer Utpalaka, bowed down joyfully at his lotus-like feet with extreme horripilation, and told the King:-" Ah! This illustrious man is not a spy. He is the same person-Jinesvara Śramana Bhagavan Mahavira-the enblem of dignity of the royal family of King Siddhartha-sovereign of the ecclisiastical world-who brought delight to the hearts of the distressed and needy persons by his munificent gifts of gold for one year, and who has renounced the world. Have you not ever heard the same of the Lord of the gods whose lotus-like feet are worshipped by gods, angels and kings? In case you are not inclined to believe in my words, you satify yourself by critically examining his hands marked with signs of Cahra (wheel) gada (mace) Kalasa (a jar-shaped vessel with a nozzle used for god -worship) and Kamala (lotus)." Becoming perfectly convinced, King Jitasatru set both Śramana Bhagavan Mahavira and Gosala free from bondage, and gave them due respects.

Śramaņa Bhagavān Mahāvīra then went to Purimatāla Nagara, and remained there in religious contemplation,

# VAGGURA SÉTHA

In that town, there was a merchant named Vaggura who was very wealthy like Kubéra: who was an excellent place of shelter for distressed and needy persons like a bow for an arrow; who was always ready in attaining the welfare of both the worlds like a great sage; who was sincere, talking sweetly, courteons and who was like a snare in capturing a mass of pure virtuous qualities. He had a wife named Bhadra who was of excellent virtuous character, and was a source of great affection. She was barren, and she had become tired of offerings to various deties, and of taking numerous medicines with the object of getting a son One day. Bhadra mounted a palanquin along with her husband Seth Vaggura, accompanied by her relatives, servants, and a number of cocks carrying tasteful meals of various kinds and going with great pomp in the direction of pleasure-gardens, she entered the garden named Sakatamukha which was pleasant with the soft melodious notes of various birds, and lovely with the sweet smell of fragrant flowers of a variety of tall trees. Vaggura Séth and Bhadra Séthani sported for a long time in the waters of a lake, and when they were walking here and there in search of flowers they saw a decrepitated temple whose pinnacle was on the point of falling down, whose heavy slabs of stone were lying scattered, and whose massive pillars were getting loose. Both of them entered the temple out of curiosity, and they saw an image of Jinésvara Bhagavan Śrī Mallinath Swami with a luster as black as that of the petal of the Aścka tree, which looked extremely calm like the disc of the autumnal Moon, which appeared beautiful as if it were adorned with precious gems, although it was without any ornament: and which exhibited its extreme excellence only by mere darsana (sight) like the thought-gem. Immediately on seeing the image. both of them had an excellent notion in their mind and they thought :- "The form of this image is endowed with artistic beauty; it seems, therefore, that this is not an ordinary image. All our much-desired wishes are now fulfilled." With this idea in their heart, both of them began to sing hymns of praise as follows :---

अर्ज विद्दिष्टिनिविद्दुहिनगड पविद्यादिय [अर्ज्जपरपवरसुगइ] मंदिरदुवाराई ।
अर्ज चिय करकमिललीण, सुद्दाई संसारसाराई ॥१॥
अर्ज चिय तिद्दुयणिसरीिई अम्हि पलोइय नाह !।
जं तुद्द लोयणपिह गयउ, नासियदोसपवाइ ॥२॥
अद्द अम्हे हिं तिक्लदुकखोहिसिइसिहि तत्तगितिहि कहनाह [तुम्ह पय मडवंतिर]
नहनिवहिनम्मलरयणिकरणजालसंलाइयंविर ॥३॥
संप्द लद्ध निवासु फुडुम-रुपिहिं व देव।
जं तुह दिद्व मुद्दकमल्ल, खालियकम्मवलेव ॥४॥

- 1 Ajjam vihadiya nibidaduha nigada pavihādiya [ajja parapavara sugai] mandira duvārāim.
  Ajjam ciya karakamali-līņa, suhāim samsāra sārāim.
- 2. Ajjam ciya tihuyana sirihim amhi paloiya naha!
  Jam tuha loyanapahi gayau, nasiyadosapavaha.
- 3. Ahaha amhehim tikkha dukkhohasihitattagattihim, kaha nāha! tumha payamandavantari,

Naha nivaha nimmala rayana kırana jāla samchāiyambari. 3

- 4. Sampai laddhu nivāsu phuduma rupa hiehim va deva!

  Jam tuha diṭṭham muhakamalu khāliya kammavaléva. 4
- 1. To-day, our intensely miserable bondage has become loose. The doors of the temple of Most Excellent Happiness have opened. To-day, indeed the most valuable pleasures of this world are within our lotus-like hands.
- 2. O Lordi to-day, certainly, the wealth of the three worlds, has been seen by us in that we have come within the range of vision of your eyes which are capable of destroying the current of blemishes.
- 3. O Lord, we, distressed by the fire of severe miseries, have now obtained a shelter in the pavilion of your feet illumi-

nating the sky by the net of the rays of the pure lustre of gem-like mass of nails of your feet.

4. Besides O god! now, having got a shelter, we shall wash away the sin of Karmas on seeing your lotus-like face like a traveller in the country of Mārwār.

Having repeatedly extolled with a speech full of devotion intimately connected, delightful to the heart, and with a speech expanding the eyes with joy, they brought their heads low so as to touch the ground, and they again said "O god! If by your grace, we have the good fortune of acquiring a son or a daughter we shall enrich the top of your temple with gold goblets and will have your temple beautified with tall pillars, equipped with play-houses, elegant with cornices decorated with an excellent enclosing wall, and resplendent with nice dolls arranged at suitable places. We shall, also remain always devoted to you and we shall constantly arrange for the dignity of your worship." Soon after repeating the prayers, Vaggura séth and his wife amused themselves for some time in the pleasure—garden, and, then, both of them went home.

Through the grace of the  $v\bar{a}na-vyantari$  goddess of the adjoining country satisfied by the predominance of their devotion, Bhadrā śéthāṇi became pregnant and Vaggura śeth consequently had perfect confidence fixed in his mind. From that day, Vaggura śéth commenced repair works in the temple and finished it without waste of time. He was worshipping the image three times daily with fragrant flowers of five colours, used to have dramatic performances done by courtezins and he used to have four kinds of musical instruments played with very sweet tunes. In this way, Vaggura seth passed his days in devotion.

One day, a Jaina ācārya named Sūraséna doing unrestricted wandering, came there with the object of paying homage to the image of the Tīrthankara, and remained in a suitable dwelling place nearby. During fore-noon, Sūraséna Ācārya went into the temple of Tīrthankara Mallinātha Swāmī and having adored the Lord for a considerable time, he took his seat at a suitable

place and he began to preach religion to fortunate individuals. Vaggura séth came there, with materials of worship, and having worshipped and adored the image, he went to the ācārya, and bowing down low at the feet of the Guru, he too's his seat at a suitable place, with the ācārya s blessing. The Guru made the following preaching-

#### PREACHING

जिणनाहभ्रुवणकरणं तप्पडिमापूयणं तिसंद्रं च। दागंमि य पडिवंधो तिनिवि प्रनेहिं छन्मंति॥१॥ नीसेससोकखतस्वीयमूळग्रुहामदुग्गइकवाडं। कारिति मंडिरं जिणवरस्स धन्ना सविभवेणं ॥२॥ तहणगिरिसिंगारहारि जे निम्मवंति जिणभवणं। ते कह न छीछाए चिय चितियमत्थं पसाहिति ?॥३॥ सामेन्नेण वि निगगेहकारणे को मिणिज्ज पुनमरं ?। को प्रण तिम्मं विहिणा निश्नं मि सम्बर्धि नंते ॥ ४ ॥ ता भी महायस ! तए नियमा सम्मं समायरियमेयं । सम्रयञ्जियदव्वेणं जिन्तुद्धारो जमेस कञो ॥ ५ ॥ एयंमि अकीरंते तित्युच्छेशो जिणे अमत्ती य। साहणमणागमणं भव्याणमबोहिलामो य ॥ ६ ॥ काराविष इमंग्री भवजलनिहितरणजाणवत्तं मि । अचंतसंतकंता कारेअव्या जिणपडिमा ॥ ७ ॥ तिसंद्यमपमत्तमाणसेहिं परेण जनेणं । पूरा य विरइयन्त्रा सा प्रण अद्वरपारेवं ॥ ८॥ वासकुमुमकलप्णं धूवपईवेहिं वारिपत्तेहिं। फल्लभोयणभेएहि य जगनयगार्गद जगर्गहि।। ९।।

इय अट्टविहा पूया कीरंती भत्तीए जिलिंदाणं। तं नित्थ नूण कल्लाणमेत्थ जं नो पणामेइ ॥ १०॥ तथाहि-हरियंदणघणसारू भवेहिं गंघेहि सुरहिगंघेहिं। सन्बण्णसिरे निहिएहिं होति मन्वा सरहिदेहा ॥ ११ ॥ नवमालइकमलकयंबमिलयापम्रहक्रसमदामाहि । विर्यंता जिणपूर्यं धरंति भव्वा सिवसुहं च ॥ १२ ॥ नहरुडजलपिडहरथे जिणपयछेते जमक्खया खित्ता। पसवंति दिव्यसहससंसंपयं तं किमच्छरियं ? ।। १३ ॥ घणसारागुरुध्वो जयगुरुपुरओ जणेण दन्क्षंतो । **उ**च्छि अयधूमपडल च्छलेण अवणेइ पावं च ॥ १४ ॥ जे दीवं देंति जिणिदमंदिरे संदराय - मचीए। ते विद्यणभुवणब्भंतरेकदीवत्तणमुर्विति 11 24 11 तिहुयणपदुणी पुरओ ठवेंति जं वारिषुन्नपत्ताई। तं नृगं पुन्त्रज्ञियदुहाण सलिलं पयच्छंति ॥ १६ ॥ परिपावगससम्भगयविसिद्गंधेहिं तस्वरफछेहिं। जिणपूर्य कुणमाणा लहंति मणवंछियफलाइं ॥ १७ ॥ बहुभकेखवंजणाउद्धञ्जोयणचस्पागपग्रहवत्थुईि । धना विरइंति बर्छि सहनिहिउकखणणहेख ति ॥ १८॥ अइवा किमित्तिएणं ? जंकिंचिवि अत्थि वत्थु सपसर्थ। तित्थेसराण तं तं विणिओगे नि'ति कयपुत्रा ॥ १९ ॥ दाणमवि सुगइसंगमनियाणमनियाणमेव दिञ्जंतं। प्रज्ञाणुबंधिरूवं कल्लाणपरंपरं जणइ ॥ २०॥ तं पूण तिविहं भणियं अभयपयाणं च नाणदाणं च। धम्मपवत्ताणं पुणं तद्दयम्व भदाणं च ॥ २१॥

**र**त्थाभयप्यान छोडयहोग्नचरेस वि परिद्धं । सच्बावत्थासं पिवि अनिसिद्धं सिद्धिरसियाणं ॥ २२ ॥ करिसणमिव कणरहियं नरनाइं पिव विवेयपरिहीणं। एयविउत्तं धम्मं न कयाइ बुद्दा पसंसंति॥२३॥ जं पुण नाणपयाणं दिवाञ्च पयासयं तमत्थाणं। भवजलहिपडियजंतूण - तारणे दढतरंडसमं ॥ २४ ॥ उम्मग्गपयदाणं व विसममिच्छत्तभीमरत्नंमि । सम्मागदेसयं सिवपुरीप वरसत्थवाहोच्व ॥ २५ ॥ तइयं पुण भेसहवत्थपत्तकंवलगपम्रहदव्वेहि'। साहण धम्मनिरयाण है। इ उन्द्रंभकरणेण ॥ २६ ॥ जंते महाणुभावा कह द्रविधुक्कसञ्बसावज्जा। सकति तवं काउं आहाराईण विरहंमि!॥ २७॥ एत्तियमेत्रेणं चिय गिहिणा छंघति गुरुभवसमुदं। उवयारे जं असणाइंएहिं वहंति साहूणं॥ २८॥ धणसत्थवाहिव सेयं समूलदेवाइणा य जयपयहा। निहिंद्वा इत्थं सिद्धंतस्र पसिद्धा ॥ २९ ॥ दिवंता इय भो देवाणपिया! तिन्नि पयत्था मए तह पसत्था। परिकहिया एएसिं पढमो तमए सयं विहिओ।। ३०॥ अन्ने पुण सावगधम्यकुसळबुद्धीहि जंति काउं जे। ता गिहिधम्मं पवज्जेस ॥ ३१ ॥ सद्धाणनाणसारं

2.

Jinanāhabhuvana karanam tappadimā pyanam tisanjhasm ca
 Dānammi ya padibaddho tinivi punnéhim labbhanti.

<sup>2.</sup> Nīsesasokkha-tarubīyamūla muddāma dugai kavādam Kārinti mandiram jīvņavarassa dhannā savibhaveņam

3.	Tubița-girieinga-singafanari je nimmavanui jițaunavațani	45
٠,	Té kaha na lîlāe cciya cintiyamattham pasahinti?	•
4.	Sāmannéņa vi jinagéhakāraņé ko miņijja punnabharam ?	
	Ko puņa tammim vihiņā jinnami samuddharijjanté. 4	٠.
5.	Tā bho mahāyasa! taé niyamā sammam samāyariyaméyam,	
	Samuyajjiya davvéņam jinnuddhāro jamésa kao.	i.
<u></u> ٥.	Eyammi akīrante titthucchéö jiņé abhattī ya	
	Sāhūņamaņām bhavvāņamabohilābho ya.	5.
7	Kārāvié imammi bhavajalanihi-taraņa-jāņavattammi	
	Accanta saņta kantā kāréavvā jiņappadimā	7.
8.	Tisé tisanjhamapamatta-māņaséhim paréņa jattéņam,	
	Pflyā ya viralyavvā sā puņa attha payārévam	3.
9.	Vāsa kusumakkheņam dhūvapaivehim vāripattehim,	
	Phala bhoyrna bhééhlm ya jananayanānanda janagéhlm. S	).
10.	Iya atthavīhā pūyā kiranti bhattié jiņindāņam,	
	Tam natthi nūņa kalļāņaméttha jam no paņāméi (	).
11.	Tathāhi-Harivandeņa ghaņasārubhavéhim gandhéhim,	
	Savvaņņusire nihiéhim honti bhavvā surhidéhā 11.	
1 <b>2</b> .	Navamālai-kamala-kayamba malliyā pamuha kusuma dāmāhir	n
	Virayantā Jiņapūyam dharanti bhavvā sivasuham ca 17	<b>1</b> .
13.	Naha-ruijala-padihatthé jinapayachette jamakkhayā khitt	ā
	Pasavanti divvasuhasassa sampayam tam kimacchariyam?	13
14.	Ghanasāragurudhūvo jayaguru purao jaņeņa dajjhanto,	
	Ucchaliya-dhumapadalacchalena avanei pāvam ca. 14	
15.	Je divam denti jénindamandiré sundarāya bhattie,	
	Te tihuyana bhuvanabbhantarékkadivattanamuvinti. 15	
16:	Tihuaņapahuņo purao thaventi jam vāripunnapattāim,	
	Tem ninam nuvvaiiiva dubana salilam navacchanti 15	

- 17. Paripāvaga sasamuggaya visietha gandhehim taruvara phalehim,
  - Jinepüyam kunamānā lahanti manavanchiyaphalāim. 17
- Bahu bhakkha vanjaņāuļa oyaņa carupāga pamuha vatthūhim,
  - Dhanna virainti balim suhanihi-ukkhana-héu tti. 18
- Ahavā kimittiéņam i jam kimcivi atthi vatthu supasattham,
   Titthésarāņa tam tam viņiögé ninti kayapunnā.
- 20. Dāņamavi sugaisangama-niyānamaniyānameva dijjantam, Punnānubandhiruvam kallānaparamparam janai. 23
- 21. Tam puna tiviham bhaniyam abhayapayanam ca nana danam ca,
  Dhammapayattanam puna taiyamuvatthambha-danam ca. 21
- 22. Tatthābhayappayāņam löiya-loguttarésu vi pasiddham, Savvāvatthāsum pivi anisiddham siddhirasiyāņam. 22
- 23. Karisanamiya kanarahiyam, naramaham piya viyéyaparihinam Eyaviuttam dhammam na kayai buha pasansanti. 23
- 24. Jam puņa nāņapayāņam dîvovva sayāsayam tamatthāņam, Bhava-jalahipadiyajantūņa-tāraņe drdhatarandasamam. \_4
- 25. Ummagga payaṭṭāṇam va visama micchatta-bhimarannammi, Sammagga désayam sivapurié varasatthavāhovva. 25
- 26. Taiyam-puna bhesaha vatthapatta kambalagapamuhadavvehim Sāhūna dhamma nirayāna höi uvaṭṭhambhakaranena. 26
- 27. Jam té mahāņubhāvā kaha dūra-vimukka-savva-sāvajjā, Sakkanti tavam kāum āhārāîņa-virahammi ? 27
- 28. Ettiyamétténam ciya gihino langhanti gurubhava samuddam, Uvayāre jam asanātéhim vattanti sāhūņam. 28
- Dhana:atthāhiva séyam samūla-devāino ya jayapayadā,
   Diţţhantā niddiţţhā ittham siddhantasu pasiddiā. 29

- 30. Iya bho devāņupiyā! tinni payatthā mae tuha pasatthā, Parikahiyā, éésim padhamo tumae sayam vihiö. 30
- 31. Anne puna sāvaga chamna kusala buddhihim janti kāum jé, Saddlāņa-rāņasāram tā gihidhammam pavajjésu. 31
- 1. The building of temples for the Lord Jinésvara 2. The worship of his image at three diurnal junctures (sunrise, noon, sunset), and 3 Eagerness in giving gifts:— These three are obtained by punya (meritorious deeds).
- 2. Happy are they who get prepared with their own wealth, a lina-mandira (temple for a linesvara) which is the source of the tree of Entire Happiness and which is the trapdoor for (warding off) essentially evil conditions.
- 3. Why should not, those, who get built a Jina-mandira elegant like the top of the snow-mountain (Himālaya), accomplish their desired object as if like a mere sport?
- 4 Even ordinarily, while having a Jina-graha built, how can the mass of punya (meritorious action) be measured? Then, what an immense amount of punya will accrue from having an old temple repaired according to the prescribed rule?
- 5. Therefore, O illustrious person! this work has been really, well-begun by you, that this repair-work of the Jina-temple has been done by the wealth acquired by your own hands.
- 6. If this (repair-work) was not done, there would have been an extermination of a sacred place, want of devotion towards Jinésvaras, non-frequenting of pious adhūs, and absence of acquision of enlightened intellect for devout individuals.
- 7. After having got prepared this (a Jinamandira) which is like a boat for crossing the ocean of worldly existence, a Jinappadima (image of a Jineśvara) extermely calm, and beautiful, should be made. 7

- 8. Of that (pratima), worship should be performed at three diurnal junctures (sun-rise, noon, sun-set) with an attentive mind and with great effort. It (the worship) is of eight kinds.
- 9. He, who does worship of Jinésvaras with devotion in eight ways-namely 1. With Vāra (perfumed powders) 2. Kusuma (flowers) 3. Akṣata (ricegrains) 4. Dhūpa (incense) 5. Ghee-lamp 6. vessels full of water 7. Fruits and 8. Food-materials, producing delight in the eyes of people, has certainly, no auspicious object which he cannot acquire. 9-10
- Thus 11. By putting sweet scented perfumes of camphor combined with Indra's sandal-wood, on the head of the Omniscient, devout persons become (endowed) with sweet-scented bodies.
- 12. Devout persons performing worship of the Jinéśwara with flower-garlands of double jasmine (jasminum sambac), lotus, Kadamba (a tree with orange-coloured blossoms,) Mallikā (a kind of Jasmine) etc, retain the Bliss of Final Emancipation.
- 13. What is strange in that the rice-grains placed in the field in the feet of Jinésvara filled with the water of the lustre of his nails, produce a wealth of corn of divine happiness?
- 14. The incense of camphor and aloe-wood burnt by a man in front of the Lord of the Universe, dispels sin under the guise of the covering of smoke arising (from it)
- 15. Those, who offer a ghee-lamp in the temple of Jinésvara with lovely devotion, attain the status of the only lamp (dignitary) within the three worlds.
- 16. He, who places vessels filled with water in front of the Lord of the three worlds, certainly gives (an ablation of) water to miseries acquired before
- 17. Persons, doing Jina-pūjā with perfectly ripe and specially fragrant fruits of excellent trees, obtain wished-for recompense.

- 18. Fortunate persons arrange an offering of various eatable articles combined with sauces etc and well-boiled rice and other food-materials for the purpose of digging out the treasure of happiness.
- 19. Or, of what extent is this little? Meritorious persons employ whatevey excellent object there is, for the use of the supreme Lord of the Tirtha.
- 20. Gift, also, given, without expecting any worldly benefits, produces a succession of welfare resulting in Meritorious Karmas which is the cause of association with Sugati (happiness)
- 21. That, again, is spoken of as of three kinds. viz 1 Abhayapradāna dāna, 2. Jñāna-dāna (imparting of knowledge) and 3 Dharmopaṣṭambha dāna for those who are actually following their religious rites.
- 22. There, abhayapradāna dāna (granting of security to living beings) is, also, well-known among ordinary, as well as, extra-ordinary śāstras, and it is not-prohibited under all conditions of life for those who are devoted to the fulfilment of Complete Attainment
- 23. Wise persons do not ever applause a dharma (religious doctrine) devoid of abhaya-dāna (granting of security to living beings), in the same way, as a king destitute of discrimination
- 24. Besides, the imparting of knowledge makes clear the object, like a lamp, and it is like a strong boat for crossing over, to living beings fallen into the ocean of worldly existence.
- 25. It is the indicator of the right path to Sivapuri (Siva's town) like an excellent traveller to persons going by the wrong way in the formidable forest of dangerous mithyatva (false belief)
- 26 The third (dāna), again, results from the employment of a gift of medicines, clothes, utensils, shawls and other articles to Sādhūs practising religious rites.

- 27. Because, how can, those great souls who have left off far away all sinful undertakings, practise austerities in the absence of food etc?
- 28 Even by (doing) this little, house-holders at last cross the big ocean of worldly existence, because they practise the courtesy of (giving) gifts of food-materials etc to Sādhūs
- 29. In this connection, the world-famed examples of Dhana Sārthavāha, Śréyānsa Kumāra, and of Mūladéva, and others are given, and they are well-known in Siddhāntas.
- 30. Thus, O beloved of the gods! three praise-worthy objects have been described to you by me Of these, the first has been done by you
- 31. The remaining (two) are practised by persons possessing keen intellect in the practice of Śrāvaka-dharma (the religious duties of a Śrāvaka) You, therefore, accept griha-dharma (the religious duties of a house-holder which is the path of Śraddhā (sincerity) and Jñāna (knowledge)

With the awakening of his best judgment, on hearing the paeaching of the supreme objects, Vaggura Seth bowed down low at the feet of the Guru, and began to say, "O Lord! you have done me excellent preaching. Now, you show me Śrāvaka-dharma (religious duties of a Śravaka), and teach me what is appropriate, and what is not. The acarya, then explained in detail, the kalpa vriksa in the form of grihi-dharma, embellished with thousands of branches and sub-branches, and elegant with auspicious fruits and Vaggura Seth accepted it with purity of heart, Hence-forward, Vaggura Seth, devoted to Jinapūjā of eight kinds, and eager in making gifts to munis (ascetics). began to observe all the religious rites of Śrāvaka dharma Eventually after the birth of a son, to his wife, Vaggura Seth became constantly engaged in observing the religious duties of a Śrāvaka. One day, putting on white clothes, carrying flowers and other articles of worship, and accompanied by all his attendents, Vaggura Séth went in the direction of the temple of Tirthankara Mallinatha.

At that time, on seeing Śramana Bhagavān Mahāvīra standing in religious contemplation in pleasure-garden Śakatamukha through the medium of his Avadhi Jñāna, Išāna Indra accompanied by several crores of gods, came there in a vimāna (aerial car) prepared from precious atones of five kinds, and having respectfully gone three times round Śramana Bhagavān Mahāvīra with a pure heart, he took his seat, resting his vision on the lotus-like face of the Jinéśvara, and singing his virtuous qualities with an anjali in front of his forehead.

Vaggura Śeth, passing by the place where Śramana Bhagavān Mahāvīra was standing, went towards the temple of Tīrthankara Mallināth. On seeing Vaggura Śeth thus going away, Iśāna Indra sa'd, "Ah! Vaggura! you have proved the correctness of the popular saying" That distant gods are deserving of more veneration, that without giving attention to the living Tīrthankara you are going to worship the image of a past Tīrthankara. Do you not know that Śranana Bhagavān Mahāvīra courageous in rescuing people of the three worlds falling into the formidable whirl-wind of worldly existence-is himself here." On hearing this, Vaggura Śeth, sorrowfully expressing regret at his negligence, went three times round Śranana Bhagavān Mahāvîra, and bowing down low, he began to sing his praises, repeatedly. Iśāna Indra then, went away, and Vaggura Śeth went into the temple of Tīrthankara Mallināth.

Śramana Bhagavān Mahāvîra now, went in the direction of Tunnāka Sanniveśa. On his way there, Gośala, on seeing a newly-married couple, with both their ears resembling those of an elephant, with eyes resembling those of a cat, with a very long and extensive abdomen, with long necks, with dark-coloured and deformed bodies, and with their teeth protruding from their lips, contentedly began to say out of fun, 'Ah! with the grace of my revered teacher, I wandered over numerous countries,

and while moving about for a long period, I never came accross such a strange combination. Clever Fate certainly brings about an union of similar individuals although they may be residing very far off.

# तित्ति विहिराया जणे इंद्रे वि जो जिह वसइ ॥ जं जस्स होइ सिरिसं तं तस्स दुइज्जयं देइ ॥१॥

Tattillo vihirāyā jaņe'idūré vi jo jahim vasai,
 Jam jassa hol sarisam tam tassa duljjayam déi. 1

When Gosala was, thus, repeatedly talking in their presence, and when he would not in the least cease talking, they angrily beat him severely, and having tied him securely, threw him into a dense mass of bamboos. Lying flat on his body, he loudly said, "O swamin, why do you neglect me in this way! I have fallen into this thicket of bamboos. deliver me by all means from this unbearable misery." When Gośāla was loudly talking thus, Siddhārtha-déva said. "O good man! you have done all this. Now, bear it patiently. Why do feel needlessly annoyed 1" Śramana Bhagavan Mahavira, then walked a little onward, and when he was waiting for Gosala through mercy towards him, on account of his own predilection for sharing joy, and sorrows in common for a long time, the people thought, "The depraved rogue must either be a servant or an umbrella-bearer of this Vvenerable Sage; he is therefore waiting for hem. It is not proper to hold him back " So they set Gosala free Śramana Bhagavan Mahavira, then, went into a place named go-bhūmikā. The place was well-known as go-bhmikā on account of abundance of fodder and water for cattle there. There also Gosala on account of his quarrelsome nature, began to address the cowherds as :- O barbarians! O ugly wretches! where does this road lead to? The cowherds replied, "O villain! why do you unnecessarily offend us? Gośāia said, 'O sons of slaves! O brutes! If you cannot meekly endure, I will abuse you more. Is it a false statement? you are certainly like barbarians. Can I not say out a truth! What fear have I from you! Becoming greatly angered, the cow-herds beat him with kleks, blows, sticks, and pebbles and tying him securely, they threw him into a thick mass of bamboos. Some travellers compassionately set Gośāla free,

#### Eighth Rainy Season.

Śramana Bhagavān Mahāvīra accompanied by Gośāla, then entered into Rājagrahi Nagari, with the object of living there during the monsoon of the eighth year of his ascetic life. During his stay there, he observed a continuous fasting of four months and a variety of vows. At the end of the fasting, Śramana Phagavān Mahāvīra had his break-fast outside the town

## Ninth Year of Ascetic Life (B. C. 560-59.)

Śramana Bhagayan Mahavira thought, "I havy many evil Karmas remaining to be shed, let me therefore, go to anarya (uncivilized) countries, and I will be able to destroy these Karmas with the help of the barbarians living there." With this idea uppermost in his mind and with the recollection of the examples of cultivators and artizans later on described in the Sastras. Śramana Bhagavān Mabāvira accompanied by Gośāla, again began to do his wanderings in uncivilized countries such ancient Radha country with its capital town named Kotivarsa Nagara a country in West Bengal, surcunding Murshidabad) Vajrabhumi (Vīrābhoma territory of Bengal, now inhabited by Santhāls and other mountaineer tribes) and Śuddhabhūmi (a portion of ancient Radha desa where there was a large proportion of arya (civilized) population. It is a territory in the neighbourhood of Murshidhabad) inhabited by wicked persons with the object of destroying his evil Karmas- These un-Aryan people. averse to hearing a religious sermon, cruel, with their hands tinged with blood, and extremely terrible like ferroclous demons mockingly abused Stamana Bhagavan Mahavira, assaulted him. and they used to set free furious dogs and other wild animals towards him with the object of causing him bodily injuries However, like a patient praising a physician causing him much trouble by a brisk purgative or a long incision or by a corrosive

ointment Śramana Bhagavān Mahāvīra was perfectly satisfied with all his tormenters as if they were doing him friendly service Ah! The lineadra who merely by a touch of his toe during infancy, shook the earth with Mount M ru on it, the elements. high mountains, and the oceans submits himself to tormentations at the hands of wretched (kito tulya) individuals on account of evil Karmas, although he possesses unequalled strength Besides. god Siddhartha who was ordered b; Saudharmendaa to ward off perilous calamities to the Lord, used to put in an appearance only at the time of giving answers to Gosa'a. Moreover, although Jinésvara Vardhamāna swāmī who is a powerful wrestler, endures very patiently with a tranquil mind, all such the stage of the three worlds, why should big sages, knowing the real nature of worldly objects become angry with persons doing even slightest injury? Or, a lump of sugar can be easily reduced to a fine powder even by a very slight blow, but Indra's thunderbolt cannot break even with numerous blows from very strong iron-hammers."

### Ninth Rainy Season,

During his sojourn in anarya (uncivilized) countries, Sramana Bhagavan Mahavira could not get any suitable dwelling—place even for the rainy season, and so, he had to pass the monsoon of the ninth year of his ascetic life remaining in religious contemplation with various vows, either in a deserted decrept house or under a tree.

After remaining for six months in anarya bhūmi, Śramaṇa Bhagavān Mahāvīra returned to ārya-deśa soon after the close of the rainy season.

#### Tenth Year of Ascetic Life. (B. C. 559-58)

Soon after the close of the rainy season, Śramana Bhagavān Mahāvīra, left the anārya bhūmi and went to Siddhārtha Nagara From there, he went to Kummāra-gām (Kūrma-grāma).

On his way to Kummāra-gām, Gośāla picked up a tiļa (sesamum) plant with seven flowers from the adjoining field,

and asked Śramana Bhagavān Mahāvīra "O lord! will this sesamum-plant grow up or not? As an inevitable necessity, Bhagavān replid:—'O good man! that plant will grow up, and the souls of the seven blossoms will be produced as seven sesamum fruits in one pod of the tila-plant" Disregarding the Jinéśvara's words, the evil-minded man uprooted the entire plant from the ground, and threw it away into one corner. With the object of fulfilling the Jineśvara's solemn words, the vyantara gods of the neighbouring locality created a series of clouds, and from the shower of rains, the tila-plant received nourishment By the hoof of a swiftly walking cow, the root-portion of the shrub got imbedded into wet ground and becoming firmly implanted, its roots spread in various directions underneath the ground The re-generated plant had sprouts, and flowers, also, made their appearance

Śramana Bhagavān Mahāvīra, now, reached Kummāragām Nagara. Outside the town, an ordinary tāpasa (hermit practising penance) named Vaiśyāyana, was exposing himself to sun-shine, with his eyes fixed towards the disc of the Sun, with his arms up-raised, and with his long braid of hair hanging loose He was modest calm, compassionate, polite, and engrossed in religions meditation. The following is an account of Vaiśyāyana.

#### An Account of Vaisyayana.

A house-holder named Go-śańkhi-chief of the Abhira Cow-herds lived at Gobara-gām, which was a village prosperous with abundant wealth, and corn. He had a wife named Bandhumati. She was barren. Both of them passed their days in worldly pleasures, with steady mutual affection

One day, a number of barbarous hooligans equipped with strong armours and sharp weapons raided a small sanneveśa (dwelling-place with few houses) named Khetaka in the vicinity of this village. They overpowered the guards of the sanniveśa, killed warriors armed with weapons and plundered wealth, corn, and other property. Besides, taking some persons as prisoners, they commenced their journey home. At that time, a

pregnant woman, whose husband had met with death during the scuffle, came out with a child in her hand. Thinking that she was handsome, the robbers made her walk with them. But as she had a child in her hand, she could not walk fast. So, the robbers threatening her said, "O good woman! if you are desirous of remaining alive, leave off this child here." Under the impulse of imminent danger to life, the woman left her child under the shade of a tree and she accompanied the robbers.

Go-śańkhi came there. Instantly on seeing the child, he took him up, and on giving him to his wife on his return home, he said, "Ah! dear! You are barren. This boy will be your son. You nourish him with care" During the morning, Gośańkhi called together his relatives and said, "My wife was pregnant secretly. Tc-day, she has given birth to this boy." In order to confirm his statement, Gośańki killed a goat, and had its blood sprinkled there. He kept his wife dressed in the apparel of a partuierent female. On the day of birth-congratulations, Gośańkhi entertained all his relatives at a sumptuous dinner. Gradually the talk about child-birth spread in the whole village. Night-vigil on the sixth day of birth, beholding of the Moon and Sun and all other functions were done at the appropriate time. On an auspicious day, the boy was named Vaiśyāyana. In course of time he attained puberty.

The robbers took away the child's mother and kept her standing for sale on a highway of Campa Nagari. Seeing that the woman was handsome an old prostitute purchased her, and taught her the art of a harlot. Naturally possessing more beauty, charm, and loveliness than a divine female, she became skilful in sexual enjoyment, and clever in singing, and dancing. Also, she became extremely ready-witted in indulging in flattery, in reading of thoughts of other people, and in conduct suitable to an occasion, and so, she became widely known in the town. When she was able to attract people before, by her appearance only what more can be said when she was well-adorned with precious ornaments, and excellent garments?

At that time, Valsyāyana commenced business transactions with the object of acquiring wealth. One day, with a cart filled with ghee (clarified butter), Vaisyāyana went to Campā Nagarī along with a number of his friends. There was a great festival going on there, and people adorning their bodies with valuable ornaments and excellent silk garments, were enjoying various pleasures in company with females, according to their wish, in triangular spaces, squares, and in courtyards. On seeing them happily enjoying various pleasures, Vaisyāyana thought:—'Ah! how these citizens are enjoying themselves? Why should I not do it also? I, also, have some riches. What is the use of unduly protecting it? Wealth is spent either in a sacred place of pilgrimage, or gifts to needy and miserable persons, or in objects of enjoyment once as well as, of repeated enjoyments.

#### It is said:

दानं भोगो नाशस्तिस्रो गतयो मवन्ति वित्तस्य यो न ददाति न भ्रंके तस्य तृतीया गतिर्भवति ॥ १ ॥ दैवाक्तथमपि जाते सति विभवे यस्य नैव मोगेच्छा । दाने च न महत्तिः स भवति धनपाछको मुर्खः ॥ २ ॥

- Dānam bhogo nāśastisro gatayo bhavanti vittasya,
   Yo na dadāti na bhunkté tasya tritīyā gatirbhavati.
- Daivātkathamapi jāté sati vibhavé yasya naiva bhogécchā,
   Dāné ca na pravrittih sa bhavati dhanapālako mūrkhah.
- Dānam (the giving of gifts to the needy and miserable)
   Bhoga (enjoyment) and 3 Nāśa (destruction loss) these three are the outlets of wealth. His is the third outlet (Naśa), who does not give and who does not enjoy.
- 2. That stupid man becomes a protector of wealth, who has no desire for its enjoyment, and who has no propensity for making gifts, although he any how accidentally possesses wealth. 2

With this idea in his mind, Vaisyayana put on fine garments and went into the festival There, he saw his own former mother in the midst of prostitutes. He became enamoured of her, and the five-arrowed Kāma déva (God of Love) was felt as thousand arrowed). Vaisyāyana gave her an ornament along with tambula (arcca-nut rolled up in a betel-leaf) At night, with his body anointed with sandal-paste mixed with camphor. and with flower-garlands fixed in tufts of his hair, and also with packets of areca-nut rolled up in betel-leaves. Vaisyavana went in the direction of the prostitute's house. His family-deity thought:-"This ignotant man is ready to do an unworthy act without knowing the true nature of affairs, let me therefore instruct him" With this idea in her mind, the family-deity duly assumed the form of a cow and a calf, and stood in his way. When Vaisyavana was walking briskly, his foot became soiled with foeces. Dreading something impure having come in contact with his foot, and having nothing at hand with which to wipe it off. Valsyayana tried to remove it by rubbing it on the back of the calf who was sitting near the cow addressing the cow in a tongue spoken by human beings, said "Mother! see, this man wipes his foeces-defiled-foot on my body without caring for a sense of justice, and without the least apprehension. Can any body ever insult a surbhi-suta an off spring of a cattle) in this way? The cow replied 'O child! What more can I say? Do not be at all impatient. He is acting quite contrary to ordinary moral instruct" The calf naively inquired "O mother! how is it possible" The cow answered 'O child! what else to say? The ignoble wretch is desirous of having sexual intercourse with his own mother. Therefore O caild! patiently endure every thing You are lucky that you escape with this little only. What more heinous misdeed is there, which persons who have transgressed the bounds of morality, do not perform? There is always a liking for true knowledge and the performace of a virtuous act. and there is always a fear of public censure so long as there is no violation of the boundary of shame which is the mother of a

variety of virtuous qualities. If that limit is any how transgressed, all salutary activities are also stopped," On hearing the words of the cow spoken to the calf with a distinct aim. Vaisvayana with a doubt in his mind immediately thought 'Ah! In the first place it is very strange that although both of these animals are brutes they talk in a tongue peculiar to human beings. Besides their words indicate a guilt regarding sexual intercourse with my own mother, and where am I? How is cohabitation possible? All this is, alas! extremely improbable. Or, there must be some motive in this The doings of Fate are manifold. Everything is possible. Let me, therefore, go to the prostitute and let me ask her all these matters in detail.' With this idea in his mind. Vaisyayana went to the house of the prostitute. The prostitute advanced forward to receive him: she gave him a comfortable seat, and she washed his feet After mutual conversation for a moment, Vaisyayana seized an opportunity of asking her:-"O good woman! Let me know. were you born? She laughingly replied, 'Where so many persons are living.' Vaisyayana said. "There is no need for ridicule. I want to ask you with some definite object." She answered "You seem to be foolish Neither an excellent man, nor a king, nor a sage, nor a courtezan, should be questioned about his family-birth with any pertinacity. What skill is there in asking such things! Just as a lotus springs up from mire, the moon from the sea, a red-lotus from cowdung, fire from wood a gem from the hood of a cobra, silk from worms, gold from stones, and just as durva (a kind of millet-grass,) is produced from cow's hair, in the same way, a gunin (one possessing a quality) becomes manifest by the appearance of that peculiar quality. What about family of birth? What is the use of having a suspicion about it?" With these words, the prostitute began to show coquetry in shape of affectionate behaviour towards him. Vaisyavana told her :-" I shall give still more wealth. Tell me the true fact in the name of your elders. Do not tell a lie," Under pressure from Vaisyayana, the prostitute told him her entire account from the very beginning. On hearing it, Vaisyayana

had a suspicion in his mind:—"I myself must be the child who was left under the shade of the tree. If it be so, the words of the cow, also turn out to be true" Vaisyāyana, then, gave her twice the amount of money. On his return through that locality, he could not see the cow with her calf, and so, he thought:—'Ah! really, some deity has prevented me from doing an unworthy act, by showing me that incident.'

On his return home with his cart, Vaisyāyana carefully inquired of his parents as to how he was acquired. They said, "O child, you were born in our family. Do not entertain false notions. Who will nourish other's children?" But when Vasyā yana abstained from taking food with great pertenacity, they told him the true story, and Vaisyāyana was perfectly convinced that the prostitute was his own mother.

Vaisyāyana, then, went to Campā Nagari, and narrating the whole account to the prostitute, he said, "I am your same son who had been left under the tree," On a recollection of her previous incident with the robbers, she was immensely afflicted by her coquettish words uttered in the beginning of contemplated illegal intercourse during their woful time of separation, and having covered her lovely face with her upper garment, she lamented thus with a very loud cry :-" Ah wicked, shameless ignoble, pitiless and relentless Fate! During the prolixity of the acme of desecration could you not meet with any other person that you united a graceful female of noble family like myself to the profession of a prostitute, which is defiling to a virtuous woman and which is contradictory to moral laws of both the worlds. (this world and the next)? You did not, more-over. stop there, but you became ready to contrive my sexual intercourse with my own son. Such a helinous act is nowhere heard of even in any scriptural writings. If the robbers had killed me previously at that critical moment I would not to-day have an unfortunate opportunity of experiencing an extremely unworthy and highly censurable misdeed. Ah I should I fall into a deep well or should I commit a suicide by a tight noose around my throat or by an instantaneous obstruction of air-passages? Only by acting thus, this wretched self of mine will, for the present, be certainly free from these Meru Samana, (prodigious like Mount Mèru) misfortunes,' After wailing for a long time with a heart extremely split by a saw of unendurable agonies, she fainted with her eyes closed. On seeing her in this condition, Vaisvavana sprinkled cold water over her and fanned her with the end of his upper garment. The maid-servants standing near her, administered medicinal treatment also. When she regained consciousness with great difficulty. Vaisyayana gently addressing her said "O mother I why, I wonder, there should be so much sorrow now? What is your fault here? Only the Fate of causing contact and separation at will, without under-going any obstruction what-so-ever, is blameworthy here as under the assumed appearance of accomplishing various functions, it renders people helpless and makes them dance like an actor on stage; it makes them follow an extremely contrary behaviour; and it causes illicit intercourse even with unsuitable individuals. Leave off therefore, your remorse, have patience, and calmly endure the calamity that has befallen you "She replied, - O son! This is an extremely unbearable, and un-concealable calamity that has overtaken me. On remembering it, I am kept alive as if my heart has become callous like an adamantine knot. But an unfortunate creature like myself, has no other cause of living Therefore, O child! I am desirous of hanging from the branch of a tall tree with a poose around my throat and of abandoning this life which is a blot on my family Therefore, give me your consent You are the only person fit to be consulted now."

Vaisyāyana said, "O mother! Do not harbour such wicked notions. Now, I shall deliver you from the possession of the harlot, and you effect the accomplishment of the Final Attainment of your soul by austerities. An untimely renouncement of life is denounced as reprehensible by all scriptural writings" After having duly pacified her mind, Vaisyāyana delivered her from the harlot by a gift of much wealth and having taken her to his own town, he established her in a morally virtuous family throughout the remaining period of her life.

One day, becoming, thus, indifferent to worldly objects, Vaisyayana thought .--

तिव्वाववायजलबाहदुलंघणिक्षं, देागचगच्चुमयरज्झसभीममञ्झं। संसारसायरिममं परियाणइत्ता, सत्ता छहेण निवसंति कहं व गेहे? ॥१॥ जे इत्तियंपि न मुणंति किगज्ज होही, सोक्खं व दुकखमुनियं व तहेयरं वा। संसेवणिज्जमिममन्नरं च मोहमाइप्पझंपि य पहाण विवेयनेत्ता ॥२॥ जुम्मं।

किंच-कालंमि तंमि बहुला जइ नो कहेजा, संभोगदुन्बिलसियं जणणीगयं मे । ता तारिसं दढमकजामहं करेत्ता, तिन्वानलेण वि लिमिजा न नूण सुद्धि ॥ ३ ॥ एवं विहाण विविहाण विडंबणाणं, मोगाभिलासमहमेकमवेमि मूलं । ता होइ सपइ इमेण दुग्रंलिएणं, सन्वोवहाविरहियं पकरेमि धम्मं ॥ ४ ॥

- 1. Tivvāvavāya-jalavāha-dulanghaņijjam, dogaccamaccumaya rajjhasa-bhīma-majjham i Samsārasāyaramimam pariyāņaittā, sattā suhéņa nivasanti kaham va géhé. 1
- Je irtiyam pi na munanti kimajja hohî sokham va dukkham muciyam va tahéyaramévā
   Samsévanijjamimamannayaram ca mohamāhappaijhampiya pahāna vivéyanétiā 2. Jummam
- 3. Kimca-kālammi tammi bahulā jai no kahéjjā, sambhoga duvvilosiyam jaņanigayam me
  Tā tarisam daḍhamakajjamaham karettā tīvvānaleņa vi labhija na nūņa suddhim. 3.
- 4. Evam vīhāņa vivihāņa vidambanam bhogabhilāsamahamó-kkamavémimūlam.

Tā hội sampai iméņa dugunchiénam savyovahāvirahiyam pakarémi dhammam 4.

1-2. Having ascertained this Samsara (worldly existence) to be difficult of being crossed over, on account of the current

of water in the form of violently unjust imputations, and its interior formidable with crocodiles, and big fishes, in the form misery, and death, why do people live happily in it as if in (one's) house? Although their eyes of principal judgment, are closed by the greatness of moha (infatuation), they do not even know this little whether it would lead to happiness or misery? whether it is suitable or unsuitable? or whether it is to be resorted to or otherwise?

- Also, 3. If the cow had not told me at that time, about the wicked enjoyment of sexual intercourse with (my own) mother, then, I would have an extremely unworthy act, and would not certainly have purification even by intense fire.
- 4. I consider enjoyment of sensual pleasure as the only source of such illusive assumptions of various kinds. Therefore, enough of this foul (talk). Let me do (my) religious duty which is destitute of all substitution. 4

Then, with a fixed intention as a result of ascertaining from various stand-points, Vaiśyāyana had his mother initiated as a nun according to Prāṇāmā-dìksā (a form of mendicancy in which the hermit salutes every human being or animal whom he or she meets with), and he himself became a mendicant. He practised more severe penance, and gave careful attention to the study of his religious literature, to the protection of living beings, and also, to the service of his own Guru. He thus became clever in his religious dutles. Moving from one place to another Vaiśyāyana one day, went to Kummāra-gām and began to expose himself to the rays of the Mid-day Sun. This, in short, is the account of Vaiśyāyana.

Now, when Vaisyayana was exposing himself to the rays of the Sun, he used to pick up carefully, and replace into his loose braid of hair, only out of pity, whichever lice heated by the Mid-day Sun, were falling down on the ground.

When Gosala was passing from there, in company of Sramana Bhagavan Mahavira, he went a little nearer, and he began to ask loudly on account of his evil nature:—

Ah! Are you a celebrated saint or a bed of lice! Or are you a female or a male? I cannot clearly make it out. Ah! your sereneness!" On hearing this, indulgent Vaisyayana did not utter a word. The ill-behaved Gosala repeatedly asked him three times. Although Vaisyavana was of a naturally tranquil nature, the fire of his violent anger stirred up by offending words, was instantly aroused like a briskly rubbed piece of sandal wood, and he directed a mass of Téjo lésyā spreading with rising flames towards Gosala with the object of burning him. During the mean-time, Śramana Bhagavan Mahavira with the object of protecting Gośāla, established its antagonist Śīta-léśyā capable of nullifying the injurious effects of Téjo-lésyā And, as a result the Téjo-lésyā encircled on all sides by Śīta-lèsyā was extinguished instantly, like a spark of fire cooled down by a shower of snow. Now Vaisyayana becoming gentle with politeness at seeing the extra-ordinarily supreme supernatural powers of Śramana Bhagavan Mahavira began to request his pardon with the following words:-"O Lord! I did not know that the ill-behaved man was your disciple Now, I can understand that he is your disciple. Forgive me for my offence." When Vaisyayana was talking in this way, Gośala asked Śramana Bhagavan Mahavira. "O Bhagavan what is this man a bed for lice-prattling like a lunatic? The Lord replied " O good man! going away from me, when you said; 'Is he a Muni? and used such offending words. he patiently endured all your words but when you went on repeating them very often, he directed a violent, extense, and over-powering mass of Téjo-lésyā which could not be extinguished by water and other cooling measures, towards you with the object of burning you alive. But, before the Téjo-lésyā could reach your body, I interpolated around your body Sita-lesyacooling like the Moon or a mass of snow, with the object of nullifying the injurious effects of Téjo-lésyā. On seeing your body unburnt through the medium of Sita-lesya, the enraged Valsyāyana curbed his anger, and said, "O Lord! I did not know that this ill-behaved man was your disciple. Please forgive me for my impudence "On hearing these words of Vaisyayana the bewildered Gosala, bowed down respectfully at the feel of Śramaņa Bhagavān Mahāvīra, and inquired. 'O Lord! how can Téjo-léśyā be created! Bhagavān said" O Gośālaka! Téjo-léśyā is produced by observing a two days' fasting continuously for six months, and taking a handful of māsa (Hindi Uḍada, Guj-Aḍada, Latin Masolus) and a mouthful of water on the breaking of the fast on the third day." Gośāla carefully remembered the process of acquiring it.

One day, Śramana Bhagvan Mahavira went in the directou of Sidhāratha Nagara from Kumāra-grāma. On the way, on reaching the locality of the sesamum plant mentioned before. Gośāla said 'O Bhagavān! It seems to me that the sesamum plant must not have grown up. Śramina Bhagavān Mahāvîra replied "O good man! Do not say so, It has grown up in immediate neighbourhood." Disbelieving these words of Śramana Bhaoavan Mahavira for a while, "Gosala opened with his own hand a pod of the sesamum plantt hrown, in a solitary corner and on counting the number of sesamum seeds in it. he said. All the souls after death are repeatedly born with their same individual body. Gośāla, therefore, rejected his firm belief in Purusa (refutation of the theory of acquicitionly Kāramatas work and accepted of the theory of fixed order of things (Fate. Destiny). Then getting separated from the company of the Śramana Bhagavan, Mahavira the greedy Gośala, went into Śrāvasti Then living there in a potter's house, Gosala was able to accomplish Téjo-lésya after a severe penance for six months, and becoming greatly pleased by his firm conviction by burning the body of a maid-servant standing on the margin of a well, he began to wander from village to village and town to town, with the object of constantly observing curiosities

At that time, one day, some disciples of Tirthankara Bhagavan Śrī Pārśvanātha well-versed in the eight divisions of the Science of Augury, but careless in observing religious rites met Gośāla, when they were wandering, at their own pleasure, from village to village, and town to town with the object of witness-

ing some curiosities, and they had mutual discourses Gosāla studied some-thing of the Science of Augury from them, and by his predictions of past and future events, he became widely known. But who can penetrate into his naturally ill-behaved nature? What to say about a man of wicked disposition who accidentally acquired a piece of learning? Then, Śramana Bhagavān Mahāvīra-handsome, and entirely destitute of moha (Infatuation)—became free from Gosāla, like the Moon liberated from the defiling influence of Rāhu-and he began to move about alone from place to place.

Eventually, Śramana Bhagavan Mahavira-the destroyer of the covering of evil Karmas by religious meditation as violent as the intense fire of the time of the annihilation of the world, and the illuminator of all the directions like the Rising Sun by the mass of beauty resembling genuine gold purified by firearrived at Vaisāli In that town, there hved a feudatory prince named Śankha-a friend, from childhood, of King Siddharth-who knew the nine principles commencing with Jiva. A-Jiva etc. of laina tenets, who restrained his vowlessness by the practice of various minor vows, and who was observing minor vows of a house-holder on account of his fear of wandering in various existences. The feudal prince Sankha, readily recognized Sramana Bhagavan Mahavira, and gave him hospitable reception with much devotion, and great pomp After a few days, Sramana Bhagavān Mahāvīra went in the direction of Vāņijya-grāma, Before arriving at Vāņijya-grāma Śramana Bhagavān Mahāvīra had to cross a big river named Gandakikā,-swelling with fickle waves. with both the banks full of much water, with the middle portion unfathomable like the heart of a female, and habited by tortoises. fishes, and other aquatic animals, in the same manner, that a battle-field is furnished with well-equipped warriors, horses, elephants, and charlots While going to the other bank of the river in a boat, S:amana Bhagavan Mahavira was detained by boat-men for his fare, It was Mid-day. Sand of the river had become very warm with intense heat of the Sun. The lotus-like soft feet of Śramana Bhagavān Mahāvīra became greatly heated. At that time, a nephew, named Citra of the feudal prince Śańkha, while returning by boat from an errand to a king of neighbour-border, saw Bhagavān in this condition, and rebuking boat-men with many harsh words, he set him free, and adored him.

Sramana Bhagavān Mahāvira the last (24th) Tirthankara of the present era restraining his mind with religious meditation, affording protection to all people including movable as well as immovable objects, assuming various postures every day, censured at some places by angry unbridled persons, praised by saluting feudal princes and by gods and demi-gods, enduring several accidental miseries which can easily take away the life of ordinary people, being worshipped and glorified at some places by well-disposed persons and Bhagavān always busy in various kinds of penance and keeping a well-balanced mind like an accurate balance, towards both, and entertaining various religious sentiments, began to move about everywhere

The mind of Śramana Bhagvan Mahavira was not in the least shaken by spring-time-delightful by bees attracted by the fragrance of newly expanded clusters of Mango-blossoms, thriving with fresh Asoka-buds, with Sarala (Pinus Longifolia, a kind of pine ) Sallaki (Boswelia Thurifera incense tree ) and other fragrant trees, endowed with the dignity of the southern wind capable of shaking the wet-creeper on the fore-head of young females of Karnātaks (a province in Southern India): nor was his mind shaken by the spring-time which was enlivening Manmatha (the God of Love) by the time-measured clapping of hands and by the melodious sound of songs of hazel-eyed well-dressed young females. Even the summer in which the surface of the earth becomes fearful by the rays of the burning Sun-in which other sounds are covered by the harsh noise of thirsty cuckoo birds, and in which roads are inaccessible by the mass of dust unpleasant to touch and set in motion by powerful winds, was not able to shake the mind of Śramana Bhagavan Mahavira. Also, the rainy season,-in which travellers were terrified by the deep roar of dense clouds, and

by multitudes of elephants,—which was pacifying the hearts of forelorn young females terrified by the mass of flashing lightening and which was coupled with the loud noise of delighted pea-cocks,-could not frighten him. The autumn-capable of making royal swans stained by the pollen of expanded day-lotus or night lotus, capable of beautyfiing the surface of the earth by the wealth of ripe-crop of corn, and capable also of making the directions fragrant by the excellent perfume of flowers of Saptacchada (seven-leaved-tree-Alstonia Scholaris), resembling the smell of rut juice of elephants could not shake the mind of Śramana Bhagavan Mahavira. The mind of Śramana Bhagavan Mahāvîra was perfectly steady during hémanta (the period of Mārgaśirsa and Posa- (November and December) in which the locality of the forest was rendered red by the blossoms of Asokabearing flowers, and there was an inference of a village on account of the confused noice of kinkelli (asoka) trembling by the devastation of forest done by joyful depraved low castes. Also, the sisira (cold season comprising the monthe of Magha and Phalguna)-in which travellers were sleeping near fires kept blazing respectfully at various places by way-farers trembling by the cold wind mixed with particles of snow, and in which the portion of the forest is making fun by loud laughter of expanding flowers,-could not cool down the firm resolution of Śramana Bhagavān Mahāvira, In this way, all the six seasons could not produce any change in the mind of the Venerable Bhagavan who was deeply engrossed in religious meditation.

Śramana Bhagavān Mahāvīra now, came to Vānijya-gāma, and remained in Kāyotsarga (perfect relinquishment of body) outside the village In that village, there lived a Śrāvaka (a devotee of Jinéśvaras) named Ānanda. He was constantly observing a fasting of days' ouration at a time. By the supernatural power of that penance, Ānanda attained Avadhi Jñāna. On seeing Śramana Bhagavān Mahāvīra in Kāyotsarga, he approached the Venerable Tîrthankara with great devotion, and having bowed down low at his lotus-like feet he said:— O Bhagavān! You suffered unendurable troubles for a long time. Ah! your adam-

antine body! Ah! your unyielding firmness! You have acquired the beneficent reward of your sufferings. You will attain Kévala Jñāna (Perfect Knowledge) after a few years." Ananda then went home.

#### TENTH RAINY SEASON.

Éramana Bhagavān Mahāvīra then went to Śrāvastî Nagarî, and he lived there during the tenth rainy season practising various austerities and Yogic methods.

Soon after completion of the rainy scason at Śravastî Śramana Bhagavān Mahāvīra took his break-fast cutside the town, and he went to Sanulatthiya (Sanulabdhika) Sannivésa There he practised Bhadra Pratima, Remaining without food, and water for the whole day facing the East with his eye-sight fixed on one material body, and he remained facing the South during the night The next day, he remained facing the West during the day, and facing the North throughout the night. By thus observing a two days fasting for each division Śramana Bhagavān Mahāvīra completed the full period of the Bhadra Pratima. On the completion of the full period of the Bhadra Pratima, the Venerable Bhagavan did not break the fasting but he commenced the Mahā Bhadra Pratimā He remained facing the East for one day and night with his arms extended, and for one day and night, facing each of the three remaining quarters. He. thus, remained in Kayotsarga with four days fasting, and without breaking the fast on the completion of the Mahā Pratima he commenced the Sarvato-Bhadra Pratima. He remained in Kayotsarga for one day and night in each of the ten quarters-ziz (The East, West, North, South-four inter-mediate points-North-East, North-West, South-East, South-West, and urdhvaloka-the upper Region, and the adho-loka-the Lower Region ) and meditated with his eye-sight fixed on objects in urdhva-loka (upper quarters) and on objects in adho-loka (lower regions) for adho diśa (lower quarters). During this pratimā. Śramana Bhagavān Mahāvīra fasted for ten days and nights without water. In the course of these three pratimas, the Venerable Saint felt great exhaustion. At the time of break-fast, the Jinesvara went to the house of Anand Śrāvaka. A maid-servant named Bahulikā of Ananda Śrāvaka saw the Venerable Bhagavan coming to the house while she was arranging house-hold utensils, and she offered fragrant rice. Not in the least disturbed, and thinking the food perfectly harmless, Śramana Bhagavān Mahāvīra, extended his naturally red auspicious hands and she gave him the rice with great devotion at heart. At the time of break-fast on the completion of severe austerities, the sky was abounding in gods, demi-gods, and divine musicians greatly delighted at heart, and the celestial beings showered twelve and a half crores of gold coins, and flowers of various kinds. They played upon numerous musical instruments and all the people in the village were immensely pleased. The maid-servant Bahulikā was given a purificatory bath under the chadow of the royal canopy, and she was freed entirely from the trammels of slavery. When excellent financial prosperity can be achieved even during this worldly existence by giving gifts of food etc. with pious faith to worthy persons, what else cannot be said about future life? By the giving of gifts to deserving persons, meritorious persons cross the extensive ocean of worldly existence quite easily, as if it were a gospada (mere trifle) even without practising severe austerities: the wealth of the three worlds can be obtained and all wished-for pleasures can be obtained. But the highly praiseworthy supātra-dana (the virtue of giving gifts to deserving persons) is difficult to be obtained. Superior knowledge or excellent penance may, by accidental circumstances, prove fruitless, but supātra-dāna (the giving of gifts to descrving persons) done at the right moment never becomes fruit-less. Under the circumstances, who being desirous of happiness of his own soul, will not try to give supatra dana capable of bestowing a succession of beneficent happenings. 2

After taking his break-fast out-side the village, Sramana Bhagavan Mahavira went on his usual touring. He went to a country named Dradha-bhūmi populated by barbarians. Having commenced a three-days' fasting, with his body a little bent, his un-winking eye-sight fixed on a life-less dry object; with all

the sense-organs restrained; his body contracted, and both the arms stretched, and keeping both his legs very close, and firm, Śramana Bhagavān Mabāvīra, one night, began a great yogic feat.

At that time, Purandara (Indra) happily sitting on his lion-seated throne shining by the mass of rays of various kinds of emeralds and jewels -surrounded by several crores of gods and goddesses, and appearing extremely elegent by his diadem and other ornaments on his body,-instantly left off his seat on seeing, through the medium of Avadhi Iñana, Śramana Bhagavan Mahāvīra standing in deep religions meditation, and having repeatedly bowed down low as far as his foot-stool with great devotion, he eulogized the highy praise-worthy qualities of of Śramana Bhagavān Mahāvīra with an elegant extremely laudatory speech capable of evolving the existing virtuous qualities for a long time, and being unable to conceal within his heart his extraordinarily virtuous ascetic life, he again began to praise him thus: - "O gods! Śramana Bhagavān Mahāvīra is equipped with five kinds of samiti (carefulness in movements), restrained by three varieties of guptis (checks-control), perfectly free from anger, perfectly free from pride, perfectly free from avarice-dependent on none-indifferent to mundane matters. possessing nothing-spotless like a conch-naturally brilliant like genuine gold-possessing unhindered course like the Soul-suppo rtless like the sky-unobstructable like the wind-pure-hearted like the waters of deep oceans-free from greasy marter like a leaf of the lotus-with-organs well-guarded like the limbs of a to toise alone like the one horn of a rhinoceros-perfectly free like a bird-not at all careless like the bharanda (a febulous bird possesring a high degree of carefulness)-immovable like Mandarā-cala, deep like an elephant unapproachable like the lion-bearing a burden like a bull-enduring everything like the earth-shining by luster like a blazing fire sprinkled with ghee and honey -Venerable Saint is not hindered by any of the four varieties of bindrances. The four hindranees are those relating (1) To dravya (substance; object) (2) To ksétra (place) (3) To kāla (time and 4 To bhava (intention). The hindrances relating to dravyas

are for instance-she is my mother, he is my father, he is my brother, they are my family-members or my kinsmen-these living. lifeless and mixed substances are mine. Those relating to ksetra pertain, to a village, a town, a forest, a field, a corn-thrashing locality, a house, or any other place for which he had no restriction- The hindrances relating to kāla pertain to samaya (moment), āvalīkā (innumerable samayas) śvaśośvāsa (period of one respiration), muhūrta (77 lavas) or a day or night for which he had no predelicion As regards bhava (intention) Śramana Bhagavan Mahavīra had no inclination for anger, pride, decent, avarice, love, harted, quarrel, back biting, slander, censure of others, discomfort, sexual enjoyment, deceitful false-hood or the thorn of wrong belief. Besides, living for one night in a village and for five nights in a town during the eight months except the rainy sea-on of the year, Śramana Bhagavān Mahāvira is devoid of laughter, sorrow, fear, free from pride fargrant as if perfumed by sandal; regarding a piece of straw a gem, a piece of stone or a bar of gold impartially. living homogeneously in happiness or in misery, perfectly free from all bondage of this world or of the next, devoid of any desire for living or for death, and he is always careful indestroying the mass of karmas of previous lives. No one is able to disturb him in religious meditions as the glorious saint is powerful enough to outweigh by his own fortitude the combined courage of the three worlds. The Indras of the gods, the gods, yaksas (attendants of kubéra) rāksāsas (demons) vidyādharas (aerial genu) bhutas (ghosts) mahoragas (serpent gods) cannot, in the least, confuse the mind of the Venerable Saint although they possess unequalled valour Perhaps Mount Méru may shake, the earth may gravitate into the nether world, some powerful individual may crush the vimanas of the Moon or of the Sun, and even the great oceans terrible with numerous fishes and alligators, may become dried up; however, the combined strength of the three worlds is not able to shake the mental balance of Śramana Bhagavan Mahavira."

Then, biting his lower lip with intense anger, and making his eyebrows terrifying on hearing these words of Purandara,

a god named Samgamaka-a veritable union of innumerable blemishes-who possessed the same exalted position as the Indra. who had instantly become destitute of shame and moral bounds, and who always was impudent and disobedient, told the Indra thus:-"O Master! Why do you thus praise a worthless ascetic in an assembly of gods? Or else even the unrestrained talk of masters may appear pleasant. It is true that if there is perfectly pure excellence in him, why should he cherish a heterodoxy other than maintenance of the house-hold! Wise persons do not advocate any other religious duty except the house-holder stage. What is praise-worthy in timidly renouncing it? Besides, what you say that even the Indias are not able to disturb his mind from his religious contemplation is not befitting you, Who can compete with gods who are powerful enough to hold the earth in their expanded hands as if in a play, who can weigh Mount Méru with its highest peak as if it were a small ball, and who being enraged even by speech, are able to put the three worlds, into the mouth of Yama (the God of Death)? If you really belleve in my words, I need not put him into trouble. Otherwise, see I will make him swerve from his determination." On hearing these haughty words of Samgamaka the astonished Indra thought:-"Ah! This god is always devoid of polite manners, owing to a dense covering of his evil Karmas. If I prevent him, at this conjecture, he will surely think that. The Worshipful Saint becoming perfectly steady by the help of Indra, engages himself in austerities, and that he does not depend on his own prowess." With this idea in his mind the Indra remained silent. Then Samgamaka bearing much animosity, went out of the assembly-hall with a firm determination saying. "Ah! what strength does he possess? I will certainly make him swerve from his firm resolve positively to-day," although he was prevented by his advisory gods and retinue; and he directly went to the place where Śramana Bhagavān Mahāvīra was.

On seeing Śramaņa Bhagavān Mahāvīra-the disinterested benefactor of the world-standing undisturbed in Kāyotsarga, the god became angry, and he tried to make Śramaņa Bhagavān Mahāvīra swerve from his religious contemplation in the following way:—

- I Samgamaka showered heaps of dust causing much injury, on Śramana Bhagavān Mahāvīra, at an inappropriate time, and covered up all the members of his body with the mass of dust like Rāhu occluding the Moon, or a cloudy day occluding the Sun. All the passages of his body were so thickly filled up, that he was scarcely able to have a deep breath. But the Venerable Lord did not in the least, waver from his religious meditation. Will a Kula-giri (mountain-range) ever shake when pushed even by big elephants possessing extraordinary strength?
- 2. Having removed the mass of dust, the god produced ants with sharp mouths, and they caused much pain They entered one part of his body, and came out from the other like so many needles piercing a piece of cloth. In this way, they began to bite different parts of his body. The god was unsuccessful like an unfortunate man losing all his chances The Venerable Bhagavān was steady.
- 3. During the third disturbance, Samgamaka created big gnats. There is no end to the evil deeds of wicked persons. By the milk-coloured blood flowing from various wounds the body of Śramana Bhagavān Mahāvīra resembled a mountain with small streamlets Issuing from it. Here again, the god was unsuccessful.
- 4. During the fourth disturbance, the god created white blood-sucking ants These blood-thirsty creatures applied themselves with their front suckers to the body of Śramana Bhagavan Mahavīra, with such tenacity that looked as if they were rows of hair growing from his body. The great Yogi (saint) was un-moved
- The wicked god desirous of making Sramana Bhagavan Mahavira swerve from his religious meditation, created scorpions. These scorpions resembling the sparks of fire of the time of

annihilation of the world and heated spears began to cause stings on Bhagavan's body with their sharp-pointed tails. But he was not in the least disturbed.

- 6. During the sixth disturbance fearful mungeese were created. Uttering curious sounds, these cruel creatures began to eat away pieces of flesh from the body of Śramana Ishagavan Mahavira with their sharp canine teeth. In this attempt, the god was also unsuccessful.
- 7. Then, he angrily created serpents with extensive hoods-formidable like the arms of Yama-rāja (the King of Death). They encircled around the body of Śramana Bhagavān Mahāvīra from head to foot, like a nettle-creeper entwining round a big tree They then began to deal him blows with their hoods so forcibly that their hoods will accidently break and they kept on biting him with their powerful teeth. These serpents ultimately became discouraged when all their poison was exhausted This effort was also fruitless.
- 8. During the eighth disturbance, mice with powerful teeth were produced They began to scratch the body of Śramana Bhagavān Mahāvīra with their nails, teeth, mouth, and forelegs, and by passing urine on the wounds they poured a salty liquid on an abraded surface This also had not effect.
- 9. During the next disturbance, the god created a big elephant with an extensive trunk As it he was trying to bend the earth by the blows of his feet, and desirous as if of pulling down the constellations of stars after making a rent in the sky by means of his large and highly raised trunk, the elephant at once ran towards Śramana Bhagavān Mahāvīra and holding his body by his irresistible trunk, he tossed him high. With the idea of crushing his body to pieces, the vicious elephant ran forward to eatch him on his raised-up tusks. Having caught him on his tusks, the elephant began to strike blows with his tusks so repetatedly that sparks of fire came forth from his adamantine chest. However, the formídable elephant was not able to shake him from his deep meditation.

- 10. As the tenth object of disturbance a swiftly-running female elephant came forward. She gave many blows with her temples and tusks, and she poured water copiously on Bhagavan's body with her trunk. She became at last helpless, but she could not shake him from his meditation.
- 11. During the eleventh disturbance, Samgamaka produced a demon with sharp teeth resembling the teeth of an alligator. His open mouth filled with blazing flames appeared dreadful like a kindled brazier of fire. His arms resembled pillars of portal arches in the abode of Yama-rāja (the King of Death), and his legs and thighs resembled a tall palm tree. He had worn garments of hides, he was laughing boisterously, and he was making loud hissing sounds. Holding a sharp knife in his hand, the demon speedily ran towards Śramaņa Bhagavān Mahāvīra with the object of harassing him. But having troubled him for some time, the demon was defeated like a lamp with used-up oil, The Venerable Saint was perfectly steady.
- 12. After this the cruel god immediately assumed the form of an enraged tiger. Making a rent, as is were, in the ground by the splashing of the heavy mass of his tail, and making the ground and the sky weep as it were, by the echo of his thrilling yell, the tiger tried to cause trouble to the Lord of the Three World's by means of his hard molar teeth, and trident-shaped claws. But he was desappointed, like a tree burnt-up in a forest-fire
- 13. The god, then, assumed the form of Siddhārth-rājā (the father of Śramaṇa Bhagavān Mahāvīra), and of Triśalā Rāṇī (his mother). Both of them began to lament, and said:—O child! why have you commenced this most difficult adventure? We are unhappy without you Your brother Nandivardhana does not take proper care for us in our old age. He has abandoned us You, therefore, leave off your dīksā (ascetic life). Do not disregard us. Obey our orders and act in a way that will make our old age happy "Śramaṇa Bhagavān Mahāvīra was not in the least disturbed by the heart-softening piteous lamentation.

- 14. During the fourteenth disturbance, Samgamaka created a camp inhabited by numerous human beings. One of the cooks of the camp tried to find out pieces of stone for preparing a hearth for the purpose of cooking rice but, unable to get any suitable object, he at once placed the cooking-pot on the slightly separated feet of Śramana Bhagavān Mahāvîra, and applied blazing suel in the gap. The sect of the Bhagavān were burnt, but he came out more beautiful, like pure gold becoming refined by heating. The god was again disappointed.
- 15. The wicked god created a terrible candala (a cruel man of low caste). He applied cages of carnivorous birds on the neck, two arms, and legs of Śramana Bhagavān Mahāvîra. These birds caused so many cuts by their beaks and claws that the body of the Venerable Bhagavān became full of a number of holes. In this endeavour also, the god was unsuccessful.
- 16. Samgamaka then, in a fit of rage, produced a violent storm of wind, of great velocity. It up-rooted and hurled up in the sky big trees and it threw stones, pebbles, and masses of dust in all directions. Filling up the earth, and the sky in all directions like an enormous bellows the violent wind lifted up Sramana Bhagavān Mahāvîra and dashed him on the ground, but the cruel god could not attain his desired object and the Bhagavān enduring the trouble patiently, remained perfectly steady in his religious meditation.
- 17. During the seventeenth disturbance, the god created a whirl-wind which being capable of turning mountains, moved here and there Śramana Bhagavān Mahāvîra, like a mass of clay on a potter's wheel. Although the whirl-wind tossed him greatly like a whirl-pool in a sea, the Revered Lord remaining in solitude, did not, in the least, swerve from his meditation. Then, although the proud god Samgamaka firmly determined in his vow of distracting the mind of Śramana Bhagavān Mahāvîra made numerous attempts, he was not successful. He thought-"I repeatedly tried to harass this muni (saint) with adamantine

mind several times, he was not in the least, disturbed. Ah! becoming dishonored how can I go to the assembly of the Indra, and show my face? He became greatly excited by such evil notions. Now, let me take away the life of this muni. His meditation will naturally, cease with it. There is no other remedy for it. With this idea in his mind, Samgamaka went on with his harassments.

- 18. During the eighteenth disturbance Samgamaka prepared a kāla-cakra (death-wheel) weighing thousands of maunds of iron. He lifted it, and designed as it were like a hemispherical other lid of the earth, he dashed it, with all his might, against Śramana Bhagavān Mahāvîra The death-wheel making all the directions fearful by the rising flames, fell heavily on the Revered Lord, like a sub-marine fire in a sea By the blow of the death-wheel capable of reducing to a powder form, all the mountains of the world, the body of Śramana Bhagavān Mahāvîra penetrated knee-deep into the ground. However, although Śramana Bhagavan Mahavira was so mercilessly harassed by the wicked god, he was not in the least angry with him but he was always compassionate towards him When such a powerful deathwheel failed in having the desired effect; it did not kill him and it did not make him swerve from his religious medition the poor god thought:-"This man is invincible to missiles and weapons. Such experiments have no effect on him. These pratikula (unpleasant) methods of disturbing him are now useless, let me, therefore, try some anukula (pleasing) methods.
- 19. During the nineteenth disturbance god Samgamaka riding a celestial chariot came to Śramana Bhagavān Mahāvira. Having got down from his vimāna he came nearer, and, as if he had become greatly pleased by his austerities and religious meditation, he began to address the Lord thus—'O Great Sage! I am greatly pleased by your rigid austerities, your strong character, your valour, your perfect indifference to your own life, and by your dignity of firm determination in fully accomplishing a work once begun, you, therefore leave off these distressing

penances. You simply ask for whatever your want. What can I give you? Do not entertain any doubt about my prowess. like I can take you, even with this body of yours, to svarga (celestial region), where all indirectly expressed wishes are always fulfilled simply by desiring them. Or if you like, having made you free from all Karmas accumulated during your endless worldly existences. I can take you to the extremely happy region of Absolute Bliss, Or, if you so desire, I can give you absolute sovereignty over the entire world with all the crowned sovereigns of various countries perfectly subservient to your orders, during this life The mind of Śramana Bhagavān Mahāvîra was not in the least affected by this alluring speech capabie of agitating the minds of ordinary beings. The Venerable Lord did not Samgamaka thought:- This muni has frustrated the the powerful effect of all my supernatural powers. But there still remains the infallible chastisement of Kāma-déva (God of Love) to be tried.

Great persons are found to be violating their puruşa-vrata (religious or ascetic observance taken upon themselves) by the amorous side glances of lovel; young females who are the missiles of the God of Love. With this idea in his mind, the god made an attempt at another anukūla upasarga (pleasant disturbance).

20. The twentieth disturbance was done by celestial damsels Samgamaka ordered these young females to utilize all their cunning skill in making Śramana Bhagavān Mahāvîra swerve from his religious meditation. Show me how much divine strength you possess. With the object of assisting the celestial damsels in their nefarious task, the devilish god created all the six seasons of the year one after another. In a moment beautiful vasanta-lakṣmî (the Wealth of the Spring) the chief actress in the theater-stage of Kāma-déva (the God of Love) announced by the sweet melodious tunes of intoxicated cuckoos-made its appearance. Then, followed the summer making the directions fragrant by the flower-pollens of expanded Kadamba flowers like a maid-servant. Then, appeared the rainy season honouring the auspic-

lous occasion of the royal anointing of Kāma-déva (Cupid) by the showering of the Kétaki flowers, followed by the Saradritu, (autumnal season) watching its best abundance of verdural wealth as if by the hundreds of eyes of Nila Kamala (blue lotus flowers). Then shone out the Hemanta laxini (the wealth of the winter) writing as it were, the eclogistic inscription of the victory of Kāma-déva) by the white buds of the spring-creeper resembling white letters. Last of all, appeared the splendour of sistra laxmi (the wealth of the cold season) maintaining like a harlot the winter as well as the spring by the white flowers of the spring-creeper and by the flowers of the China Rose. In a moment, all the seasons made their appearance.

Then divine temales resembling the charming wairlors of the God of Love approached Sramana Bhagavan Mahavira, and these beautiful damsels with charming bodies commenced their singing redicative of the victorious incantations of the missiles of the God of Love. Some of these divine females sang songs of varieties of Gandhara grama (third scale in music) with exact timings and with a pure heart. Some clever celestial females played on Vinā (Indian lute) sweetly differentiating between sound of consonants and vowels in regular order as well as by irregular Some beat a variety of drums producing sounds resembling the sound of a cloud making a spurious roaring. making a roaring of a twanging character, and also making roaring of great violence producing instantaneous showering of rains. Some, jumping up into the sky and also on the ground began to dance making various co-quettish pranks and manifold glances of amorous vision. Some, tearing their jacket by forcible gesti culation and dramatic performance and tieing their loosened braids of hair, were trying to expose their lovely shoulders. Some, under the pretext of appropriate steppings in dramatic performances were repeatedly showing the upper portion of their thighs which were as white as go-sirsa (white sandal-wood) Some, sportively trying to tighten the loosened knot of their under-garments were showing their well-like circular regions of their navel. Some, under the pretext of a dramatic performance named bhadanta of arms, were very often making tight embraces. Some, under the fraud of the tightening their waist-garment, were throwing away their outer-garment and exposing the disclike rounded parts of their buttocks. Some wide-eyed females under the guise of showing a fired condition of their bodies, were showing their well-developed heaving breasts for a long time Some of the divine damsels, repeatedly said:- 'O good man! If you are really merciful, why do you not protect us from the ravages of Kāma-déva (God of Love) attacking us with arrows? If you are indifferent towards your own body, why do you not hand it over to us? Being fond of affection, if you are indifferent to us out of curiosity only, it should be only for a moment but it is not proper to do it till the end of one's life O Lord! Leave aside your hard-hearcedness and fulfil our desires. Do not disregard our entreaties and do not disappoint us," Śramana Bhagavan Mahavîra's concentration of mind was not, in the least, distracted, by singing musical performances, dancing gesticulations, and by the alluring speech of these divine females.

In this way, the wicked Samgamaka-déva created twenty severe disturbances mentioned above during one night to Śramana Bhagavān Mahāvira who was in Kāyot a:ga (religious meditation with perfect renunciation of body).

On seeing Śramaṇa Bhagavān perfectly undisturbed, at Sun-rise, the disappointed Saṃgamaka déva thought:—"This great sage is not at all disturbed even by agreeable troubles. Should I leave him alone and go away disppointed, to my svarga (heaven)? But it is not advisable for me to do that. There is no cause for disparagement. Remaining here for a longer time, I will be able to distract the mind of this saint by narassing him in some other ways. By long continued harassments, his mind will be changed in due course of time. Of what significance is a human creature before the unlimited powers of a celestial being that I should, thus, go away disappointed with an ugly face?

With the Rising Sun, the paths became flooded with the Sun's rays, and the small moving animaicules generally frequen-

ting the paths and roads at night, went away to solitary places Śramana Bhagavān Mahāvīra became free from Kāyotsarga, and he went in the direction of Vāluka-gāma, with a fixed gaze directed in front for a distance of about six feet keeping a keen watch on all his movements on road to avoid trealing on small animalcules. On the way with the object of troubling Sramana Bhagavan Mahavirs, the mischlevous god created five hundred robbers and a mass of fine sand resembling an ocean of sand. The tive hundred robbers came to Śramana Bhagavān Mahāvīra and loudly cating him maternal uncle they began to embrace him tightly. All the five hundred robbers embraced him with such a force that even a mountain will break down under its strain But the mind of Śramana Bhagavān Mahāvīra was not, in the least, disturbed and, he went to Valuka-grama walking with his legs knee eeep in sand. In this way, the cruel-hearted Samgamaka god harassed Śramana Bhagavān Mahāvīra in various ways for six months whenever he was in forest or whenever he went to a town or a village for alms by making the food unacceptable to him. The troubles caused by the wicked god to the Venerable Bhagavan when he went to Valuka, Subhuma Malaya, Hastisirsa, Osali, Mozali, Tosali, and other villages were extremely unbearable and indescribable. They are not described in this work, but information about them can be had from other scriptural works. Having remained perfectly undisturbed although he was without food and drink during the troubles caused by Samgamaka-dèva, and having lived outside the villages, and towns for a long time, Śramana Bhagavan Mahavira went into a cow-pen outside a village named Vajra with the object of break ing his fast at the end of a continuous fasting of six months On that day, there was a festival in the village and milk-rice was being prepared every where. Śramana Bhagavan Mahavîra thought: -Samgamaka-déva has been constantly causing me troubles for the last six-months. Now he will not harass me anymore coming greatly exhausted, he must have, by this time, gone away to his abode in heavens "With this conjecture, Śramana Bhagavan Mahavira went into the village for alms. Samgamaka

used to defile food-materials at the houses to which Śramana Bhagavān Mahavīra went.

The poet says :-

# बछं जगद्धवंसन-रक्षणक्षमं कृपा च सङ्गमेक कृताऽऽगिस । इतीव संचिन्त्य विम्रुच्य मानसं रुषेव रेाषस्तव नाथ! निर्ययौ ॥ १ ॥

 Balam Jagaddhvamsana raksana kşamam kripā ca Sangamaké kritā"gasi

Itīva sancintya vimucya mānasam ruseva rosastava nātha! niryayau.

1. O Lord! Having thought that you have strength cap able of destroying the world and of protecting it, and that you have such compassion towards Samgamaka who had ill-treated you, your rosa (anger) having abandoned the mind, went away.

Through the medium of his Avadhi Jnana (Visual Knowledge i Samgamaka was seen. Śramana Bhagavān Mahāvīra came back and remained in religious contemplation. Samgamaka wanted to ascertain whether the mind of the linesvara was at all changed or not Through the medium of his vibhanga (interrupted visual) knowledge Samgamaka saw the Venciable Bhagavau thinking about exclusive compassion towar is living beings of all kinds Becoming discouraged, he though: - He was perfectly steady although he had been harassed constantly for the last six months. It is impossible to agitate his mind in the least ven after a long time Ah! all my efforts have proved futile 1, lsc. missed divine pleasures for a pretty long time Ah! why did I fondle my soul t such a degree without realising my own stre ngth? Having thus, blamed his mischievous conduct in various ways, Samgamaka falling down at the feet of Śramana Bhagavān Mahāvīra, said :- O Bhagavān ! I have failed in my attempt, but your resolution is absolutely firm. Whatever the magnanimous Indra has said in his assembly-hall is quite true, but I committed a great mistake that at that time I did not believe in his words. Why should I prate more? Please forgive my previous evil deeds. I am entirely disparaged. I am not willing to give you trouble from now; you can fearlessly go for alms to villages towns etc. Why should you suffer from the pangs of hunger?" Śramana Bhagavān Mahāvīra then told him, "O Saṃgamaka! You leave aside all anxiety about me I shall do every work at its appropriate time." Having respectfully bowed down at the feet of Śramana Bhagavān Mahāvīra, the disappointed Saṃgamaka déva distressed by the heavy burden of terrible sins, went away to his svarga (heaven)

During all this period of harassment the gods and goddesses of Saudharma déva-loka were mentally troubled, joyless, and devoid of energy. Indra himself abandoned anounting, ornamentation and dramatic performances, and he thought:- "Ah! I myself became the sole cause of bad conduct towards Sramana Bhagvan Mahavira, because, the wicked god enraged by my praises, did this heinous act." At that moment, the vile Samgamaka-déva defiled as if by the mire of sin of destruction of all the living beings of the three worlds-with his body polluted by the dust of infamy of various kinds,-filled with series of in-auspiciousness, with loss of his former luster, and with his eyes contracted by shame resulting from breach of promise, entered the assemblyhall. On seeing him Purandara, sitting with his face turned backwards, said- "O gods! Listen to me It is not advisable for you to look at Samgamaka-déva as towards a candala (a man of the lowest stratum of society universally despised and shunned). That cruel beloous god has offended me by harassing our Worshipful Lord of the formidable ocean of this worldly existence but he was not afraid of me while doing a grave misdeed Have I borne the great burden of steady equanimity of mind in a way Śramana Bhagavān Mahāvīra has been doing that he did not even care for ma! By tormenting the Worshipful Lord he has earned for himself a heavy load of terrible sin, and by associating with him, all of you sitting here will be participators of sin Am I not able to prevent him from doing harassments? But, then, by doing so, he would think that Jinésvaras do penance with the help of Indra. What else to say? Drive him out from here Better to have it inhabited by robbers" Saying so, the Indra angrily pushed out Samgamaka alone from the heaven with his own foot. Samgamaka on seeing hi loss of honour, thought:—"Ah! This is the evil consequence of acts done without discrimination." He went towards Mount Méru in an artificial vimāna (celestial car) with violent anguish at heart. Then, abused by divine damsels, censured by his own retinue, pushed onward by the soldiers of the Indra and disregarded by sāmānika gods, Samgamaka went out of the svarga (heaven) and lived on the summit of Mount Méru dering his remaining lifelimit of one sāgaropam. The agra-mahisis (chief concerts) of Samgamka requested Purandara thus.—"O lord! With your permission we are willing to go with our husband The Indra allowed them to go, and prohibited the rest of his retinue from accompanying him.

Then, Bhagavān Śri Vardhamāna Swāmi becoming free from harassments went into the village for alms the next-day and going from door to door, he went into the house of an aged cowherdess. She offered higly perfumed boiled milk for break-fast to Śiamana Bhagavān Mahāvīra who was observing a continuous fasting for the last six months, with a heart full of devotion. Presiding gods of neighbouring locality contented by the break-fast of Bhagavān even after fasting of a long duration began to play upon divine musical instruments and they poured showers of gold flowers, and of scented waters, exclaiming at the same time agi दान! अहोदान! Aho dāna! Aho dāna! O what a wonderful gift! The poverty of the cowherdess thus removed.

Śramana Bhagavān Mahāvîra then went to आइंभिकानगरी Alambhikā Nagarī. There, Hari-the Indra of the Vidyut-Kumāra with his heart full of devotion, towards Śramana Bhagavān Mahāvîra, went around him three times from right to left, and falling down respectfully at his feet, he began to eulogize him thus:—O Vanquisher of the unconquerable flower-arrowed Cupid, the accomplisher of the Treasure of Imperishable Happiness'-the only courageous warrior on the battle-field of upasargas (disturb-

ances.—O Jinédra! You are the true Vira (powerful man). Victo y to you. You are a guardian in every way, for miserable creatures wandering in the ocean of this Sansara. Only by remembering you, the mass of sinful acts, is immediately destroyed like darkness by the light of Sun. Blessed is the surface of the ground marked with the impressions of your lotus-like feet. O Lord of the World! Fortunate are the lions, deer, and all the other animals who are able to have a look at your golden coloured body when you are standing in contemplation in a mountain-cave! O Lord of gods! People wander in this miserable formidable forest of worldiv existence only so long as they do not do service at your lotuslike feet O Lord of the Three Worlds! celestial musicians along with their wives on Hémavanta and other mountain ranges, in Ksîrodadhi, on Vaitādhya and in the infernal regions, have been singing hymns of your praise. By hearing the wonderful tales of your forbearance, people leave aside all other talk. Or, will fire-fly ever appear beautiful in the sky, after Sun-rise?" Having thus enlogised him, the Indra of the Vidyut-Kumāra déva-loka told Śramana Bhagavan Mahavira that his केवलोत्पत्ति Kévalotpatti. -the acquisition of Kévala [ñāna-was quite near and having bowed down at Bhagavan he went away to his celestial abode.

Śramaṇa Bhagavān Mahāvira then went to ঈরাবিকা নগাই Śvétāmbikā Naga-î There Harissahéndra-the Indra of the Northern part of the Vidyut Kumāra déva-loka came and respectfully bowed down at the feet of Bhagavān. While making inquiries about Śramaṇi Bhagavān Mahāvîra's health, the Indra told him:—"O Bhagavān! You have endured many hardships Now you have to suffer very little You will acquire ক্রেজান Kévala Jňāna,—Perfect Knowledge,—in a very short time." Having said so, the Indra went to his own celestial abode.

Śramana Bhagavān Mahāvîra then went to आवस्ती नगरी Śrāvastî Nagarî and remained in Kājotsarga with his arms hanging by this side, in the out-skirts of the town. On that day towns-people putting on nice clothes and with flower-garlands and bowls of various kinds of sandal-paste, deliberately avoided

the place where Śramana Bhagavān Mahāvîra was standing in Kavolsarga and went out with the object of worshipping the idol of Esta Skanda, Son of Siva. As soon as the towns-people made water-ablutions to the idol, and, having smeared it with fragrant sandal paste, as soon as the idel was placed on the chariot. Harissaha Indra, inquiring through the medium of his Vibhange Jñāna (a variety of Avadhi Jñāna), saw people discarding Śramana Bhagavān Mahāvira, and worshipping the idol of Skanda. Harissaha Indra came down from his déva-loka and entered the body of the image of Skanda. The idol presided over by Harissaha Indra began to move in the direction in which Śramana Bhagavān Mahāvîra was standing in Kāvotsarga On seeing the idol of Skanda moving without any help, the delighted people thought O! the idol of the god is trying to ride the chariot by itself without any help). But, the idol of Skanda, leaving the chariot aside, went to the place where Śramana Bhagavān Mahāvîra was standing, and having gone round him three times and having fallen at his feet, it took a seat on the ground and began to praise him. On seeing this wonderful incident, the people, astonishingly thought:- O! This great man is worshipped even by gods. He is possessed of extraordinary supernatural powers. We have made a mistake that we disregarded him." The people realising their fault, began to extol Śramana Bhagavan Mahavîra with greater respect.

Śramaņa Bhagavān Mahāvīra then went to कोशास्त्री नगरी Kauśāmbī Nagarī. There, चंद्र Candra-Moon and सूर्य Sūrya-the Sun,-the tutelary deities of the solar system-came in their ori ginal vimāna (celestial car) to pay homage to the Revered Lord who was standing in Kāyotsarga. In the presence of the wonder stricken public, they went round the Bhagavān three times, and having fallen at his feet, they took their seats at an appropriate place. Having inquired about his health during vihāra (tourings) and having experienced the happiness of looking at Śramaṇa Bhagavān Mahāvīra for some time, they went to their appropriate abodes.

Now, moving about from village to village, Śramaṇa Bhagavān Mahāvīra went to वाणारकी नगरी Vāṇātasī Nagarī (Benares). Suréndra (Indra of the gods) came there, and worshipped him Śramaṇa Bhagavān Mahāvīra, then went to राजगृह Rājagraha Nagara There, इशानेन्द्र Isanendra (Indra of Isāna déva-loka) came, and worshipped the Lord Aster making inquiries about Bhagavān's health, he went away.

At मिथिला नगरी Mithila Nagari, पार्थित जनक Parthiva Janaka (King Janaka) fell down at the feet of Śramaņa Bhagavan Mahavīra with great devotion and धरणेन्द्र Dharaņéndra (Indra of Naga Kumāra déva-loka came there, and worshipped him with much delight.

# Eleventh Rainy Season.

Going from one village, to another, with the approach of the raing season Sramana Bhagavān Mahāvīra went to विशासी Vésālī with the object of living there during the four months of the rainy season of his eleventh year of ascetic life. With a fasting of four month's duration, he remained in Kāyotsarga in a locality free from tiving beings, corn grains, females, lower animals, and from eunachs. There, Bhutānéndra (Indra of Nāga-Kumāra déva-loka) came and worshipped him with the object of becoming free from horrors af worldly existences.

# Twelth Year of Ascetic Life. (B. C. 357-56)

In that Vésali Nagari there lived a pious Śrāvaka named Jirņa śétha who was a faithful follower of the religious treasure of excellent gem-like virtuous qualities of courtesy, compassion, excellent composure, and other rare merits, and who was renowned for his fame in distant lands, and there was another śéth a named Abhinava śresthi in the town, who was hypocritical. One day, the clever and virtuous Jirņa-śresthi happened to go out of town, on some business. There, he saw Śramana Bhagavān Mahāvīra who was illuminating the directions by the luster of his golden-coloured body, who was bearing all auspicious qualities, and who was standing in kāyotsarga. Immediately on seeing him, Jirṇa-śétha full of great delight, fell at the feet of the Jinésvara, and thought:—"The Bhagavān is still standing

in Kayotsarga, although the time for going out for alms is past. To-day it seems, he has a fast, To-morrow, it will be very nice if the Bhagavān-who is like a stem of the creeper of auspiciousness-will take his break-fast at my house," with this idea uppermost in his mind. Jira-setha remained in daily attendance on him. In this way, after daily waitings, the period of the fasting of four months of Śrama a Bhagavān Mahāvīra was completed The next day Jirnasetha requested Śrama-a Bhagavān Mahāvīra to take his break-fast at his house and went home. With this noble idea uppermost in his mind, namely that with these excellent prāsuka (absolutely free from defects) and ésaniya (desirable) food-materials specially prepared for me I shall offer alms to the Worshipful Lord, the devout Jirna-setha kept waiting at his house with his eyes wide open with joy, and he thought :-" I am fortunate, and happy that by giving dana (alms) to the Lord of the Three Worlds, my birth as a human being, and this life will be auspicious. Besides, I am tied with the chains of dense evil Karmas of long-lasting succession of previous existences, so if I am now able to serve Śramana Bhagvan Mahavira I will have Moksa (Final Liberation) very soon." Also, he maintained these noble ideas for a very long time.

But Śramaņa Bhagavān Mahāvīra, now entered the house of arthan site. Abhinava-śresthī and the śresthī (wealthy merchant) proud with the extent of his riches, ordered a maid-servant." O good woman! give this ascetic some alms, and send him away "By the order of his master, the maid-servant brought some adada grains (a kind of pulse) in a wooden spoon, and offered them. The Noble Lord spread out his hands and received the adada grains into the cavity of his palms. The gods beat celestial drums, and showered wealth and garments. Flower-garlands of various colours dropped from the sky, and there was an auspicious shouting of "Aho dāna-an excellent gift." Towns—people assembled there and the King, out of curiosity, came there. The King joyfully made inquiries, and the crafty Abhinava setha proudly declared.—"I have fed this great man with milk-rice with great devotion, and the gods have uttered an

auspicious shout of. "Aho, dana-an excellent gift." The king and the towns-people were greatly pleased.

Now, Jirna Śeth, always full of great devotion towards Śramana Bhagavān Mahāvīra, immediately on hearing the sound of the divine drum, sorrowfully thought .-Ah! Ah! Cruel Fate has made me ill-fated that although I respectfully requested Śramana Bhagavān Mahāvīra to have his break-fast meal at my house, he did not come to my house but he took it at Abhinava śéth's house. How can an unfortunate man like myself aspire for Cintāmani ratna-(the magical thought-gem fulfilling its possessor's every wish) at his house? Abhinava Śeth is more fortunate than myself. If it not be so, Śramana Bhagavān Mahāvīra weild undonbtedly have come to my house for his break-fast. Soon after break-fast, Śramana Bhagavān Mahāvīra went on with his usual tourings.

At that time, a highly learned disciple of Tirthankara Bhagavan Śri Parśva Nath came into a garden outside the town. The King and the people of the town went to pay homage to the Kévalī Bhagavān. At the end of désanā (religious sermon) the king inquired. -"O Bhagavan! Who has acquired a great mass of punya (merit) in this town? The Kévali Bhagavan replied "Jirna Setha is the most fortunate of all." The king. joining both his hands in form of a cavity, in front of his forehead, respectfully inquired, :- Why? Śramana Bhagavān Mahāvīra did not take his break-fast at Jirna Seth's house but took it at Abhinava Séth's house. Besides, the divine showering of wealth. garments, flowers etc took place at his house. How can Jirna Séth be considered most fortunate in acquiring the great mass of punya (merit)?" Kévalī Bhagavān replied:- By his pious intentions. Jirna Seth alone has acquired the excellent fruit of giving a break-fast meal to an Arhant Prabhu By his good intentions. Jirna Seth has immensely diminished the time of his worldly existence, and he has earned the excellent merit of being born as a god in Acyut deva-loka. While rising high, and higher in spiritual meditation, had he not heard the sound of divine drums indicative of the break-fast of Sramana Bhagavan Mahavira, the pious lima Seth would have entered a higher stage of deep religious meditation, and he would have acquired the all-illuminating Kévala Jñana (Perfect Knowledge,) This Abhinava Śeth is totally devoid of pious intentions. He has not himself made a gift of food and drink materials to Śramana Bhagayan Mahavira. Knowing him to be an ordinary mendicant, he ordered his maldservant to give him some food as a routine practice of a householder. In commemoration of the Jinésvara's break-fast, the gods showered wealth, divine garments flowers etc which may or may not prove useful to him during this life. O beloved of the gods! Ascetic life, giving of alms, or worship of cherished deities without pious intentions is futile like a Kasa-Kusuma (a flower in the air)." After hearing about the difference in the production of fruit of the giving of alms with a pure devout heart to an Arhat Prabhu and of the same without any good intention, the king and the towns-people, having loudly applauded the highly religious life of Jirna Seth, went away.

# Camaréndra Seeking Shelter of Śramaņa Bhagavān Mahāvīra.

Śramaņa Bhagavān Mahāvîra now went to Susumāra-purî and remaining on a stone-slab under an Aśoka tree in a garden named Aśoka-khaṇḍa, he stood in Kāyotsarga (renunciation) of one night's duration, with a firm resolve of allhama tapa (a three days' fasting) and keeping his unwinking eyes steadily fixed on a material object and his body slightly bent.

At that time, an Indra named Camaréndra, of the asura-kumāra gods-came and got himself concealed, like a big elephant in the cavity formed by the two legs of Śramana Bhagavān Mahāvīra marked by the anspicious signs of a concha, fishes, lotus-flower etc. Now listen to the account. Who was Camaréndra? Why was he frightened by Sakréndra? Who was he in his previous life?

#### History of Camaréndra

There was a small town named Bibhéla, located on the surface ground near the great mountain named Vindhyā, where big elephants are lustily eating the abundant foliage of grape-creepers, where the course of the chariot of the Sun is hindered by the heights of its elevated peaks, and where all the directions appear beautiful by the surrounding excellent forest territories. There lived a great merchant named Pūraņa He was very wealthy and was endowed with mercy, straight-forwardness, purity of heart, and other virtuous qualities. Being respected by his family-members, a favourite of the king, pleasing to the public, and being the heart of righteous persons, he passed his days in a way that was not in any way contrary to his interest in this, as well as, the next world.

One day, while lying on his couch during the latter portion of the night and with his eyes wide awake through sleeplessness, he thought:— "Ah! I have really given alms to deserving persons and have practised ansterities during my pre vious lives, and, therefore, I have accomplished all my cherished wishes. I have an increase of respect from the King, and an increase of wealth, merchandise, treasure and family circle of sons, daughters etc. every way. Unfavourable persons become favourable simply by looking at them, and all my misfortunes disappear even without warding them off. So long as there is an existence of even a small remnant of merlt of previous lives; so long as an endeavour in the right direction is possible; so long as I am respected by the people, I am not disabled by disease, and I am in possession of wealth as fickle as the clouds of the autumn; so long as my body is not weakened by old age, and I have no separation from my beloved persons and so long as all my family-members are obedient to me, let me, therefore, apply myself strenuously in the observance of my religious duties as they are conducive to the attainment of real happiness in future lives. An action does not originate, without its cause. Besides, some are born to rule over others, and some are born

to serve them. All this is the result of merit or sin of previous life. In the morning, I will entertain my family-members sumptuously, hand over the management of my house hold affairs to my son, and I will take Tapasa-dîksa- (Initiation into an order of religious mendicancy). After Sun-rise he invited all his family-members, he entertained them sumptuously with great affection, and having hospitably respected them with tāmbūla (betel leaves) and other articles, he told them with an anjali (two hands formed into a hollow cavity) in front of his forehead 'O kinsmen! Listen to me. I have now become free from worldly pleasures. I want to remove my burden of the duties of a house-holder. My attachment towards my wife, my son, my friends, and towards my family-members has disappeared; you therefore, give me your permission for my accepting pravrajjā (an order of ascetic life) You pardon me, now, for whatever disagreeable acts I may have done towards you while I was with you. Now you entertain the same partiality towards my son, that you had for me." Saying so lovingly, he entrusted the burden of his house-hold affairs and the care of his family members to his son. He showed him all his valuable treasures. advised him to take proper care of all the family-members, and he did every thing that was suitable for the moment at a lucky moment, on an anspicious day, Purana left off his house-holder's life and having taken a wooden utensil with four divisions, he took Dāņāmā tāpāsa-pravrajyā (initiation into an order of danama tapasa mendicancy. From that very day constantly observed a chattha (two days' fasting-tap ) and he began an inquiry into his soul. On the day of his break-fast he used to take his wooden utensil, and while moving about to various houses of rich persons, as well as of the poor for alms at mid-day, he would give away to travellers and needy persons whatever he received into the first division of the wooden utensil; to crows, dogs etc. whatever he obtained in the second division; to fishes, alligators, and to other aquatic animals whatever he had in the third division, and he would take his meal without any attachment, from the alms that he received in the

fourth compartment of the wooden vessel. But being destitute of sat jääna (Right Knowledge) he was not able to destroy his evil Karmas in a way that a Jana sädhu would do with slight penance although he was always busy with very difficult penance. Iron is converted into gold by skill in alchemy. When his body was greatly emaciated and dried up, leaving chiefly bones and skin on account of severe ignorant penance, Purana thought—'Now, my body has become greatly debilitated, but there is still some manly vivour in me, let me, therefore, go to a suitable locality and remain there without food and drink' With this idea in his mind, he left his wooden utensil in a solitary place, and, going to the North-Eastern part of Bibhéla Sannivésa, Purana took a vow to abstain from food and drink.

At that time the capital town of Camaracanca was without its Indra (the presiding deity) Having led the life of a wandering mendicant for nearly twelve years, tormenting his body through ignorant penance. Purana died consuming his body by one month's abstinence of food and drink during his death-bed sickness, and he was born as a Camaréndra in Camaracanca When Camarendra was calmly looking at the various portions of his cllestial abode illumined by the rays of a variety of emaralds and diamonds made beautiful with fully-expanded flowers, and made attractive by the yak chowries constantly kept waiving by the handsome hands of beautiful celestial damsels gracefully moving about here and there, he saw Saudhamendra with vajra-thunder bolt in hand being respectfully served by eighty-four thousand samanika dévas (gods possessing similar affluence as the Indra) and millions of other gods and goddesses with their hands folded and held in the form of an anjali in front of their foreheads; looking at divine females dancing merrily in accordance with the musical tunes of clapping of hands combined with the sound of drums and other musical instruments; and enjoying undreamt-of happiness-seated on his lion-seated throne in the Sudharma assembly-hall of the Saudharmavatamsaka vimāna (celestial chariot) in Saudharma déva-loka (heaven) lovely with divine splendour; fragrant with the enveloping dense clouds of the smoke of Kālāgaru (black aloes) mixed with excellent camphor; beautified with pitchers filled with water placed on door-portals and covered with expanded lotus-flowers; with the darkness removed by the brilliance of walls made of pure emeralds: where flags furnished with ringing small bells of gold are flying in the air; where heavy bunches of pearles are hanging at different places; and whose hind portion is encircled by an excellent Vedikā (Vedi-shaped pavilion) made of emeralds and gems of various kinds. Immediately on seeing Saudharmendra enjoying divine happiness. Camaréndra under an impulse of envy and anger, thought:- 'Ah! who is this eyilminded! Seeker after ill fame! Shameless! a disgrace to the host of gods! and desirous of entering the month of Kāla (the God of Death) at an unseasonable time, who residing above my head is fearlessly amusing himself enjoying celestial happiness above the head of one who is the King of all asuras (demons)!" "With this idea in his mind, Camaréndra called together all the gods sitting in the council-hall of his Sāmānika gods and also the gods who were to be consulted in case of doubt, and asked them: - "Who is this wicked person above my head?" With an arjali in front of their fore-heads and with an applaud of victory, they replied: -'O beloved of the gods! He is the illustrious, highly lustrous. Sandharmadhipsti-the Indra of gods himself whose order is irresistible! On hearing this. Camaréndia with his face terrific by highly raised eye brows caused by violent anger, said.—'O gods! You are not familiar with with my former enterprises and you are consequently led praise an Indra with a retinue of a few gods, in this way. is placed on a higher level; will that alone bring him relatively higher respectable condition? Will an owl sitting on the top of a tree, attain the splendour of a peacock? Besides, a heavy substance placed on the scale pan of a weighing machine always settles down to the bottom, while a light substance rises high. He is inferior to me. Just as, some one acquires the royal power of a great king although he may have been born in the family of a candala (man of the lowest caste), in the same way, he attained svarga (heaven) although he did sinful acts. O gods! he remained

long in company of celestial females like a wicked man without valour on a battle-field, but, now, I am determined to dispel the long-continued boast of his pride Wise persons do not disregard a wicked individual in the same way, that they would do in the case of a diseased condition. Prosperity abandons a bad person who does not manage his affairs satisfactorily after having acquired his supreme authority obtained in regular succession. I am at present powerful and let the uncleanliness of crushig the pride of the king of gods be done with my hands" On hearing the arrogant words of Camaréadra, without ascertaining his own valour of arms, the samanika gods told him; - 'O god! he has acquired the great extent of the excellent prosperity of his celestial life on account of preponderance of the mass of his meritorious acts accumulated during previous lives, and you are the master of bhavana-pati gods like ourselves, although you are endowed with diligence, resolution, strength, and other qualities. Therefore, O master! Leave off your jealousy, and enjoy the ownership acquired in regular order. Let him enjoy the affluence of the happiness of lordship over gods. Quarreling with him is useless. What can you accomplish with your doubtfui greatness? Think well with your clever intellect Acts done without ripe thinking, turn out terrible in the end like the fruits of a poison-tree. The dust of ill-fame caused by loss of honour, cannot be washed off by thousands of showers of rain. You consider well for your own self, what is suitable under the circumstances. What more discretion are we expected to have than your self?" On hearing this, Camaréndra, with his eye-brows fearfully knit with violent anger, said:-"O Sāmānīka dévas! (gods), Although you are of declining age, you uselessly bear sthaviratva (the state of being a venerable man) without having due discerning judgment. By talking about the defeat of your own master, you are throwing away very far your own dignity Virtuous qualities always create greatness. One becomes respectable like an honourable teacher by possessing several virtuous qualities, although he may be young in age. Otherwise how can a mustard seed valuable by possessing auspicious qualities - be placed on the head although

it is so minute? Or, what is the use of saying this much? Where is your fault when you have not experienced my prowess? If you say so. I can easily amuse my self by making mountainranges rise up and fall down like a ball in the palm of my hands only by a push. Or, I can combine into one, the three worlds which are quite separate, simply by the force of my Permitted as if by the powerful arms." echo his residential abode filled with the from verbosity of speech caused by violent anger. Camaréndra at once started from the assembly of his frightened samanika gods with the object of having a fight with Saudharmendra. Under the influence of more composed judgment after a moment. Camaréadra again thought .- " My sāmānika asuras ( demons ) are afraid of the Indra, and so I am not able to judge about the result of my enterprise, but, then, in case I am defeated, whose shelter should I take to defend myself from repulsive attack?" With this idea in his mind, Camaréndra saw Śramana Bhagavān Mahāvīra Prabhu in Kāyotsarga at Susumārapura through the medium of his Avadhi Jñāna. Immediately on seeing him. he got up from his divine bed, and having put on divine garments, he went in to an armoury named Coppyālaka, equipped with adamantine weapons of various kinds From the armoury, Camaréndra took a very extensive iron-mace resembling the arm of the God of Death, and being anxiously awaited by female demons, being watched by body-guards bewildered as to what should be done now, being disregarded by samanika asuras as he was ill-behaved. and dreaded by the bhavana-pati gods that some unexpected misfortune is likely to occur, he went out of his capital town-Camaracanca and very hastily reached the place where Śramana Bhagavān Mahāvīra was Having walked three times from left to right round Śramana Bhagavan Mahavira with great devotion and having bowed down respectfully at the Jinésvar's feet, he said :- O Lord ! By the supernatural powers of your lotus-like feet, even long-cherished fancies difficult to be fulfilled are easily accomplished. By your grace, I am desirous of making Saudharméndra powerless, and destitute of supreme authority." With

these words, Camaréndra at once went in a North-eastern direction, and by his divine powers of changing various forms, he assumed a terrible body-form of one hundred thousand yojans' dimensions-with highly raised dreadful moving bunches of hair on the frontal region of his head; unpleasant to look at, on account of quivering molar teeth in the excessively terrible cavity of his mouth, resembling the top of Anjana giri (a mountain as black as collyrium), or a collection of newly-formed clouds; full of bluzing flames of burning fire issuing from his mouth; pervading the multitude of stars by his extraordinary arms highly raised in the sky; hindering the progress of the rays of the Sun by the extensive cavity of his broad chest: accompanied with hisaing sound of stakes lodging in the circular cavity of his navel; pressing on the surface of the soles of his feet with the burden of his long and heavy thighs; ready to easily make a mouthful as it ware, of the three worlls including the regions of gods, as well as, of asuras (demons), and with a body-form terrifying even to Bhīma (second son of Pāndu), and spread it on the vault of the sky. With such a formidable body, Camaré ndra hastily ran towards Saudharmeadra, and, throwing away far aside celestial chariots coming towards him by the violence of his breath spreading on account of great velocity, striking the surface of the ground with huge slabs of stone falling from high mountains beaten by the front portions of his feet while walking leisurely; filling up the interior of the sky, as it were, by the mass of waters of Lavana Samudra (the Salt Sea) on account of the spread of the radiance of his body resembling a heap of collyrium, a mass of clouds or a collection of Cuckoos or black wasps; pervading as it were, the three worlds by the hugeness of his body: splitting up as it were the interior of Brahmanda (egg of Brahma; the universe) by his constant roarings; showering rains at some places, and throwing heaps of dust at others: agitating vāna-vyantara dévas (a variety of demi-gods) with fear; trightening jyotisk gods (luminaries); and spreading sphatika ratna (crystal gems) on the surface of the sky, he jumped over the regions of the Sun, the Moon, and constellations of stars

and within a twinkling of the eye, he reached the heavens. On seeing his dreadful appearance, the gods became surprised; the tying cords of the waist-cloths of goddesses saying 'Ah! What is this became loose with fear; soldlers became afflicted with fear as if stupefied although they did not care even for their own liv s; body-guards were confused like babies; loka-pālas (worldguardians) were driven away; sāmānika gods became bewildered with what should be done; the trayatrimsaka dévas (the thirtythree gods of venerable position) were greatly startled; and av āvaņa (Indra's elephant) began to run away uttering a disagreeable cry. Then, placing one of his feet on the Vedi-shaped altar of lotus-flowers, and the other in Sudharma assembly-hall, and having given three heavy blows to the door by means of his sphatika ratna (crystal gem), he angrily said .- "O vile gods ! Where is Purandara-who is amusing himself happily in his own house, who is clever in thoughtlessly doing work; who is disdaining other warriors on account of his superior strength; and who is confident of victory over his enemies simply because he did not meet with any misfortune? Also, where are eighty-four thousand sāmānika gods who are careful in showing service done to their master simply by accomplishing their own ends by crafully not caring for what is proper to do, as well as, for what is not? Besides where are the eighty-four thousand body-guard gods equipped with the din of unsuccessful weapons of various kinds? Where is the Vajra (Indra's thunder-bolt)-capable of piercing tops of high mountains-gone now Where are several millions of celestial females-lovely by possessing unique beauty? Ah! on seeing your destruction, do not say that the lord of Camaracanca fraudulently killed you without informing you of his arrival there. I am, now, going to destroy you-helpless creatureslike a withered tree, and to reduce you to small pieces resembling cubes of sugar with my sphatike-ratna weapon. What else can I say? I want to throw you-shelterless wretches simultaneously into the month of yama (God of Death); now, do whatever you like to do, and remember your worshipful deity. Find out the methods of saving your lives. Or, lowering your heads down

and becoming good-humoured, hand over the wealth of the devaloka (heaven) to me Why are you senselessly partial to Saudharmendra? Besides, it is an established usage that a female of a noble family will certainly follow her husband in the long run although she may have been well-protected for a prolonged period. However, O Purandara! You have enjoyed all this celestial wealth during my absence as a lord of déva-loka (heaven). but if you respectfully fall down at my feet, I will forgive all your faults. Also by the grace of obediance at my feet, may the gods amuse themselves in their celestial abodes without caring for fear even in a dream. In like manner, let the divine wealth joyfully rejoicing by association with a suitable husband wilfully find a pleasant shelter in my chest Or, why this much even? Let the entire three worlds subjugated in the enclosure of my powerful arms, live peacefully without a suspicion of fear from hostile parties for ever. O Indra of gods! You salute me, before the fierce sphatika-ratna weapon capable of reducing your diadem to powder, falls on your head. Why do you bestow widow-hood to Rambhā. Tilottamā and other celestial females by having a fight with me without ascertaining the strength of your own arms? If one adopts the path of justice from the beginning, wise persons do not find fault with him, and he has no cause even of repentence if he is totally destroyed." On hearing Camarandea taking irrelevently, enraged and with his eyes looking terrific and eye-brows knit high, also saying:-O' highest peak of bad conduct! O shameless creature! O wicked asura! intent on frightening gods by evil doings For the present, you are asking for things which are decidedly hard to obtain; otherwise, how can you possibly expect to come here? Ah' just as an elephant is killed by tusks and other members of an elephant's body; just as the fragrant yak (bos grumlens) is killed on account of the heauty of the mass of her hairs; just as the musk-deer is killed for its musk; just as the sandal-tree is cut down on account of the fragrance of its wood, and just as also, the bhujanga (the cobra snake) is killed for the acquisition of a phanā-ratna (a gem in the hood) of the snake, in the same

manner, you will be destroyed on account of your pride." Hearing thus the Indra sitting on his lion-seated throne thought of his Vajra (Indra's thunder-bolt), and the Vajra-throwing thousands of fire-brands; setting out flames; spreading millions of sparks of fire; dazzling the eyes by thousands of glittering rows; made as if entirely of fire, arranged, as it were by all the rays of the Sun: and prepared as it were from the entire mass of abundance of brightness-at once came into the palms of the hands of Saudharméndra, and in an instant, he threw it against Camaréndra. On seeing the terrific thunder-bolt weapon-never seen before and coming towards him with great velocity. Camaréndra's desire for a conflict, his pride, and his display of energy disappeared, and on remembering the words of good advice given by samanika asuras and thinking with a deep sigh that he would not now be able to reach even the surface of the earth without a large mass of punya (meritorious deeds), and trembling with fear by not getting any place of self-preservation, on looking at the surface of the sky studded with innumerable stars, with trembling eves while gazing up in bewilderement; not caring for the sphatika-ratna weapon dropping down from his hands; and unable to find out whatever was suitable for the moment, and convinced with the idea that all other remedies were useless, and that the lotus-like feet of Śramana Bhagavān Mahāvîra were the best she'ter. Camaréndra walking with great velocity with his feet raised high up, and his head low down, ran towards Sramana Bhagayan Mahavita as speedily as the dropping down of streams of perspiration caused by great exertion. He did not, in the least, become humble although the vehemence of his pride was severely crushed but his body looked in ignificant by rushing with immense speed. Besides, ah! ridiculed by gods, and shown with clapping of hands, 'Here is the god who showed his arrogance before Indra,' Camaréndra, at this time, became so small that like a small butterfly he was not recognized although he was able to fill in the interior of the three worlds by the extent of his body.

At that time, Indra's thunder-bolt weapon carefully thrown

by Saudharmendra himself, filling up all the directions with the flames of fire, and devouring, as if, simultaneously by one monthful all the enemies of the Indra, reached within a short distance of Camaréndra's head, and he, saying with an indistinct voice. "O Bhagavan! I am now, within your protection," took shelter within the lotus-like feet of Śramana Bhagavan Mahavîra who was standing in Kayotsarga. Saudharméndra thought;-'Oh! an Indra of asuras cannot possibly come to Saudharma déva-loka simply by his ability, but he can do so by the grace of a Bhagavanta (a holy worshipful saint), a Tîrthankara (a religious pioneer possessing supernatural powers), Jaina Caitya (a Jineśvara presiding a Jaina temple), or of an extremely Venerable Ascetic whose soul is engaged in meditation. But then, this turned out to be improper and miserable for the next life." Thinking thus, Saudharméndra saw, through the medium of his Avadhi Jñānā. Camaréndra as an extremely minute insect, ledging on the lotuslike feet of Śramana Bhagavān Mahāvira On seeing Camaréndra there. Saudharmendra astonishingly said "Ah! I am unfortunately undone," With these words, Saudharmendra very hastily ran in the direction of the thunder-bolt weapon, which was at a distance of four fingers from the uttamanga (head) of the Jinésvara and instantly drew it back. Ouring to the great velocity of the gait of Saudharméndra, the fine hairs of the front part of his head moved a little by the force of wind from the Indra's palms Then repeatedly censuring his own bad conduct and going round the Jinésvara three times from left to right, and having bowed down at the Lord's feet with great devotion, Sakréndra said.

> देव ! पसीयह न मए वियाणियं तुम्ह चरणिनस्साए । जं एसो चगरिंदो समागओं मं पराभविजं ॥१॥ इण्हिं चिय विनायं करयलपहरूत्थियं कुलिसंपि । ता पणयवच्छल ! लहुं अवराहमिमं खमस मज्ज्ञ ॥२॥ न पुणो वि भ्रवणवंधव ! संसारपरंपरापरमबीयं प्वविहं अकि कह्यावि अहं करिस्सामि ॥३॥

- Déva! pasiyaha na maé viyāņiyam tumha caraņa-nissāê
   Jam éso Camarindo samāgao mam parābhavium 1
- 2. Inhim ciya vinnāyam kara-ya'a-palhatthiyam kulisammi Tā panaya-vacchala! lahum avarāhamimam khamasu majjha
- 3. Na puņo vi bhuvaņa-bandhava! Samsāra paramparābîyam Evam viham akiccam kajyāvi aham karissāmi. 3
- 1. O Lord! Be gracious! I did not know that this Camaréndra, remaining at the shelter of your seet, came here to deseat me.
- 2. But I knew it really only now, when the thunder-bolt weapon came into the cavity of my hands. Therefore, O affectionate towards one who does obeisance! Pardon this little fault of mine.
- 3. O friend of the Three Worlds! I will never again do such an evil deed-which is the essential cause of a succession of lives in this samsāra.

Having thus asked pardon with polite manners, from the Great Teacher of the World, Śakréndra, keeping himself in the North-East direction and striking the surface of the ground three times with his left foot, told Camaréndra;—'O Indra of asuras! You did well that you concealed yourself in the lotus-like feet of the Lord, who had taken a vow to afford protection to all the beings of the entire world. By doing so, you have intensely delighted my heart. The continuity of our previous animosity has now been for removed, and an unperishable feeling of affection has been created for life Roam about, as you like, for the activities of your amusement. By the grace of the Jinésvara, you have now no fear from me." Having thus consoled Camarendra with sweet words, Dévéndra (the Indra of gods) went away to his own abode.

Then, with his face blooming with extreme joy, and becoming fearless by the grace of the jangama Kalpa Vrikṣa (wi-

shing tree)-the lotus-like feet of Śramaņa Bhagavān Mahāvîra,the mislead Camaréndra, having respectfully paid homage to the Jinesvara, began to praise him thus:—

सयळजयजीववंधव ! झाणानळदृहकम्मत्रणगहण ! ।
तिन्वपरीसहसहणेकधीर ! जय जय गहावीर ! ॥ १ ॥
सिद्धिवहुबद्धपिडवंध ! बुद्धसद्धम्मवंधुरिनहाण ! ।
चामीयरसिरससरीरकंति विच्छुिरियदिसिनिवह ! ॥ २ ॥
नाह ! तुह पायछायाळीणं नो भवभयंपि अक्तमइ ।
किं पुण सहावभंग्ररिगिरिदळणुदंतुरं कुळिसं ॥ ३ ॥
जत्थ तुह नाह ! सरणं खवेइ समुरामुरंपि तइछोकं ।
पायतळे तत्थ ठियस्स कह णु वयणिज्जया मज्झ ॥ ४ ॥
पत्तचिय सुरपुरसंपयावि परमत्थओ मए देव!।
अब्दुद्यमूळवीयं जं पत्तं तुम्ह पयकमळं ॥ ५ ॥
छब्भंति सामि ! जइ मग्गयाई निरवग्गहाई भत्तीए।
पइजम्मं चिय ता तुम्ह चळणवासं ळभेज्जमहं ॥ ६ ॥
इय चमिरदो सब्भावसारवयणेहिं संथुिणय वीरं।
नित्थिरियग्हयहरिभयमहन्नवो अइगओ सपुर्रि ॥ ७ ॥

- Sayala-jaya-jīva bandhava! jhānānala--daḍḍha-- kamma vaņa-gahaņa!
  - Tivvaparîsaha-sahanékkadhıra! Jaya Jaya Mahavîra! 1
- 2. Siddhi--vahu-baddha--paqibandha I vuttha sad-dhamma bandhura-nihana I
  - Cāmīyara-sarisa-sarīra-kanti vichurlya-disi-nivaha! 2
- Nāha! tuha pāyachāyāiiņam no bhavabhayampi akkamai,
   Kim puņa sahāva bhangura giri dalanuddanturam kulisam!

- 4. Jattha tuha nāha! saraņam uvéi sasurāsurampi taiiokkam, Pāya talé tattha thiyassa kaha nu vayanijjayā majjha? 4.
- Pattacciya sura pura-sampayāvi paramatthaö maé déva!
   Abbhudaya-mulabīyam jam pattam tumha paya-kamalam. 5
- Labbhanti sāmi! jai maggayāim niravaggahāim bhattīé,
   Paljammam ciya tā tumha calaņavāsam labhéjjamaham.
- Iya Camarindo sabbhāvasāra-vayaņehim samthuņiya Vîram,
   Nitthariya garuya Haribhaya-mahannavo aigaö sapurim. 7
- 1. O friend of the living beings of the entire world! The destroyer of the forest of persevering karmas by the fire of pure meditation! The only resolute man in enduring violent sufferings! Victory! Victory Mahāvīra!
- 2. One who has fixed attachment to the virgin Siddhi (Final Emancipation). The lovely treasure of True Religion! The illuminator of the mass of directions by the splendour of body resembling gold. 2
- 3. O Lord! When there is no fear of next life for one who is devoted to the shade of your feet, then, what about the vajra crushing mountains which by nature is fragile?
- 4 O Lord! Where is indeed, wrong to me by having remained at the surface of your feet whose shelter the people of the three worlds—even along with the gods, and demi-gods—approach.
- 5. O Holy Saint! When I obtained (the service of) your lotus-like feet which are the chief source of prosperity, I in reality also obtained the wealth of city of gods.
- 6. O master! If desired objects are acquired freely by devotion towards you, then, eventually may I acquire an abiding place i-e service at your feet during every future life.
  - 7. Then, having thus extolled Śrī Vîra Paramātman with

words full of good intentions, Camaréndra having crossed the great ocean of serious fear from Hari (Indra), went to his own town (Camaracanca)

Having gone to his own capital town, Camaréndra, overpowered with shame, narrated the whole account-how he went although he was prevented by his sāmānika asuras in his own assembly-hall; how he suffered insult and hard-ships, and how he was saved by the supernatural powers of his having taken the shelter of Śramaṇa Bhagavān Mahāvira, and having informed his retinue, 'Let us all go to pay homage to the worshipful Jineśvara, 'he again went to Śramaṇa Bhagavān Mahāvīra along with his entire retinue, and having bowed down at the lotus-like feet of the Jineśvara, and having done some singing there, he came back to his capital town.

Then, early in the morning having become free from Mahā-pratimā of one night's duration, Śramaṇa Bhagavān Mahā vīra went to Bhoga-pura Nagara. There a Kṣatriya named Mahéndra immediately on seeing Śramaṇa Bhagavān Mahāvīra, became greatly enraged without any cause, and he ran towards him with the object of beating the Jinéśvara with a stick of a palm-tree. At that time, the Indra of the Sanat Kumāra gods, came there for the purpose of paying homage to Śramaṇa Bhagavān Mahāvīra. On seeing the insolent kṣatriya running towards the Jinéśvara, equipped with a stick with the object of beating him, the Indra prevented him, and having bowed down before Śramaṇa Bhagavān Mahāvīra, and having made inquiries about health, and the conquest of hardships, the Indra went away to his own celestial abode.

Now, Śrī Vardhamāna Swāmī-capable of crushing pride, and adored eagerly by dévéndras (Indras of gods) went to Nandi-grāma There a friend, named Nandi, of King Siddhārtha (father of Vardhamāna Swāmī) extolled his virtuous qualities and honoured him.

On his way to Méndhaka-grāma, a cow-herd angrily rushed

towards Śramana Bhagavān Mahāvīra with a big rope with the object of beating him, but he was prevented by Surendra (Indra of gods).

Then, moving about from village to village, Sramana Bhagavān Mahāvīra went to Kauśāmbī Nagarī a town decorated with rows of white elegant houses and beautified by triangular passages, squares, courte-yards, market-places, public buildings etc In that town, there was a king named Satanika who was fearlessly enjoying the prodigious royal wealth of his enemies held by the thick cord of his virtuous quality as a protector of the earth King Satānika had a queen named Mrigāva'î-daughter of King Cetaka She knew the whole truth of the Jaina Religion and she was always ready in worshipping the lotus-like feet of linésvaras The king had a minister named Su-gupta who knew the internal secret movements of all the kings, and who governed the kingdom with judicious intellect. The minister had a wife named Nandā Nandā's love for the established Siddhanta (fundamental principles) of the Jaina religion was thoroughly intermixed with the seven elementary constituents (alimentary juice, blood, flesh, fat, bone, marrow, and semen ) of her body, and she being a true follower of the house-holder's dharma propagated by the Jinésvaras, she always had a feeling of friendliness with queen Mrigavatî Besides, there was a religious preceptor named Tattva-vadi, who was clever in ciffusing the secrets of the various systems of philosophy, and honoured by the king town also, there was a wealthy merchant named Dhanavalia who was very prominent among all merchants, and also his wife Mula. All these persons lived in the town, doing their appropriate work.

On the first day of the dark-half of the month Pauşa (December-January) Stamana Bhagavan Mahavira took the undermentioned extremely difficult vow:

जहा - जइ कालायसनियलबद्धवलगा, अवणीयिसरोहहा, सोयभरा-वहद्वकंद्यगगरिगरं, रायकचगावि होऊ पर गिहे पेसत्तणं पवना, तिनिदिणाइं अणिसया, घरःभंतर-निहित्तेकचलणा नीयचलणलंघियघरं-दुवारदेसा, पिडिनियत्तेस्च सयलभिवलायरेस्च, सुप्पेण कुम्मासे, पणामेइ ता परमहं पारेमि ति।

Jahā-Jaia kālāvasa niyala-baddha-calaņā, avaņīya-siroruhā, soyabharāvaruddha-kentha-gaggara-giram ruyamāņī rāya kanna-gāvi houņa para-gihé pésattaņam pavannā, tinni dināim aņasiyā, ghara-bbhantara nihitékka calaņā, bīya-calaņa-langhiya-ghara duvāradésā, padiniyattésu sayala bhikkhāyaresu suppeņa Kummā-é paņ mei tā paramaham parémitti.

I. Namely-If a virgin girl, whose feet were tied with an iron foot-chain. 2 Whose hair of the head had been totally removed. 3. Who was crying with a fattering tone due to a choking of her throat on account of the burden of sorrow. 4. Who being a daughter of a king was reduced to servitude at some body's house. 5. Who had a continuous fasting of three days 6. Who had placed one foot in the interior of the house and the other foot had crossed the region of the door of the house 7. Who gives me alms of kulmāsa (adada beans-beans of Phaseclus Radiatus) from a graj supadum (a winnowing fan made of bambooreeds) 8. And when all the mendicant-beggars have returned after taking their alms, then, I will break my fasting "

Having taken the above-named vow, Sramma Bhagavān Mahāvīra used to go daily to several houses in the town for alms, but he invariably returned without food, and drink materials, as he would never accept any that did not fulfil the exact conditions of the vow. The people of the town were perfectly ignorant of the Jinésvara's vow and its conditional terms

On seeing that Sramana Bhag wan Mahavira dally returned from their houses without accepting any alms, the people of the town were immensely grieved at heart, and becoming bewildered as to what should be done now, they thought:-" What is the use of the wealth which is a source of misery? And,

also, of this human existence? Or, of what use is this enjoyment of pleasures resulting in misfortunes? When we can not even give food and drink to such a devout saint, although he has been visiting our houses. How shall we cross, without dana (alms-giving), this ccean of worldly-existence filled with the waters of Karmas, and full of alligators in the form of numerous misfortunes and terrible whirl-winds. Or, such worthy ascetics will come to the houses of fortunate individuals and will delight their hearts by accepting their alms If this Venerable Saint is given gifts of food and drink-materials only once any how, then, the happiness of svarga (heavens), and of Moksa (Final Liberation) is in the palms of one's hands" When the venerable Jirésvara did not accept anything although he had been repeatedly offered various articles of food and drink-materials as alms at numerous houses, the people of the town were much distressed

After roaming about in Kausambî for alms for four months, one day Śramana Bhagayān Mahāyîra entered the house of Sugupta mantrī (minister Su-gupta). At once recognizing him from a distance, 'Oh! He is Śramana Bhagavan Mahāvīra' Sunanda-the minister's wife,-joyfully got up from her seat, and offered to him several articles of food and drink-materials. But on seeing the sorrowful condition of Su-nanda when Śramana Bhagavan Mahavira went away without accepting anything, her maid-servants told her :- 'Ah! we cannot understand why the god-like saint goes away everyday without accepting alms.' Suranda conjectured :-" The Venerable Jinésvara must have taken some particular vow and as the conditions of that vow are not fulfilled, he goes back without accepting any alms." With this idea uppermost in her mind, Su-nanda was greatly afflicted. She left off an her house-hold affairs, abandoned decoration of her body, and she sat resting her cheeks mournfully on the palms of her hands. The minister returned home, and on seeing Sunandā in a sorrowful state, he asked her "-" O lotus-faced! Why do you look grieved at heart without any cause? I do know if I have offended you in any way? Besides, I being alwars ready in abstaining from ill-treatment, it is not possible that any other

family-member will be unfavourable to you,' She replied :- ' Dear' There is no place for such evil notions. None is, in the least, guilty. But, for the last several days. Bhagavan Vardhamana Swāmī-by whose supernatural powers the unfathomable ocean of this worldly existence can be easily crossed, and the attaintment of Siva-pada (the Abode of Eternal Blessing) which is beyond the range of one's most desired wishes and which is destitute of future re-births is rendered possible. grace. even verv terrible misfortunes disappear easily-does not accept any alms. One cannot easily under-stand what abhigraha (vow) he may have taken Then, what is the use of your keenness of intellect or of your post as a chief minister if that vow cannot be known" The minister said :- Dear! Leave aside your sorrow. Tomorrow I shall find out some means by which the yow will be made clear.'

At that time, a female warder named Vijava of Queen Mrigāvatī who was there on some business, heard the conversation and she narrated the whole account to Oeen Mrigavati. On hearing it, the queen was greatly distressed, and she sat in a state full of sorrow. The king who happened to come there, asked her: 'O queen! how is it that you look so bewildcred? The queen replied: -'O king! what can I say? You have lost even polite manners under the burden of governing the kingdom-which is the source of a degraded state during the next life-that you do not even know where Bhagavan Vardhamana Swami is moving about and for what sort of alms he is roaming from house to house." Having reproached the king in this way, the queen narrated before the king the whole account about the abhigraha (vow). The king then said .-'O queen! Be calm, I shall, any how. try to be familiar with the real state of affairs tomorrow.' Directly on taking his seat in the council-hall, the king sent for Sugupta minister The minister came and having respectfully saluted the king he took his seat at an appropriate place. The king then told him: -"O minister! Is it befitting you that you even do not care to know that Śramana Bhagavān Mahāvira is moving about here? Ah! your carelessness! Ah! your indifference towards the True Religion that it is nearly four months that Bhaga. vina Vardhamāna Swami is remaining without food and drink, and that his abhigraha (vow) is not known till now. The minister replied:—"O king! I was not able to know anything owing to burden of work coming in rapid succession, and also owing to my demestic engagements. Now, just as your majesty orders me, I am ready to execute your orders soon."

The king then called the religious preceptor Tattva-vadi and asked him :-'O good man! The various religious practices of several systems of religion must have been explained in your special branch of knowledge, now you tell me what abhigraha (vow) must have been taken by Venerable Bhagavan Śramana Bhagavan Mahavira. Also O minister! You are prefoundly intelligent. Think well and find out a remedy. After thinking well for a while, the upadhyaya said, "O king! The great sages have described numerous abhigrahas produced in accordance with dravya (substance), kāļa (time), ksétra (place), and bhāva (intentions) The vow taken by the Venerable Bhagavan cannot be determined without higher knowledge. The king, then, made a public proclamation urging towns-people to offer various articles to Śramana Bhagavān Mahāvīra as alms as he had some special vows. By devotion and by the king's order, the people of the town did everything they could. But as none was able to satisfy the conditions of his vow, he did not accept any alms from any body although the towns-people were piously desirous of happiness during next life, and extremely careful in observing religious practices,

Śramana Bhagavān Mahāvira, who was strenuously exerting himself in destroying various enemies in the form of his previous evil Karmas by concentration although he was without food and drink remained in perfect equableness with an un-withered face. On account of his extremely difficult vow, Śramana Bhagavān Mahāvira endured all the sufferings for four months.

## An Account of Candana-bālā

At that time, King Dadhivāhana was the King of Campā Nagari. He had a queen named Dhārinî and a daughter named Vasumatî.

King Śatānika of Kauśambi had a quarrel with king Dadhivāhana of Campā Nagari.

The spies of King Satānika one-day told him:— O Kingl King Dadhivāhana of Campā Nagari is not well-guarded at present and he is very careless. If you can have a battle with him within five days you will certainly be able to defeat him and accomplish your most desired object. The King at once ordered a prayāṇa-bhérî (beating of kettle-drum for battle-march). Warriors became immediately ready The feudatory princes became agitated The king took all the fighting materials in ships. Owing to favourable winds and the expert skill of helmsmen of ships, the king unexpectedly reached Campā Nagari within one night. Without the least trouble, the army of King Satānika laid a seige round Campā Nagari.

King Dadhivahana, unable to hold on, without sufficient materials of men and weapons, became bewildered as to what must be done at the critical moment and he consulted his ministers. On seeing the king bewildered, his ministeres told him:-"O Good King! Why do you become so agitated? For the present, running away is advisable. It is said-'One member of a family should be abandoned in the interest of the entire family one family in the interest of a village one village in the interest a country, and the whole world should be abandoned for one's own interest. Any one who knows how to talk appropriately for the occasion, how to be lovely in accordance with his good intentions, and one who knows to be angry in accordance with his own strength, is really wise Wealth acquired by valour can he readily obtained again, but when life becomes extinct, it can never be regained in the same body. Among all the things in this world jīvitavya (life) is incomparable Royal wealth etc is subservient to it. With the destruction of life, everything else is in vain." On listening to this advice, King Dadhivahana ran away for his life.

Now King Satanika made a proclamation in his army-

"O leaders of troops!" Soldiers etc! Let any body take away whatever he likes from this town. There is no objection on my part Soon after proclamation of the royal order, the soldiers destroyed the fortress, broke open the doors of the town and plundered the whole town. During this state of complete anarchy, Dhārini the chief queen of King Dadhivāhana-while running from one place to another for safety, was caught by a soldier of the king, along with her daughter Vasumatī With his heart's desire fulfilled, King Śatānîka returned to his capital town

Then, the soldier of Satanika's army, becoming enamoured with the beauty, charm, and elegance of Queen Dharini was telling the highway travellers:- 'She will become my wife and I will sell her daughter." Extremely terrified on hearing these words. Dhārinî thought:-'Ah! Why did I take birth at the house of Cétaka Mahārājā in a family renowned in the whole world and with a fame as white as the Moon? Or, why did King Dadhivāhana at whose feet several feudatory princes were bending their heads, select me as his chief queen? Besides however, how is it that the soundness of judgment resulting from careful hearing of Agamas preached from the mouths of Jinésvaras and my indifference to evil actions have a permanent place in my mind? Also, why does this timid and shameless soldier say with reference to me, "I shall make her my wife?" Therefore, O sinful soul! Why do you not till now leave the body on hearing the words never heard before! Ah! Shameless! will you tolerate violation of chastity? Females of a noble family do not allow their chastity which is as white as the Siva-hasya ( the smile of Siva ) or, is a swan to be blemished for sensual pleasure which is as fleeting as the ear of an elephant. Or moreover, how will this daughter of mine brought up in my lap retain her life when she has fallen into the hands of some wicked persons, and when she has been afflicted with the pangs of of separation from me?" Now, her soul, censured as if by the sharp agony resulting from these painful thoughts, left her body piercing her heart. On seeing her untimely death, the perplexed soldier thought:- 'This magnanimous female seems to be the wife

of some great person Ah! I uttered very harsh words that "She will become my wife, and on hearing my stupid words, she died from intense commotion at heart. Now, what is the use of mourning for passed events! In order that this girl may not meet with the same fate, is is advisable for me that I should not say anything to her.' Becoming agreeable to her with sweet words, the soldier took the girl to Kauśāmbî and kept her standing on a public highway for sale.

At that time, Dhanavaha sétha, passing by that road, on some religious duty, immediately on seeing the girl thought:-"Oh! from her appearance it seems she is not a daughter of an ordinary person. She has unique charms resembling tide on an ocean, although she is without any ornament on her body. She exhibits her covering of beauty resembling the Crescent of the Moon although her body is lean. It is, therefore, appropriate that I should buy her even after giving him more money lest the pitiable girl may not become miserable by going into the hands of some wicked person. Besides, under my protection, she may meet with her family-members in due course of time." With this idea in his mind Dhanavaha setha gave him his asked-for price and bought the girl Soon after taking her to his house, the setha asked her. "O daughter? whose daughter are you! and who are your family-members ?" Being unable to narrate her account as she was born in a very noble royal family, she remained silent. Then Dhanavaha setha adopted her as his own daughter, and while entrusting her to his wife. Mūlā séthāni he said:-"O dear! I present you with this girl. You protect her with the ulmost care" From that time, she remained at séth's house as comfortably as she would at her own house. By her good manners, politeness, and her by deeply delighted the conversation. she SO hearts sétha Dhanavaha, his family-members, and of people general, that owing to her calm disposition as cooling as sandal-paste, her former name was changed, and she was named Candana Being deservedly addressed as Candana with due affection she eventually grew up and attained youth. With advancing of youth, her lovelinesss increased. Her lotus-like eyes expanded, and her braid of hair as dark as lamp-black became long Even individuals destitute of natural beauty become more lovely during youth, then what to say about a royal princess who is naturally endowed with beauty and charm? On seeing the daily increase of her beauty and charm, Mūlā Śeṭhāṇṭ, out of spite, thought:—"Why is it not possible to believe that Dhanāvaha Śeṭha may marry her, and may make her the mistress of the house? I should, therefore, be always ready for her ruin. If I can find out any fault in her behavour I will ruin her.'

One day, distressed by the heat of summer, Dhanavaha Sétha, returned home from a neighbouring market place. At that time there was no servant ready who can do the work of washing Seth's feet so Candana out of politeness, got up to wash his feet. Dhanavaha Sétha gently forbade her, but she began to wash his feet considering him to be her own father. Wnen she was washing Séths' feet, her long braid of hair became loose and fell on the ground. So, best "it may not fall into mire.' Dhanā vaha Setha took it by means of a sporting stick held in his hand, and tied it up with a dispassionate mind. The wicked Mūlā séthāņî-always ready in finding out her faults and the source of imputing wrong meanings,—saw it from inside the house With her eyes red with severe anger spreading from personal envy, and with an extremely mean heart born with seminine nature, Mūlā Śethāni thought:-'My prevous conjecture has, without doubt, turned out to be visibly true; otherwise, previously calling himself her father in words only, how can Sétha tie her braid of hair as if she were his own favourite wife Let me, there-fore, find out some means, before Seth, leaving as he does all sense of shame, may make her his own wife.' Now Mūlā Śethani, thinking Candanā to be impious on account of a wrong impression created in her mind became ready to annihilate from the root. When, after resting for a while Dhanavaha seth went out to market-place, Mūla Sethani,—burning with the fire of intense animosity-called a

barber, got Candanās head clean-shaved, beat her severely, applied iron chains tightly to her feet, locked her in a distant part of the house and while closing the doors tightly after her she told all the servants of the house:—'If any one informs the Sétha about this incident, he will have the same punishment. Even if Sétha makes inquiries with great pertinacity, none should say out the truth." Instructing all the servents repeately in this way, Mūlā Séthānî came back

When in the evening Dhanavaha setha inquired from servents "Where is Candana" none answered him through fear from Mula Sethani. Thereby Setha thought. She must be playing on the terrace" Similarly after inquiring about her, Setha thought:-She must be asleep ' On the second day. Candanā was not to be seen. On the third day, when Dhanāvaha Setha becoming greatly disturbed made inquiries from his servents and when he could not get any information, he had a grave doubt about if some one may have called her" Becoming very angry Setha told them: - Ah ! give me the true account about Candana, otherwise I will punish you will my own hands This false show of fraud does not in the least indicate your cleverness," On hearing these angry words of sethal an old maid servant thought.- 'I have lived sufficiently long; my death is near. What is Mula going to do with me 1 Let me say out the true account of Candana to setha Let that poor girl live longer in exchange of my life. All dharma sastras (systems of religion) proclaim that the giving of protection to the lives of living beings is a great punya (meritorious act)." With this idea in her mind, she told the true story about Candana to the setha, and she showed him the distant apartment of the house in which Candana was locked up. Dhanavaha setha went there and opened the door of the apartment. On seeing candana-with her head shaved, with her body distressed with hunger and destitute of her beauty like a lotusgarland crushed under the feet of an intoxicated elephant, the setha with his eyes flooded with an active flow of tears said:- "O daughter! Be calm." Having consoled her setha went into the kithen. He examined all the utensils of keeping food but he could not get rice or any other article of food left over. So he took some adada (phaseollus) beans in a (सपहें) ( a winnowing fan made of bamboo reeds) and giving them to Candana, said:-"Child! I am going to call a blacksmith for the purpose of breaking open your iron-chains. In the meanwhile, you these beans" So saying, setha went for the black-smith. seeing the beans lying before her, like a female elephant separated from her flock, Candana, lamenting her condition remembering her family circumstances, said:-"Ah! Fate! When you give me birth in a royal family, why did you throw me in an ocean of misery hard to traverse? Ah! Why did that royal wealth, that unique affection of my parents, and every thing else, suddenly disappear like a mirage? Really, the diversions of Fateup-lifting for a moment and throwing immediately after a moment—resemble a banner-cloth flying with a gust of strong wind" With her throat chocked with intense sorrow and with a faltering voice caused by it the poor girl was washing her face with a ceaseless flow of tears. Then, placing her face with her cheeks withered on a eccount of hunger and thirst, she wept for moment and with deep sighs, she took, for the purpose of eating, the adada beans lying in corner of the supadun (सुपह्) winnowing fan made of bamboo reeds) disinterestedly like the mind of a muni (an inspired sage) But what is the un-eatable for one who is distressed with hunger! At that very moment, a happy idea came to her mind-If any mendicant comes here at this time, it is desirable that I should give him alms and then I will take my meal." With this idea, she looked at the door and she saw that Śramana Bhagavan Mahavira who was filling up as it were the vault of the sky with the elegant splendour of gold; who was pacifying miserable creatures, as it were, by the showering of nectar in the form of the tranquilizing brightness of his eyes; who was embellishing, as it were, in various ways, the surface of the earth with his pair of feet marked with moum tains, towns, Śrī Vatsa (tuft or curl of hair a particular shape

on the breast of Visnu or Krisna or of some other deity) matsya (fishes), svastika (an auspicious mark-cross with ends bent round (47) etc; and who was as it were a visible mass of meritorious deeds-came there after moving about in r gular order from house to house. Thinking that Śramana Bhugavān Mahāvīra was extremely handsome, and illustrious, and that the meal of adada beans was excremely worthless and also that the food material was perfectly unfit for the great saint she, with a speech faltering with deep sorrow, and with an active flow of tears dropping from her eyes, said : O Bhagavan! Although this meal of adada beans is unlit for you however please accept this meal with the object of showing favour to this unfortunate girl. On seeing the adequate fulfilment of the conditions of his vow, with a steady heart Bhagavan extended his two hands Candana keeping one of her chainen feet outside the door with great difficulty, and keeping the other foot inside the house, gave the alms of adada beans from the स्पृद्ध supadun (a winnowing fan made of bamboo reeds), to Bhagavan, Becoming satisfied at the adequate fulfilment of Bhagavan's abhigraha (vow), the gods of all the four varieties, beat the divine kettle-drum, showered flowers mixed with pārijāta manjarî (coral tree blossoms); poured scented waters, and there was a gentle downpour of twelve and a half crores of gold coms Females began to sing gently walking around in a circle Fragrant winds blew. There was everywhere a sound of Victory? Victory! Besides, towns-people meeting from all directions made a clamourous noise out of joy. Young females were dancing. Musical instruments were being sounded. The gods becoming joyful at every moment were filling the sky with the echo resulting from forcibly taking three steps. Divine females singing auspicious songs were beautifying the directions. By the break-fast of Srumana Bhagavan Mahavira not only the people of the town were joyful, but denizens of hell and gods of heavens were delighted more and more. With the spread of the gladdening news of the break-fast of the Jinésvara throughout the town King Satanika riding an elephant came there accompanied by ministers, townspeople, and the harem; and the chief minister

accompanied by his wife came to seth's house. Also, Purandara splendid with the big garland resting on his chest; shining brightly with his diadem of rubles; and illuminating with his bracelets, armlets, and other divine ornaments, came there. By the super human powers of gods, an excellent braid of hairs appeared on the head of Candanā, the iron-chain on her feet was converted into gold anklets, and her entire body was decorated with necklaces, half-neck-laces, loin-belt, armlets, ear-rings tilaka (an ornament for the fore-head of married women) etc.

At that time, a chmberlain-attendant named Sampula-of King Dadhiyāhana who had been brought there as a prisoner by King Satānîka-immediately recognized Vasumatî and on remembering her previous happy life, he fell at her wept very loudly. The king soon consoled him with sweet words and asked him out of curiosity:-O good man! Why did you fall at her feet and weep immediately with deep sorrow? He replied:—'O Great King! This is the daughter- the most prominent among daughers-of Dharini-the chief queen of King Dadhiyāhana of Campā Nagarî. I wept, how having enjoyed royal wealth, she became separated from her parents, and how she is now dwelling at another man's house. The King said: "Do not be sorry. She is not to be grieved for. She has given alms to the Bhagavan who is the Suu of the Three Worlds, and who is like a pillar in preventing people from falling in the deep abyss of worldly existence. Queen Mrigavati then said:-If she is the daughter of Dhārini, then she is my (sister's daughter). At this time, Śramana Bhagavān Mahāvîra, being praised by Indra and others, went, out from the of Dhanavaha setha after having taken a meal of adada beans at the end of a fasting of five days less than six months. Owing to an abundance of greed and carelessness of unjust imputation resulting from supreme authoritiveness, King Śatānika tried to take away the downpour of gold coins, but Purandara knowing the king's train of thoughts, said:- O king! this is not a question of lord-ship or of family-matters but this amount

of money will go to the person to whom this girl gives with her own hands" The King then asked Candana,-'O girl! To whom is this down-pour of gold coins to be given? She said:-"What is to be asked in this Give it to may father Dhanavaha setha who was affectionate towards me without self-interest and who saved my life." Dhauavaha seth then collected the gold coins. The Indra again told the King:- Candanā is sarīrî (one whose this body is the last- i e. she will Siddhi-pada, as she will have no future births and deaths); she is destitute of any thirst for worldly enjoyments and this illustrious soul will be the first sisyā (semale ascetic disciple, nun)capable of leading sadhvis nuns; female ascetics) to the path of asceticism—of Śr. mana Bhagavān Vardhamāna Swāmî, when he attains Kévala Jhana (Perfect Knowledge) Therefore, protect her with the greatest care" So saying, Indra went away. The king kept Candanā in the harem of virgin-garls with great respect There Candana began to pass her time by directing her thoughts, to the worthlessness of worldly existence, frailty of friendly connections, fickleness of life resembling a drop of water resting on tip of blade of Kuśa grass (sacrificial grass), and to the final unpleasantness of worldly enjoyments. She also began to entertain the following well-cherished desires: - O bhagavatî (illustrious) Pūrva dîśā'(Eastern Direction) when will you manifest a day on which Śramana Bhagavān Mahāvîra will enable me to cross this occan of worldly existence with his own hands? When will I drink constantly with my Śravana puta (concavity of the organs of hearing) the nectar of the preaching of Bhagavan scated in the midst of the world of all living beings including the gods and demi-gods? Also when shall I have that auspicious time the chief source of the Happiness of Moksa (Final Emancipation)-during which. I will move about disinterestedly, without mamatva (sense of "mine") even for this body? And also, when shall I roam about in houses of rich and poor people for alms of food and drink-materials perfectly free from defects regarding udgama (source) utpāda (production) and esaņā (receiving). In this way, Candana was living there with very excellent intentions and with

pure thoughts; she was touching the boundary line of sarva-virati (complete renunciation from worldly affairs). Townspeople censured Mūlā śéthānî for ill-treating Candanā.

Then moving about from villages and towns, Sramana Bhagavān Mahāvîra went t. a village named Su mangala. The Indra of Sanat Kumāra déva-loka came there, and going three times round the Jinésvara with great devotion he bowed down at his feet and made inquiries about Bhagavan's health. Śramana Bhagayan Mahavîra then went to Su-ksétra Sanniveśa the Indra of Māhéndra déva-loka came and bowed down before the lotus-like feet of the Jinesvara with great 10y Sramana Bhagavan Mahavira then advancing further, went in the direction of a village named Palaka There a merchant named Dhahilla. who was starting on a travelling to distant lands and who on seeing the Bhagavan approach towards him, thought his presence as inauspicious, drew out his sword filling up the sky with its dark-blue luster As soon the merchant swiftly ran with the sword, towards the Venerable Bhagavan with the object of killing him, under the impression of throwing the ill-omen on the Śramana's head, Siddhārtha vyantara-previously describedon remembering the order of Suréndra came there, and he cut off the merchant's head with his own hand.

# Twelvth Rainy Season.

Śramaṇa Bhagavān Mahāvīra moving about happily, now, came to Campā Nagarī, and took up his abode in a place for agni-hotra fire-sacrifice-daily offering of milk morning and evening) belonging to a Brāhmin named Svātidatta. Here, he lived for the twelvth rainy season. During this Cātur-māsa (four months of the rainy season) the worshipful Bhagavān had a continuous fasting for four months, and Maṇibhadra and Purṇabhadra—Indras of Vāṇa-vyantara gods came there daily at night and worshipped the Lord with great devotion for four months On seeing this, Svātidatta thought:— "This worthy saint must be knowing something Gods are constantly worshipping him and rendering service to him. With the object of testing linesvaras knowledge, the Brāhmin asked him, 'O Bhagavān!

Which is ātmā (Jīva', in a body furnished with hands, head and other members of the body! Thinking him to be a meritorious person, the Venerable Bhagavān said 'That which is designated by aham (I) in the body, is called ātmā (Jīva)

Ques-How can one know it.

Ans— O Brāhman! It is quite distinct from head, hands and other members of the body, and it is sūkṣma (minute)

Ques-Why is it called Sūksma?

Ans—Because it is not preceptible by organs of senses. Objects possessing sabda (sound), rasa (taste) gandha (smell), sparsa (touch), etc cannot be placed under the category of ātmatva (the state of possessing life) as they are perceived by the organs of senses. While ātmā is not perceived by sense-organs These questions were explained in great detail.

Svātidatta was satisfied. Having thereby known that Śramana Bhagavān Mahāvīra was a great philosopher, Svāti-datta adored him with great devotion, and Bhagavān thinking him to be a deserving person enlightened him on various subjects.

# Thirteenth Year of Ascetic Life (B. C 556-55)

At the end of the rainy season, Vira Paramātmā-capable of cutting through masses of evil Karmas like a plough cutting through ground went to Jimbhita-grāma Suréndra came there with the object of paying homage to him. Having done dancing and dramatic performance, the Indra told him:- 'O Teacher of the World! After a few days, you will atain the all-ihuminating Kévala Jñāna (Perfect Knowledge.

Śramana Bhagavān Mahāvîra then went to Médhaka-grāma There Camaréndra having remembered previous favour, came with the object of paying homage to Worshipful Bhagavān and having bowed down at his lotus-like feet, he went away to his own abode.

Having crossed the difficult ocean of sufferings, Śramaņa Bhagvān Mahāvîra being constantly adored by the mass of celeship beings, went to Sanmani-grama and remained in kayotsarga with his arms hanging at a place free from vermin At that time, the painful evil Karma of having caused the death of his sayyapala (servant of bed-chamber) through agonising pains in his ears by having poured molten lead into his ears during his previous bhava as Tripristha Vāsudéva, became ripe for its evil consequences. The soul of sayyapala who was born as a cow-herd in that village, left his oxen grazing near the Worshipfyl Jinésvara who was in käyotsarga and went into the village for milking his cows. While grazing without any restraint, the oxen went away into a forest. The cowherd came there and when he could not find his oxen, he asked the Worthy Bhagavan O good man! where are my oxen? When Bhagavan did not answer, the cowherd, biting his own lower lip on account of violent anger resembling the forest-fire of the time of an abilation of the world, again said: O wicked man! Do you not hear whatever I tell you? When I respectfully asked you, you did not even care to reply, as if your heart were made of adamant. It seems you are deaf you do not hear what I say." Then pointing to his ears, the cowherd said:- "What is the use of having these worthless cavities or ears? With these words he angrily pushed with great force a big nail into both his ears with very civel intentions, and he drove them in such a way that the central portion of each hail would touch each other forming a long continuous stick. Besides, lest some one may not take out the rails from the ears, the distal ends of the two nails were cut very short, so that they became almost invisible. Although Śramana Bhagavan Mahavîra was perfectly free from the salva (thorn) of wrong belief but being afflicted with a deep salva (rointed object) in his body, he became weak on account of unbearable agony although he was extremely courageous. did not, in the least, swerve from his religious meditation.

Śramana Bhagavān Mahāvîra then went to Madhyama Apāpā Nagarî and while moving about from house to house for alms, he went to the house of a rich merchant named Siddhārtha for break-fast. There a physician named Kharaka a favourite

friend of the seth-who had come there before, said on seeing the Jinésvara:-"O! the body of the Jinesvara is endowed with all auspicieus marks and signs, but owing to withered state of its loveliness, it seems his body is afflicted with a salya.' The seth said :- "Then make proper inquiries and find out where the salva is located 'Looking slowly but carefully. Kharaka Vaidya found our two nails inserted into the ears of the Worthy Bhagavan and he showed them to Siddhartha seth. On seeing this. the Sétha said. Ah! This is a very cruel deed of a wicked soul By doing such an act he did not care for innumerable miseries of hellish life. He had no regard for infamy. He did not even think that it was contrar; to religious codes. Or, what is the use of censuring his cruel act ' 0! physician! show me the means by which the salva can be removed My heart is wounded constantly, because the worshipful Bhagavan has a salva in his ears. What the people say that he who has a wound has pains. is not false, because I am greatly distressed as Bhagavān's body is with a salya. Be ides, really speaking, he is my life; he is my mother; he is my father; he is my family-member; he is my lord; he is my shelter and he is my guardian What else can be more excellent? Do the silyoddhara (removal of the pointed nail) from him, disregarding my riches, corn, accumulation of wealth, and even my life By the removal of the salva. O physician! you would have undoubtedly saved your soul from the formidable weil of worldly existence By the use of your medical knowledge for the sake of the Bhagavan who is the treasure of all virtuous qualities. O elegant man I you will become the receptacle of good wishes till the end of the samsara Even by doing service to an ordinary man one acquires cure fame, then, what to say about rendering service to Vitaraga Paramaima (the Exalted Soul) who is the Sun of the Tree World, ?' Becoming on hearing these words full of good intensatisfied tions from Séth Siddhartha, the physician desirous of devising some method of cure, said:-'O Siddhartha! Enough with solicitation. I will, now, find out some means by which the salva from the ears of the Worshipful Bhagavan can be instantly remo-

ved. But he being averse to persoulnal comforts, he does not wish for treatment. He does not care for kind treatment of his body, and he does not like medication. Such being the case how can I try to remove the salya? Siddhartha said,- There is no cause for getting perplelexd I shall do whatever you tell me to do. When they were thus talking with each other, Srama mana Bhagavan Mahavira went away from the house of Siddha atha seth and stayed in the garden outside the town. Siddharatha seth sent his men to make inquiries about the where abouts of Śramana Bhagavān Mahāvira and through them he came to know that he was staying in the garden outside the town, Śiddhārtha śeth and Kharaka valdya (physician) both of them took all the necessary medicines and implements along with them and went there. Then after having the body of Sramana Bhagavan Mahavira well-massaged with oil by clever people, with the object of making his joints more pliable, the physician caught the nail tightly with forceps and skilfully drew out the nails tinged with blood from the ears, with a dexterity of his hands. While taking out the salva. Sramana Bhagavan Mahāvira had such agonising pains that although he was as steady as Mount Méru his body began to tremble. At that time, the Jinésvara made a very dreadful noise resembling a terrible sound of thick clouds, as if the high peaks of Sura-giri (the mountain of the gods-Méru) were being clushed by thunder-bolt. But by the super-human powers of Vardhamana Swami, the earth was not pierced, with a crackling noise, on all the sides Otherwise, how easy was it for a Jinésvara who shook Mount Méru by the touch of a toe of his foot! Directly after the removal of the śalya, the vaidya (physician) dropped the junce of a healing plant into both ears of the Jinésvara and having bowed down at his lotus like feet, the physician and the merchant becoming greatly satisfied and thinking the happiness of svarga (heavens) and Moksa (Final Emaneipation) to be like a bee concealed in one's lotus-like hands, went home. Siddhāratha Séth then honoured Kharaka vaidya with presents of gold and other articles Owing to the purity of their intentions, both the merchnt and the physician

became the receptacle of the happiness of svarga (heavens) although the removal of the salya produced intense agony, and the cruel-hearted cowherd suffered terrible miseries in the Seventh Hell owing to his wicked intentions. Besides, that forest came 'o be known as Mahā-bhairava. People had a temple built there.

When even Jinéndras suffer terrible miseries, why should people get distressed with very minor adversities? When there is such a miserable consequence of a misdeed done only once, why do people take delight in doing evil actions every day? Jinésvaras, enduring severe sufferings although they possess immense strength, preach that evil Karmas of previous lives are destroyed by patient endurance.

This was the last upsarga (trouble) caused to Śramaņa Bhagavān Mahāvîra during his chadmastha avasthā. (a preparatory stage before the attainment of Kévala Jñāna [Perfect Knowledge]). This stage lasted for twelve years, and six months, and one fortnight During this period, Śramaṇa Bhagavān Mahāvîra patiently endured all the sufferings created by gods and human beings, and did severe penance. These troubles commenced with a cowherd, and ended with a cowherd also. Of these the one caused by Kata-pūtanā vyantatī was jaghanya. (comparatively little painful) the Kāla-Cakra hurled by Saṃgamaka-déva was madhyama (more painful), and the removal of nails from the ears of Śramaṇa Bhagavān Mahāvīra was utkriṣṭa (most distressing).

तए णं समणे भगवं महावीरे अणगारे जाए, इरियासमिए, भासा, सिमए, एसणासिमए, आयाणभंडमत्तिकखेवणासिमए, उचार-पासवण-खेळ सिंधाण-जल्ल-पारिद्वावणियासिमए, मणसिमए, वयसिमए, कायसिमए, मणुगुत्ते वयगुत्ते, कायगुत्ते, गुत्ते, गुत्तिदिए, गुत्तबंभयारी, अकोहे, अमाणे, अमाए अलोहे, संते, पसंते, उदसंते, परिनिन्चुडे, अणासवे, अममे, अकिंचणे, छिन्नगंथे, निरुवलेचे, कंसपाइ इव ग्रुकतोये, संखे इव निरंजणे,

जीवे इव अप्पिडहयगई, गगणिमव निरालंबणे, वाउन्व अपिडबद्धे, सायरसिळेलं व सद्धिष्टयण, प्रक्खरपत्तं व निरुवछेवे, क्रम्मो इव ग्रुत्तिंदिए, खिगिविसाणं एगंजाए, विहम इव विष्पमुक्के, भारंडपक्खीव अष्पमत्ते, कुंजरो इव सोंडीरे. वसहो इव जायथाभे. सीहो इव इद्धरिसे. मंदरो इव अप्प-कंपे, सागरो इव गंभीरे, चंदो इव सोमछेसे, सुरो इव दित्ततेष, जब-कणगं व्य जायरूपे, वसुंधरा इव सव्यकासविसहे. सहयहुआसणे इव तेयसा जलंते, णत्थि णं तस्स भगवंतस्स कत्थई पडिबन्धे भवइ । से य पडिबन्धे चडिबहे पन्नते, तं जहा-दव्यओ, खित्तओ, कालओ, मानओ। दव्यओ-सचित्ताचित्तमीसिएस दव्वेस । खित्तओ-गामे वा. नगरे वा. अरण्णे वा, खित्ते वा. खर्छे वा. घरे वा. अंगणे वा. नहे वा। कालओ-समये वा. आवलियाए वा. आणापाणुए वा. थोवे वा. खणे वा. लवे वा. ग्रहत्ते वा, अहोरत्ते वा, पकत्वे वा, मासे वा, उक्त वा, अयणे वा, संवद्छरे वा, अन्यरे वा, दीहकालसंजीए वा। भावओ कोहे वा, माणे वा, मायाए वा, लोमे बा. भए वा. हासे वा. पिक्ते वा. दोसे वा. कलहे वा, अब्भकलाणे वा. पेश्चने वा, परपरिवाए वा, अरइरई वा, मायामोसे वा, जावमिच्छादंसण-सक्ने बा. तस्स णं भगवंतस्स नो एवं भवड़ ॥ ११७-११८ ॥

से णं भगवं वासावासं वज्जं अह गिम्महेमंतिए मासे गामे एगराइए, नयरे पंचराइए। वामीचंदणसमाणकप्पे समतिणमणिलेहुकंचणे समस्रहदुक्खे, इहलोग-परलोग अप्पडिवद्धे, जीवियमरणे निरवकंखें संसारपारगामी, कम्मसत्तुनिग्धायणहाए अव्युहिए एवं च णं विहरह ॥११९॥

117-118. Taé nam samané bhagavam Mahavīré anagāréjāe, iriya-samié, bhāsāsamié, ésanāsamié, ayāna-bhandamattanikkhévanā samié, uccāra-pāsavana-khélasinghāna-jalla-samié-pāritthāha niyā samié, mana-samié, vaya-samié, kāya-samié, mana-gutté, vaya gutté kāya-gutté, guttindié, gutta bambhayārī, a-kohé, a-māe, a-lohé, santé, pasanté, uvasanté, parinivvudn,

aņāsavé, a-mamé, a-klmcaņé, cchinna-ganthé, niruva-lévé kamsa pāl iva mukka-toyé, sankha iva niranjané, jīva iva a-ppaidhayagaī, gagaņamiva nirālambé, vāu vva a-padibaddhé, sāraya salilam va suddha-hiyayaé, pukkhara-pattam va niruva-lévé, kummo iva guttindié, khaggi-visāņam va égajāé, vihaga iva vippamukké, bhārandapakkhīva appamatté kunjaro iva sondīré, vasaho iva jāyathāmé, sīho ıva duddharisé, mandaro iva appakampé sāgaro Iva gambhīré, Cando iva somalésé, Suro iva dittatéé, jacca-kanagam vva jā arūvé vasundharā iva savva-phāsa-visahé, suhuya huyāsaņé iva téyasā jalanté, natthi nam tassa bhagavantassa ka tthai padibandhé bhabai Se ya padibandhé canvvihé pannatté, tam jahā Davvao, Khittao, Kālao, Bhāvao, I Davvao Sacittācittāmīsiésu, davvésu; Khittao Gāmé vā nagaré vā, araņņé vā khitté vă, khalé va, ghaté va, angané va, nahé va I Kalao-Samaé va, anapanué va thové va khané va lavé va muhutté va aho-ratté vā, pakkhé vā māsè vā, uū vā ayaņé vā, samvaccharé vā annavaré vā, dīha kāla sanjoé vā. Bhāvao-Kohé vā Māné vā. Māyāé vā. Lobhé vā Bhayé vā hāsé vā, pijjé vā dosé vā, kalahé vā, abbhakkhāņé vā, pésunné vā, para-parivāé vā, a-rai rai vā, māyāmosé vā, jāva micchādamsaņa sallé vā, tassa ņam Bhagavantassa no evam bhavai. (117-118)

117-118. At that time (during the 12½ years of his chadmastha-kāla) Śramaņa Bhagavān Mahāvīra was-careful about movements careful about speech, careful about taking food, and drink materials free from (any of their 48) faults; āyāṇa bhaṇḍa matta nikkhévaṇā samié (careful while taking utensils, and replacing them so as to avoid injuring small insects) uccāra pāsa vaṇa, khéla siṅghāṇa jalla pāriṭṭhāvaṇiyā samié (careful in the disposal of foeces, urine, spietle, mucus, and bodily dirt)-careful in activities of the mind-careful in the use of speech-careful in activities of the bedy-guarded with regard to mind (restraining it from evil thoughts)-guarded in the use of speech-guarded in bodily activities-well-restrained-one with his sense-organs restrained-a ceilbate yogi rigidly observing the nine fences of chaste life-destitute of anger-destitute of pride-destitute of deceit-destitute of greed-inwardly calm-quiet externally-calm internally as

well as externally-rarinirvritah (free from all anguish)- anasravah (free from bondage of sinful acts )- free from self-interestdevoid of wealth-one who had abandoned purses of gold, and silver-free from dirt of the body, as well as, of Karmas like a a vessel of bell-metal which is not besmeared with water-spotless like a conch (being destitute of love hatred, and other passions )-one whose course of gait was un-impeded like that of the soul (as he was moving about everywhere)-supportless like the sky (as he never expected support from anyone)-unhindered like the wind (as he never stayed long at any one place) pure-hearted like the water of the autumn (not defiled by any stain of unfairness)-unbesmeared like the lotus-leaf (just as a as a covering of water does not take place on a lotus-leaf in the same way, he was not affected with a covering of karmas )-one whose sense-organs were well-restrained like the limbs of a tortoise-one who was alone like the horn of a rhinoceros (just as a rhinoceros has only one horn, in the same manner, he was all alone as he was not accompanied by love, hatred, and other passions)-absolutely free like a bird (as he was without attendants, and he had no definite lodging )-circumspect like a\* bhara nda bird-brave (towards his enemies in the form of Karmas) like an elephant-valient like a bull (as he was powerful in bearing the burden of his self-imposed five great vows of an ascetic)-safe from attack like a lion (as he was invincible to calamities and to beasts of prey )-unshaken like Mount Mandara (he was undistu-

<sup>\*</sup> एकोदराः पृथग्ग्रीवास्त्रिपदा मर्त्यमाषिणः भारण्डपक्षिणस्तेषां मृतिर्भिन्नफलेच्छया ॥ १ ॥

Ekodarāḥ prithag grîvāstripadā martyabhāṣiṇaḥ
 Bhāraṇḍapaṣinasteṣām mritir-bhinnaphalécchayā.

<sup>1.</sup> Bhāranda birds have one stomach, separate necks, three legs. The speak the language of a human being. Their death results from a desire of eating a separate fruit individually.

rbed by troubles)—deep like an ocean (as his mind was unaltered by joy, sorrow, and other disturbing agencies)—pleasant—faced like the Moon—(or illuminating like the Sun (by the splendour of body and by his super—knowledge)—one whose appearance has become brighter like that of an excellent kind of gold as it becomes brighter by burning away its dirt on heating it, in the same way the appearance of the Bhagavān became brighter by the removal of the dirt of Karmas)—enduring all kinds of touch—sensations like the earth (just as the earth suffers with equanimity, heat cold etc. in the same way, Bhagavān endures all kinds of touch—sensations) shining brightly like fire fed by ghee etc

Bhagavān did not have any pratibandha (hindrance, bondage) anywhere. That pratibandha is said to be of four kinds-namely.

- 1. Davvao (with relation to substance) 2. Khittao (with relation to place). 2. Kālao (with relation to time), and 4. Bhāvao (with relation to intention).
- 1. Davvao-If pertains to living, lifeless, and mixed objects. 2. Khittaö- (place)-It relates to a village, or a town, or to a forest, or to a field, or to a khala (a place for removing chaff from corn) or to a house, or to a court, or to sky. 3 Kālao-(time). It relates to a samaya (an instant, moment), or to an avalika (a period of innumerable moments), or to an anapana (period of time of inspiration and an expiration), or to a stoka (a period of seven respirations), or to kṣaṇa (1/6 part of a ghatikā), or to a lava (a period of 7 stokas), or to a muhūrta (a period of 77 lavas). or to an ahoratta 'a day and night), or to a paksa (a fort-night) or to a Masa (a month), or to a ritu (a season), or to an ayana (half year), or a Samvatsara (a year), or to any other combination of lengthy periods of time (as yuga, pūrvānga, pūrva etc.) 4 Bhavao-(intention) It relates to krodha (anger), or to mana (pride). or to māyā (deceit), or to lobha (greed), or to bhaya (fear), or to hāsya (ridicule), or to préma (love), or to dvésa (hatred), or to kalaha (quarrel), or to abhyākyāna (reviling) or to paiśunya (slander) or to para parivada (censure of others) or to a-rati rati

(pain as well as pleasure; pain at time of affliction caused by Mohaniya Karma and pleasure caused by Mohaniya Karma) or to Mithyā-darśana śalya (a thorn in the form of conviction in a wrong belief.)

Śramana Bhagavān Mahāvīra did not have any of these evil thoughts with regard to dravya, kṣétra, kāla, and bhāva

stayed for one night in villages, and for five nights in towns during the eight months of grisma (summer) and hémanta (winter). He was impartial to a vāsih (a small hatchet used by carpenters) and to candana (a piece of sandal wood) cut by it; impartial to a blade of grass and jewels, and to a lump of earth and gold; indifferent to pleasure and pain; attached neither to this world nor to the next (future); free from desire for this life or for death; arrived near the other shore of the Saṃsāra; and he was exerting himself for the destruction of his Karma-satrus (enemies in the form of evil Karmas). In this manner, the Venerable One was daily moving about.

From the day of his Dikṣā, to the day of his attainment of Kévala Jñana, the worshipful did severe penance-The following Table gives details—

535 TABLE

Duration of Penance	Number	Total days	Break- fasts	
Six Months	l	180	1	
Five days less than Six Month	I	175	1	
Four Months	9	1080	9	
Three Months	2	180	2	
Two and a half Months	2	150	2	
Two Months	6	360	6	
One and a half Months	2	90	2	
One Month	12	360	12	
Fortnightly	72	1080	72	
Atthama Tapa (three days)	12	<b>3</b> 6	12	
Chttha (2 days)	229	458	228	
Bhadra Pratīmā	1	2	1	
Mahā-bhadra Pratimā	1	4	1	
Sarvato-bhadra Pratimā	1	10	1	
		4165	350	

N. B.—In the above-mentioned Table there are 229 chhattha-tapas (two days fastings), and the days of break-fasts are said to be 228; because the Bhagavān had Kévala Jñāna during the last (229th) chattha, and the break-fast was taken afterwards, and therefore, that break-fast is not included in the calculation of break-fasts of the chadmastha state. It should be noted that the jagnanya tapa (lowest penance) for him was a

chattha (two days fasting). He never had a daily meal nor a break-fast after one day's fasting. All the fastings done by by Śramana Bhagavān Mahāvīra, were even without taking a drop of water. Out of 3645 days he took meagre food on 349 days only. From the time of his dikṣā to the day of his Kévala Jnāna (perfect knowledge) he had sleep for two ghatikas (48 minutes) only at the temple of Śula-pāni the rest of the time (more than twelve yéars and a half) he never slept. During this time Śramana Bhagavān always sat in an uthata āsana (a posture assumed while milking a cow) but he never sat steady on the ground.

## वारस चेव य वासा मासा छच्चेव अद्धमासं च वीरवरस्स भगवओ एसो छन्जमत्थपरिआओ ॥१॥

- 1 Bārasa céva ya vāsā māsā chaccéva addha-māsam ca Vîra-varssa Bhagavaö éso chaumattha-pariāö
- 1 Twelve years and six months and one half month—
  12½ years and one fortnight-this is the due course
  of time of chadmastha kāla of Bhagavān Śrî Vīra
  Paramātmā.

#### APPENDIX

People of the present generation may naturally raise a doubt:-"How can human body by kept alive without food and water for so many days (as six months)? Or, how can mind be steady, and do its work during penance without taking any food?

Looking to the time and bodily constitutions of the human beings of this age, this doubt is quite natural. But there is not in the least, any improbability or exaggeration in the accounts given about the penance (fastings) done by Śramaņa Bhagavān Mahāvira

1. Because, the bodies of Tîrthankaras and of all persons whose this bhava (worldly existence) is the last, as they are sure to attain Siddhi-pada (Final Emancipation) on death, are composed of what is technically called Vajra-vrisabha-nārāca

samhanana (an arrangement of articulations of joints in which there is a joint resembling a markat-bandha, with a band of cartilage of over it, and a peg of bone passing through the joint) in Jaina literature, and they are unbreakable, and strong like adamant. Persons, with such bodily constitutions, possess, in the highest degree, the unlimited power of enduring terrible sufferings and of keeping their minds very steady under the circumstances.

- 2. Tirthankaras have Avadhi Jñāna by birth They possess knowledge about their previous lives. But because they may have taken highly delicious excellent food during their life as a god, they have not, in the least, any desire for better food or for such food-materials. Besides, they know that living beings suffer miseries without food during their lives as a denizen of of hell or as a brute, owing to their dependence on other individuals. In comparison with their misery of hunger and thirst, the self-imposed trouble of penance in very slight.
- 3. Taking of food is not a natural attribute of ātmā! Its inner disposition is abstinence from food. Food is taken simply for the nourishment of body (composed of pudgala-matter). Tīrthań-karas are by birth, ātmānandî (rejoicing in elevation of the soul) and not pudgalānandî (rejoicing in the enjoyment of material objects), and therefore, they take food without any longings, with the object of keeping the body alive till the end of one's life-period.
- 4. Doing penance by fasting is a form of external tapa. The best method of speedily removing the Karmas previously attached to ā'mā is a-vipāka-nirjarā (riddance without fruition). By its employment through ascetic practices, the particles of Karmic matter attached to the ātmā, become separated from regions of ātmā, and are removed without fruition and, so, the ātmā (soul) is not obliged to suffer the evil consequences. The most tormenting evil Karmas accumulated from a number of previous lives must always be punished with sufferings. The soul cannot be free except by under-going the sufferings at the time of maturity.

"By removing the mind from the demands and impulses of the body and by mortifying the physical man through not listening to its greed and temptations, matter may be overcome and the Soul freed from bondage." From the time of his dîkṣā, Śramaṇa Bhagavān Mahāvīra had always directed his mind to the destruction of his previous Karmas through the medium of various tapas (penance) and abhigrahas (vows).

- 5. In this world, ability to do anything can be developed by practice. Ifva is naturally habituated to take food from time immemorial. Ahara (taking of food), maithuna (co-habitation) bhaya (fear) and parigraha (worldly concerns)-these four kinds of samina (instincts) are born with every living being. These accompany him during every future existence. Jiva takes these habits of practices of times immemorial along with him during every future birth. None requires to be taught for them the abolition of these well-formed habits, if some antagonistic means are devised and strictly persevered in, the evil habits can be gradually removed, and totally abolished in the long run Taking this view of the formation of habits, every individual, desirous of one's own welfare, holds fast to bahya tapa (external penance) with the object of making clear the anahārī svabhāva (the innate disposition to remain without food) of the Soul, and by cheerfully practising tapa he can accustom himself in happily passing his days without food Nothing is impossible with care ful practice.
- 6 Followers of several non-jain religion systems declare themselves as debilitated on the day of the break-fast although they may have partaken varieties of fruits except cereals on the day of even one day's fasting While even during the present age, the training for such austerities among the Jainas, commences from childhood. Little Boys, and girls, seven or eight years old easily do one day's fasting or some of them do two or three instalments of one day's fasting with great willingness Also, males and females who have developed the practice with liberality, do eight-day's fasting with or without water, fifteen-day's

one month's, and one month and a half's fastings with water, with comfort, and they move about, and do their religious duties of the day There are several instances of people going up, the Satrunjaya Hill (in Pālitānā State, Kāthiāwār), and coming down, on foot on their seventh or eighth day of fasting; also, of people doing their usual work with a fasting of sixteen days, and of one month. The main point is this .-Only those, who are afraid of the miseries of this worldly existence, and those, who are desirous of diminishing and totally destroying their mass of evil Karmas of previous lives, as well as, of this life, can patiently practise fastings in accordance with their bodily strength and can greatly develope their powers There should, therefore, be no doubt for the idea that Śramana Bhagavān Mahāvira posse ssing Varra-vrisabha rārāca bodily constitution, and immense will power did the tapascarya, for the purpose of destroying his evil Karmas of previous lives

Now, let us inquire how Śramana Bhagavān Mahāvīra accomplished the spiritual development of his Soul, and how he was able to achieve victory over his evil Karmas.

Beginning from the day of his diksā, Śramaņa Bhagavān Mahāvīra renounced taking care of his own body, and left off mamatva—bhāva (the idea that the body is mine) for his body, and he always maintained the same idea througout his life.

During the course of more than twelve years, and a half-from the time of his diksā to the day of his attainment of Kévala Jñāna-Śranaņa Bhagavān Mahāvīra did not sleep at all except for two ghatikās (48 minutes) at the temple of Śula-pāṇī yakṣa How can a man tive without nidrā (sleep) for so many years? Such a question is also natural during this age. It is necessary to know the real nature of nidrā (sleep) from a religious point of view. Ujāgara daśā, a state of wakefulness) is the natural characteristic attribute of material body. It is a form of \*Darśanāvarnîya Karma (faith-obscurtng or perception-obscuring Karma). With the diminution of darśanāvarnīya karma, nidrā (sleep) goes

on decreasing. With Kévala Jñānins, the darśanāvarņīya karma has been completely destroyed. They always have a state of wakefulness. They have no sleep. Persons having faith in the teachings of the Tīrthankaras-who invariably possess Kévala Jñāna (-Perfect Knowledge), will have no doubts in the matter. Persons not believing in the words of the Tīrthankaras are at liberty to hold a number of illusionary notions, and false hypotheses.

Every soul is potentially pure. The soul is ever all-perfect all-powerful By ignorance, it identifies itself with matter, and hence, all its troubles and degradation.

In its pure condition, it has four enjoyments; 1. ananta jñana (infinite knowledge) 2. ananta darsana (in finite perception) 3. ananta vīrya (infinite power), and 4. ananta sukha (infinite bliss)

Karmic matter keeps the soul from the realization of this four-fold greatness, obscuring its perception and knowledge, obstructing its progress and success, and disturbing the equanimity of its existence.

This four-fold natural Wealth of the Soul is shielded and

\* Darśanāvarņīya (faith-obscuring or perception-obscuring karmas are of nine kinds-1. Cakṣur-darśanāvarņîya (that which obscures the physical sight, which is perception by means of the eyes. 2. a-caksur-darśanāvarņīya-that which obscures other kinds of perception. 3 A-vadhi-darśanāvaraṇīya (that which obscures perception of the past. 4. Kévala-darśanāvarṇīya (that which obscures full perception 5 Nidrā darśanāvarṇīya (that condition of sleepiness which obscures perception. 6 Nidrā-nidrā darśanāvarṇīya (condition of heavy sleep which obscures perception.) 7 Pracalā darśanāvarṇīya condition of restless sleep which obscures perception) 8. Pracalā-pracalā darśanāvarṇīya (condition in which sleep is very restless, and which obscures perception. 9 Stānyaradhi darśanāvarṇīya (somnambulistic condition in which there is hardly any perception of the acts done).

obstructed by the four ghātiya (destructive) Karmas. They are !. Jňanavaraníya (knowledge-obscuring) 2 Daršanavaraníya (perception-obscuring; faith-obscuring) 3. Mohaniya (that which infatuates or deludes the soul (or makes it lose equilibrium of thought and feeling), and 4. Antaraya (that which hinders or obstructs the progress or success of the soul. From the very day of his dīksā, Sramaņa Bhagavān Mahāvira had his mind fixed towards the attainment of that four-fold wealth of the soul. He waged a desperate war againt these enemies the four ghanya Karmas-and having completely routed them he drove them away and made all the regions of his soul, absolutely free from a trace of these inimical materials for ever. Keeping the distinction between the material body and the immaterial soul, he did not in the least, care for his body which, in the long run, was to perish within a few years, but he always looked to the elevation This fact is clearly evident from his highly exemplary conduct during the twelve years and a half of his chad-Śramana Bhagavān Mahāvîra strictly preserved mastha state the firm resolution that he had made on the day of his diksa and he did not, on any account, swerve from his resolute determination even when there was danger to his life

kévala Jñānins have discovered nine tattvas (principal substances) in this world-viz 1. Jīva (soul; life) 2. A-jīva (Non-soul; matter) 3: Puṇya (merit) 4 Pāpa (demerit, sin) 5 Āśrava (karma-movement) 6 Bandha (karma-bondage) 7 Saṃvara (karma-check) 8. Nirjarā (karma-falling off, separation) and 9 Mokṣa (karma-liberation). Mokṣa tittva is the last (ninth). The two tattvas actually necessary for the attainment of Mokṣi are (a) the nirjarā tattva (failing away of Karmic matter from the soul) and (b) the saṃvara tattva (checking of the inflow of Karmic matter) The nirjarā tattva renders pirasa (sapless; withered; tasteless; insipid; feelingless) the Karmic matter which had become attached to the soul from times immemorial, and separates the accumulated mass from the regions of ātmā (the soul). The saṃvara tattva stops the inflow of new (fresh) Karmas arising from mithyātva (false belief), avirati (vowlessness), etc. As a

consequence of the aggregate working of these two fundamental categories, the attainment of Moksa becomes natural. On the day of his dikṣā, Śramaṇa lihagavān Mahāvīra took the vow of renouncing all fresh sinful acts by a recitation of a verse of Sāmāyika sutra. e-g.

करेमि [मंते] सामाइअं सन्वं सावज्ञं जोगं पचलाइ जावज्ञीवाए तिविहं तिविहेणं मणेणं वायाए कायेणं न करेमि न कारवेमि करंतिप अझं न समणुजाणामि तस्स [मंते] पडिकमामि निंटामि गरिहामि अप्याणं वोसिरामि

Karémi [bhanté] samāiyam savvam sāvajjam jogam paccakkhāi jāvajjīvāé, tiviham tivihéņam; maņénan vāyāé, kāyeņam na karémi, na kāravémi, karantam pi annam na samaņujāņāmi; tassa [bhanté] padikkamāmi nindāmi garihāmi appāņam vosirami.

I do sāmāyika (a vow of peaceful indifference to worldly objects for the purpose of attaining tranquility of mind) I abstain from all sinful acts so long as I am alive-trividham (in three ways) viz by mind, by speech, and by body-trividhena (in a three-fold manner-that is to say-I will not do it (myself), I will not have it done (by others), and I will not praise one who is doing it I withdraw away from it. I censure it, I make it known [before the Guru] for penance I renounce my-self.

And he observed the vow very carefully, preventing, thereby, the inflow of fresh Karmas and by the steady employment of nirjarā tatīva he exterminated all the Karmas previously attached to his soul. That this is the only right road of attaining Mokṣa (Final Emancipation) is made clearly evident by the life-incidents of lirthankara Mahārāja Śramana Bhagavān Mahāvīra.

Now, let us inquire how Śramana Bhagavān Mahāvīra led an ascetic life during the period of chadmastha state.

Ascetic life is made prosperous by a careful watch on panca samitis (the five religious observances) and tri-guptis.

(the three controls or restraints) The five samitis are- 1. Irya samiti (walking carefully so as not to hurt any living being). Śramana Bhagavān Mahāvîra always walked very carefully keeping his eyes directed on the ground for a distance of six to nine 2. Bhāsā samiti (speaking relevantly and without feet in front hurting anyone's feelings) the speech should be pleasant, wellmeasured and harmless. Śramana Bhagavān Mahāvīra never uttered a sinful word He observed mauna-vrata ( a vow of silence) during this period Tirthankaras, as a rule, observe mauna vrata (a vow of silence; during their chadmastha state 3 Esanā samiti (taking of pure food only-perfectly free from any fault) Śramana Bhagavān Mahāvīra had taken only pure foodfree from fault-on the day of his break-fast Henever took food that was, in the least suspicious. Jirna seth made grand preparations for the day of the break-fast, and invited the Bhagavan with great devotion, but the Venerable Jinésvara had his breakfast at the house of the Abhinava seth. This shows the careful observance of his ésanā samiti 4. Ādāna bhanda-matta-niksépanā samiti relates to the careful taking and replacing of alms-dishes. drinking pots, begging bowls etc. in such a way as not to injure any living being Śramaņa Bhagavān Mahāvīra always received food in the folded cavity of his hands. He never kept any bowls or dishes, nor any bedding 5 Uccara pasavana khéla jala singhāņa pāristhāpanikā samiti-careful disposal of foeces, urine, mucus etc in a locality free from vermin and insects The taking of food and voiding of foeces done by Tīrchankaras-these two actsare invisible and imperceptible to human beings. It is their inborn excellence. They have no dirt in ears, nose, and none on their bodies. They have no mucus or nasal discharges. Tirthankaras have a natural absence of disease. They have no perspiration. In this way, Śramana Bhigavan Mahavira very carefully observed the five samitis.

With regard to tri-guptis (the three restraints) over speech mind, and body, it must be said that Śramana Bhagavān Mahāvīra never allowed his mind, speech, and body to be engaged in any sinful act. He, thus, had a careful watch over astha pravacana mātā.

Śramana Bhagavān Mahāvîra very strictly observed the vows that he had taken at the time of his diksa. The vows that he had taken are Pānātvāyāo véramaņam (abstinence from causing or tending to cause pain, injury, or destruction to any living being by mind, speech or body. Śramana Bhagavan Mahāvīra never did any injury or destruction to any living creature or any sthavara soul. 2. Musavayao véramanom (abstinence from telling lies or false hoods) (truth in thought, speech and deed) Śramana Bhagavan Mahavira never told a lie in thought, speech, and deed. 3. A-dinnādānāo véramaņam (abstinence from taking a thing that is not given). To take nothing, unless and except it is given. He never took anything not given. 4. Mehunãö véramanam (abstinence from sexual intercourse) Brahma-carya, celibacy, chastity-During the period under discussion, Sramana Bhagavan Mahavira never had any immoral fancies, even by thought, speech, and body. He strictly observed the rules of brahmacarya even in their minutest details. and 5. Pariggahāö véramanam-(renunciation of all worldly concerns). He did not keep any article for personal use, and he had no desire for any,

Śramana Bhagavān Mahāvīra never performed any one of the eighteen regions of sinful acts called Adhāra Pāpasthānaka (eighteen sinful regions). They are:—

पाणाइवाय १ मिळिअं २ चोरिकं ३ मेहुणं ४ दिविणमुच्छं ५ ।
कोहं ६ माणं ७ मायं ८ लोमं ९ पिज्ञं १० तहा दोसं ११ ॥१॥
कलहं १२ अब्भक्ताणं १३ पेसुकं १४ रइअरइसमाउत्तं १५ ।
परपरिवायं १६ मायामोसं १७ मिच्छत्तसळ्ळं च १८ ॥२॥
वोसिरस्र इमाइं म्रुक्लमग्गसंसग्ग विग्धभूआइं ।
दुग्गइनिबंधणाइं. अठारसपावद्वाणाइं ॥३॥

Pāņāivāya Mallam 2. Corikkam 3. Méhuņam 4 Daviņamuceham 5

Koham 6. Māṇam 7 Māyam 8. Lobham 9. Pijjam 10. Tahā-Dosam 11. (1)

- 2. Kalaham 12 Abbhakkāņam 13 Pésunnam 14 Rai a-rai samāuttam 15.
  - Para parivāyam 15 Māyāmosam 17 Micchatta salļam ca 18.
- Vosirasu imāim, Mukkha-magga samsagga vigghabhūāim
   Duggai nibandhanāim, aṭuārasa pāvatṭhānāim. (3)
- 1 1 Prāṇātipātam (killing of living beings) 2 Alîkam (falsehood) 3 Cauryam (theft, stealth) 4 Maithunam (sexual intercourse) 5. Dravya-mūrchā (intense desire for wealth) 6 Krodham (anger) 7 Mānam (pride) 3 Mayā (deceit) 9 Lobham (greed) 10 Préma (affection), and 11 Dvésam (hatred)
- 2 12 Kalaham (quarelling) 13 Abhyākhyānam (back-biting) 14 Paišunyam (slander) 15 Rai-a-rai samayuktam- (a liking for desired objects and hatred for undesirable things) 16 Para-parivāda (censure of others) 1: Māyāmriṣā vāda (telling lies through deceit). 13 Mithyātva śalya (a thorn in the form of mithyātva—wrong belief.
- 3 Abandon these eighteen places of sinful acts-which being the obstructing agents in the effort of contact with the Path of Mokṣa (Final Emancipation), are the bondages of dur-gati (misfortune of being born as a hellish being or as a brute-low creature)

Having prevented the in-flow of Karmas and especially of evil Karmas, Śramana Bhagavān Mahāvīra became nirāsrava (destitute of the in-flow of Karmic matter). On account of his mamatva-rahitatva (lack of mamatva 'sense of mine'), dhana-rahitatva (lack of wealth), and granthi-rahitatva (lack of a purse for keeping money), he was nirgrantha (freed from all bonds). Like a leaf of the lotus-plant, the Bhagavān was nir-lépa (spotless). He was free from greasy matter like a particle of Soul. He was niranjana (without paint-guileless), and destitute of love and hatred. Just as, none is able to hinder the flight of the soul, in the same manner, none was able to hinder the movements of the Jinésvara during his vihāra (sauntering about). He was fearlessly moving about. He had no fear from cruel persons or wild ferocious animals or from poisonous snakes. He was going about fearlessly. Just as, the sky is self-supported, in the same

way. Śramana Bhagavān Mahāvīra did not care for the ālambana (support) of any one. He did not depend on any one. Sramana Bhagayan Mahavira did his vihara (saunterings) unhindered like The heart of the Jinésvara was pure like the Autumnal Moon He had concealed his five sense-organs like a tortoise Like the single horn of a rhinoceros, the Bhagavan was He was a-pramatta (not careless-attentive) like the bharanda paksi (a fabulous bird with one body, two necks, three feet, human speech, and endowed with phenominal carefulness) During all this time, he did not become negligent except for two ghatikas (48 minutes) at the temple of Śūlapānī Yaksa, Śramana Bhagavān Mahāvīra—extremely powerful like an elephant in destroying his enemies in the form of evil Karmas; capable of bearing, like a bull the heavy burden of ascetic life; irresistible like a lion in having a victory over parisahas (troubles and sufferings; immovable without trembling like Mount Méru; deep like an ocean; with a cooling and pleasant light, like the Moon; brilliant like Sun: of a noble family like heated gold-fluid; and enduring all varieties of sparsa (touch) like the earth—very carefully observed all the rules of ascetic life and he moved about everywhere without hindrance.

The prati-bandhas (impediments) are in relation to dravya (substance), ksétra (place), kala (time), and bhava (intention),

By Dravya, the impediments are of three kinds viz 1 Sacit (living) 2. a-cit (non-living) 3, miśra (a combination of living and non-living). Father, mother, son, daughter, and other family-members are examples of sa-cit pratibandha (living obstacles). The impediment of ornaments, jewels, wealth etc is an a-cit pratibandha (non-living obstacle) A female with ornaments on her body is an example of a miśra (mixed) impediment. Śramaņa Bhagavān Mahāvīra was free from any of these dravya pratibandhas. He had no pratibandha for any field, village, town, house, mansion, sky etc. He had no affection or a sense of mamatva "mine-ness" for any of these. With regard to Kāla (time) he had no pratibandha. He never thought he would do such a thing at such a time. If any one thinks about anger, pride,

deceit, greed, fear, ridicule, love, hatred, quarelling, slander, backbiting, exposing others' faults, deceitful speech, mithyātva etc the pratibandha is bhāva-pratibandha. The Worshipful Bhagavān was also free from bhava-pratibandha. He was not liable to any prati-bandha

Each year Śramana Bhagavan Mahavira stayed for one night in a village, and for five nights in a town during the eight months of his wanderings, and he lived some-where during the four months of the rainy season for catur-masa He had an equanishity of mind towards one who persecuted him, and also towards one who worshipped him with devotion. He had a homogeneous mood of mind towards grass as well as towards a gem, or a ruby and towards gold, as well as, towards stone, and also to vards lappiness, as well as towards misery. The linesvara did not care for the happiness of this world, and also of the next world. He had no desire for remaining alive or for death. He was always endeavouring to conquer his enemies in the form of accumulated evil Karmas misguiding people in the Samsāra, The Worshipful Lord, had intense pleasure in the happiness of Jñāna (Right Knowledge), Darsana (Right Perception), and Caritra (Right Conduct), which were the innate virtuous qualities of his soul, and he led a very peaceful life. His conduct was excellent with relation to Ksamā (fore-bearance), ārjava ( honesty ), mārdava ( gentleness ), nirlobhatā ( freedom from avarice), mana-gupti (restraint over mind), and other admirable qualities of the Soul Having excellently observed caritra dharma ( the duties of an ascetic ) in all its purity, with the conviction that-' Nīrvāņa (Final Emancipation) is the blessed fruit of pure ascetic life and austerities-he accomplished the acquision of independent sway in establishing the supreme authority of the Self.

During the twelve and a half years, Śramana Bhagavān Mahāvîra exerted himself chiefly for the purpose of accomplishing one object. His principal business, now, was the total separation of his enemies-the evil karmas which had established their supreme authority over regions of the Soul from time immemorial, and which

were not willing to lose their well-established positions of attackfrom the regions of the Soul, and the acquisition of self-government
over Karmas by purifying the innumerable regions of the Soul
While doing this work, the Jinésvara did not care for missortunes or for bodily injuries. Such was the admirable activity of
his Inner Soul The attainment of victory over Karmas, and the
act of destroying their supreme authority is an excellent example
of his tyaga dharma (renunciation).

Śramana Bhagavān Mahāvîra has never sanctioned the wrong, hypocritical, and ridiculous practice advocated by some i-e we are also experiencing of jīvana-mukta daśa (a state or emancipation while living) even during our house-holder life. That is not the path of Pure Liberation Tîrthankaras have never approved it.

For those who are desirous of crossing the Ocean of Saṃsāra and for those great souls who are eager for the Eternal Happiness of Mokṣa (Final Emancipation), śudda tyāga dharma (renunciation advocated by pure ascetic life) and severe austerities are to be seriously adopted. That path only is praise worthy. Tīrthainkara Bhagavān Śrī Śānti-nātha. (16), Tīrthainkara Bhagavān Śrī Kunthunātha (17), and Tīrthainkara Bhagavān Śrī Aranātha, (18) these three Jinéśvaras had immense wealth with supreme authority-as Cakravartins-over six continents during their house-holder life, but they renounced it, and having led pure ascetic life, they acquired Kévala Jñāna (Perfect Knowledge) and attained Mokṣa There are numerous examples of kings, and queens, and their sons and daughters, renouncing the world for the Elevation of their Soul.

Leaving aside all their pre-conceived theories and dogmas, if they seek after Truth or will calmly think with a pure, and un-biased mind, they will undoubtedly see that the path of asceticism adopted by the Tirthankaras and its careful observance is the most desirable agent for the Elevation of the Soul. Acchandaka 316, 317,318,319,320
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explating for his sinful act even on his death-bed, he was born as a god in Mahā-sukra deva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-sukra deva-loka with an age-limit of seventeen (17) sāgaropum years. Appen lix No. 4 containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramana Bhagavān Mahāvīra.

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The parents of Queen Bhadrā were very wealthy. A nice town named Māhèśvarī-complete with high city-walls, beautiful buildings, temples, dharmaśālās (inns for travellers), cattle-camps, big market-places, and gardens inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Satru, came to be, afterwards, called Prajā-pati. (literally, husband of one's own progeny) by the people, on account of his having a desire of sexul intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-sukra deva-loka, assumed the form of a foetus in the womb of Mrigāvatī-devī portended by seven great dreams.-Birth of Tripristha Vasudeva-Celebration of Birth-festivities.-Attainment of youth-Cleverness in wrestling, use of war-like weapons and various arts and sciences-Prati-Vasu-leva, Aśvagrīva of Rajagriha Nagara.-The soul of Viśākha-nandī Kumāra born as a lion in a den near the ricefields of the Prati-Vāsudèva-One day, Prati Vāsudèva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death-The astrologer reluctantly but positively replied:—"O king! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice-fields and the min who will insult your messenger Candavega so widely respected by all your feudatory kings."-The lion in the rice-fields of Prati-Vāsudèva Aśvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon. Prati-Vāsudeva Aśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.-The Prati-Vasudèva, then, inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said "We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripristha Kumāra of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudeva Aśvagrīva, sent an order through his messenger Candavèga, to King Prajapati to come and see him immediately.-At the time when Candavega arrived at Potanapura, King Prajapati, his princes, familymembers, and some citizens had met together in the Inner Court of King Prajapati, and there was excellent dancing, dramatic\_ performance and great rejoicing going on, Now, Candavega, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajapati-The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripristha Kinira became greatly enraged at the rude behaviour of the Prati-Vasulève's messenger and having dealt him blows with his fists, feet, and stick, he took back all the valuable presents received from king Prajaputi. Now Prati-Vasudeva Asvagriva became very angry on hearing about the insult to his messenger and he realised that the first part of the foretelling of the a-trolger-that the man who would insult his massenger Cindivers will cause his death-may turn out to be true. So, he at once sent another messenger to Prajapati and or leved him to go im nelittely to rice-fells, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajapati became realy to go there, but both his princes viz Acala Kumara and Tripristha Kumara vehemently implored him not to unlergo the risk on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripristha Kumīra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of manerous well-solected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Stinling fearlessly just near the entrance of the den. Tripristha Kumāra repeatedly coaxed the lion for a dual fight with himself, and, as soon as the lion jumped on him, Tripristha Kumīra, at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati-Vasudèva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of king Prajapati returned home with their party, King Prajapati was extremely delighted and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Tripristha Kumara in killing the lion before Prati-Vāsudèva Aśvagrīva, he became alarmed and he began to be convinced more about the truth of the fore-telling of the astrologer viz that his death would be caused by the person who insults his messenger Candavega, and, also by the person who kills the lion. With the descitful idea of killing both the princes of King Prajapati, the Prati-Vasudeva Aśvagriva sent another messenger to King Prajapati and told him-"Go and tell Prajapati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripristha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajapati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudeva Aśvagrīva was killed by Tripristha Kumāra. When Prati-Vāsudeva Aśvagrīva was dead, the gods and semigods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripristha Kumāra and announced:-"O Kings! This Tripristha Kumāra is born as the first Vāsudèva in the Bharata-kṣetia, owing to his meritorious deeds of previous lives You, therefore, leave off your enmity towards him, seck his protection, and do respectiul salutations to him. All the fendatory kings of Prati Vasudèva Aśvagrīva fell at the feet of Tripristha Kumāra and accepted him as their supreme lord. On sceing that all the feudatory kings of Prati-Väsudèva Aśvagrīva had accepted service under Tripristha Kumāra, the queens of Prati Vāsudèva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Triprishha Kumāra

returned to Potanapura there was great rejoicing in the town. After staying there for some time, Tripristha Vasudeva carrying with him cakra, chatra, dhanusya, man, gada etc. went with a large army for dig-vi aya. In course of time he brought under his supreme authority, half the continent of Bharataksetra and thousands of feudatory kings. Having conquered the kingdoms of Anga (country near Modern Bhagalpur on Coromandel coast S. India ) Vanga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadhadeśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head a very huge stone-slab which could be lifted by ten million persons collected to-gether, and being praised by the kings and bards, he went in the direction of Dandakā-ranya (a forest in South Decean) and having located his army there, he passed some days in the forest. One night, when all the people of his camp were fast asleep, Tripristha Vasudèva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripristha Vāsudeva went quite near the tree and asked the man as to who he was and why he was thus bound. The man replied:-"O worthy sir! please make me free from my ties, and I will narrate my account. The Vasudèva cut the ties of the man with his discus and set him free. The man, then, said .-" I am a vidyādhara (a class of demi-gods) named Ratnasekhara. Vijavavatī-the extremely beautiful and charming daughter of the king of Simhaladvipa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvipa, an inimical vidvadhara named Vayu-vega, forcibly snatched away everything from me. and reduced me to this state." Tripristha Vasudèva, then asked him:-" Being a vidyādhara (a demi-god), why are you desirous of marrying a human female? The vidyadhara said:-"O illustrious man! She is very beautiful and her charms are unique."

With the consent of the vidyādhara, Tripriṣṭha Vāsudēva made up his mind to have regular marriage with her and haveing gone to Simhala-dvîpa, he married her. Tripriṣṭha Vāsudēva stayed there only for a few days, but returned to Potanapur leaving Vijayavatī there-Coronation of Tripriṣṭha Kumāra as Vāsudēva-Arrival of Tirthankara Bhagavān Śri Śrēyāmsa Nāth-Preaching-Acceptance of Samyakta by Acala Kumāra and Tripriṣṭha Vāsudēva-Pouring of hot molten lead into the ears of his bed-chamber attendent-Death of Tripriṣṭha Vāsudēva and his birth as hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling for hellish beings) of Tamas-tama (Seventh) Hell-Arrival of Dharma-ghoṣa Acārya-Preaching-Dīkṣā of Acala Kumāra. Acala Muni-Severe austerities-Mokṣa.

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Śramaņa Bhagavān Mahāvīra (Vols I-IV Part I only of each) by Muni Ratna Prabha Vijayaji. Śrî Granthaprakāśaka Sabhā Pānjrā Pole Ahmedabad 1941-42.

"Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominated by priestly ritualism. The former of these two is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Vèdas, and this is perhaps the most important common ground. The differences between the two religions are far too many; the most striking of these, barring doctrinal differences which are too obvious, is that while Buddha is the real founder of Buddhism, his first sermon as well as the doctrines he preached then, being those which are ever to be remembered by his followers; Mahāvîra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world the principles enunciated by his predecessors, the twenty-three Tîrthankaras who lived before him.

It is the object of the Four Volumes under review to give an account of the life of this Śramaṇa Bhagavān Mahāvîra, the 24th Tîrthankara of the Jains. The first of these gives an account of fifteen out of the twenty-six previous lives of Mahāvîra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas, the eleven disciples of Mahāvîra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Risabha-dèva, Ajitnātha and Ariṣṭanemi in Yajurvèda." (Introduction to Volume III, p. 3) could

have been avoided. I cannot trace the word Ajitanātha in the Yajurvèda, in its Śukla or Taittriya recension The words Risabha and Arisṭanèmi do occur in this Vèda, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism and on Sānkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes is to be eagerly awaited.

Adyar Madras.

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Opinions from other sources could not be included on account of want of space.

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